

A SYNCHRONAL TABLE,

SHOWING IN COMPARISON THE VIEWS OF DIFFERENT WRITERS RESPECTING THE AGE OF THE WORLD.

From Creation	Birks	Bliss	Bowen	Browne	Chapin	Clinton	Cunningham	Habershon	Hales	Jarvis	Miller	Shimeall	Usher	The Duke of Manchester
1 To the Deluge	1656	1656	1656	1656	1656	1656	2262	1656	2256	1656	1656	1656	1656	
2 To the death of Terah	427	427	427	427	383	427	1147	427	1077	427	428	427	427	
3 To the Call of Abraham	0	0	0	3	0	0	1	0	0	0	0	0	0	
4 To the Exode	429	430	430	430	430	430	430	430	430	430	430	430	430	
5 Time in the Wilderness	40	40	40	40	40	40	40	40	40	40	40	40	40	
6 To the Division of land	6	6	6	7	7	7	7	7	6	6	6	5	6	
7 To Joshua's death	19	19	23	20	20	20	20	450	20	19	19	25	12	
8 Time of Anarchy	11	11	30	408	390	390	390	390	10	16	18	20	22	
9 The Servitudes and Judges	350	390	390	450	408	390	390	390	390	290	390	435	256	
10 To Paul's "space" of 40 years	30	450	30	0	40	72	72	0	72	25	64	24	61	
11 That 40, and to the fourth of Solomon	83	83	579	83	573	84	83	83	83	83	83	83	587	83
12 To Solomon's death	37	37	37	36	36	37	37	37	37	37	37	37	37	37
13 Rehoboam	17	17	17	17	17	17	17	17	17	17	17	17	17	17
14 Abijah	3	3	3	2	3	3	3	3	3	3	3	3	3	3
15 Asa	41	41	41	41	41	41	41	41	41	41	41	41	41	41
16 Jehoshaphat	24	25	25	25	25	24	25	25	25	25	25	25	25	25
17 Jehoram	8	8	8	7	8	7	6	4	8	8	5	8	4	7
18 Ahaziah	1	1	1	1	1	1	1	1	1	1	1	1	1	1
19 Athaliah	6	6	6	6	6	6	6	6	6	6	6	6	6	6
20 Jehoash	40	40	40	40	40	40	40	40	40	40	40	40	39	40
21 Amaziah	29	29	29	29	29	29	29	29	29	29	29	29	29	18
22 INTERREGNUM	0	11	0	0	11	0	12	0	11	11	11	0	0	0
23 Azariah	52	52	52	52	52	52	52	52	52	52	52	52	52	52
24 Jotham	16	16	16	16	16	15	16	16	16	16	16	16	16	16
25 Ahaz	16	16	16	15	16	15	16	16	16	16	16	16	15	16
26 To the fourth year of Jehoiakim	120	120	120	120	120	120	120	120	120	120	120	120	120	130
27 To the eleventh year of Zedekiah	19	18	19	18	19	18	18	18	18	18	18	19	19	19
28 To the first year of Cyrus	51	52	70	89	52	70	52	70	52	70	52	70	51	70
29 To the seventh year of Artaxerxes	78	78	78	78	78	78	78	78	78	78	69	79	69	78
30 To the Vulgar Era	457	457	457	457	457	457	457	458	457	457	457	453	466	460
31 To complete 6000 years,— of A.D.	1994	1881	1873	1899	1912	1862	522	1901	589	1971	1843	1868	1997	

Proceedings of the Messianian Conference, Pa.

The annual Conference of Messiah's church of Pa. assembled at Kingston, Cumberland Co. Pa. on Tuesday, May 27th, 1860.

The President J. Litch, called the conference to order, and opened the services by reading the Scriptures, singing and prayer, followed by a brief address.

Ministers present: J. Litch, J. D. Boyer, J. T. Laning, Wm. H. Swartz, M. L. Jackson, M. B. Laning, I. R. Gates, Wm. Prideaux.

Delegates present—John A. Heagy, Peter Swartz, Jacob Shearer, Jacob Mitchell, Daniel Elwell, Henry Rupp, Geo. Miller.

The following Committees were appointed.

1. Com. on Business—J. T. Laning, Peter Swartz, I. R. Gates, J. D. Boyer, and H. M. Stouffer.

2. Committee on Nominations—M. L. Jackson, M. B. Laning, W. H. Swartz.

3. Committee on Devotional Exercises. Wm. Prideaux, J. A. Heagy, D. Elwell, J. T. Laning, and M. L. Jackson.

Committee on Nominations, reported the following as officers of the conference the ensuing year: J. Litch, Pres. I. R. Gates, V. P. Wm. Prideaux and Daniel Elwell, Secretaries.

Elder Prideaux declining to serve, W. H. Swartz was substituted, and on motion, the report was accepted and nominations confirmed.

On motion, Conference adjourned to 9 o'clock Wednesday morning.

Wednesday, May 30. Conference met, according to adjournment; and the services were opened by reading the Scripture, singing and prayer.

Minutes read and approved.

On motion, Bro. H. M. Stouffer of Shiremanstown church was invited to participate with the conference in its deliberations as an advisory member; and also Bro. Lease, a minister of the Evangelical church in Kingston, was invited to participate with us in our deliberations.

The regular order of business being the reports from churches, in the absence of lay delegates from Elk Co. churches, Elder J. D. Boyer gave a verbal report of the state of things on his circuit as follows.

The state of the cause is encouraging. The Lord has sustained us, and the prospect is, that we shall enjoy a more glorious season than we have the past year. At our last Quarterly Meeting, at Toby Church, we had a very interesting time, and they wished me to state to the conference that there has been an increase of 18 the past year. One has been removed by death; two have been expelled, and 22 have been baptized.

As the membership is scattered, there are four appointments, viz. Hellen Mills; Mill Run; Ridgway and Centerville. In all these places there has been a growing interest. Prejudice is giv-

ing way; and we have the community with us.

At Hellen Mills, we have enjoyed a precious season the past year. Many have been converted. The cause in that place is in a very flourishing state.

At the Caledonia church, there has been one addition during the past year. We have a more comfortable place of worship, than we had a year ago. We have been invited by the Trustees of the Baptist Union meeting house, to worship there; we have the church one third of the time.

At Mill Run, there are but 12 members; I preach for them occasionally, but have not been able to visit them as often as I desired.

At Ridgway appointment, we have our faithful Bro. Luce, and others. Bro. M. B. Laning labored there about a week, to good acceptance; but I could not be with him.

At Centerville where I reside at present, there are no members; but we have had thus far, a very good hearing. The greater part of the community is Roman Catholic; but the Protestant community come out to hear. We have been invited to hold regular meetings here. No appointment in the circuit is better attended.

I have also visited Luthersburg. There are two meeting houses in this place, viz. Methodist and Lutheran. I went there last January, and spent a week in the place, obtaining a very good hearing. The Lutherans opened their meeting house for us. I also obtained one subscriber to the "Herald."

Rev. I. R. Gates then gave an interesting account of the prospects of the cause in his region, and the results of his labors during the past year. The truth is spreading and taking root in the northern counties of Pa. and the way being opened for the establishment of churches and circuits in that region.

SHIREMANSTOWN.

The Shiremanstown Church has ten members. It is not in as flourishing a condition as it ought to be. We have our regular preaching, and weekly prayer meetings. We have no regular pastor. Our desk has been supplied by Brn. Litch, Gates and Elwell, for the past three months. We meet with great opposition, but we are willing to bear it. We have no Sabbath School, but we hope to organize one ere long. I think it is very necessary to instruct our children in the sentiments and views we hold of the Bible. I would state that the church would desire to have a pastor, and look to this conference to secure one.

H. RUPP, Del.

KINGSTON.

We have passed through a year of difficulties, a large majority of which are a perfect mystery to me. Yet, notwithstanding all this, we still hold fast to the faith, and there are signs of improvement, and increase. We have had 5 added to our number the past winter. We have kept up our prayer meetings until the past few weeks.

On the Sabbath, we have kept up a regular meeting, but for some time, have been without a pastor. We have thought of getting a pastor if one can be obtained, at this conference.

Our Sabbath School, is in quite a flourishing state. We have now an interesting class of young people.

The church is now in a more prosperous condition, and our hopes for the future are good.

JNO. HEAGY, Del.

Eld. J. D. Boyer made some remarks concerning Eld. Holland's district. "I have heard that Bro. Holland was busy in the work. Last fall there were 5 baptized. The last time that I was with him, there was a church organized at Portage, and the cause was in as flourishing a state as could be expected, considering the difficulties, under which Bro. Holland had to labor."

COOPER'S.

Dear Brn. in conference assembled, greeting:—By the help of God we continue unto the present time, looking for the mercies of our Lord Jesus Christ unto eternal life. We have preaching one-fourth part of the time by Br. M. L. Jackson. Our meetings are well attended and the word is gladly received. Two have united with the church the past year. Five have been baptized. One has been removed by death, and five expelled. The present number is 28.

We sustain weekly prayer and class meetings. Our Sabbath School numbers about 30, and is kept open during Summer season. With proper interest on the part of the Brn. the school might be greatly enlarged. May they awake to the importance of the subject. We have also a Bible class connected with our school. We raise eighty dollars toward the support of our pastor. The cause at present is not so flourishing as we could desire. Yet we are not without tokens of the divine favor and love.

May the Lord send us prosperity for the sake of his dear Son; bestow upon you wisdom and grace, and with all the sanctified soon bring us into possession of the promised inheritance. In behalf of the church,

PETER SWARTZ, Del.

MARSH CREEK.

Beloved brethren:—The Lord in mercy has visited us the past year and graciously revived his work among us. A number of backsliders has been reclaimed and the church built up in faith and love. Several give good evidence of being united with Christ by a living faith. The social meetings are kept up regularly, and a good degree of spirituality is manifested by those who attend. But there are those here, as in most places, who mostly neglect this means of grace. We are favored with the labors of Bro. Jackson monthly. The attendance is generally good. There have been four baptized and six received into the church fellowship. The past year we did not sustain a Sabbath School, but recently have organized one, with some 30 scholars. We

still look for the speedy return of our absent Lord, and are endeavoring to keep ourselves in the love of God and in the patient waiting for Christ. May the Lord be with you and bless all your counsels for the good of the cause and for the salvation of souls.

JACOB SHEARER, Del.

CENTRAL CHURCH.

Dear Brethren:—The cause here is very encouraging.

In eighteen hundred and fifty-three Bro. J. T. Laning organized a church in this place numbering 8 souls. Since then the Lord has visited us in much mercy, enlarging our number and increasing the interest. 7 have united with us the past year 9 received baptism. Our present number is 43. We have preaching every four weeks by our beloved pastor, Eld. Jackson. Our social meetings are kept up regularly twice a week. We pay eighty dollars per year toward the support of our pastor. His untiring zeal in the cause of Christ and the interest he manifests in our welfare demand a more liberal support. He has not shunned to declare unto us the whole counsel of God, and through his labors the church has been edified and built up in the faith of the Gospel. We pray that the Lord will help us to do more for his cause, and that his divine blessing may rest upon you in your deliberations that you may possess wisdom to direct you in all your labors in spreading this Gospel of the kingdom in all the world.

JACOB MITCHELL, Del.

YARDLEYVILLE.

Dear Brn. in Conference assembled:—We are happy to report to you that the cause in this place and vicinity is still prospering, and enjoying the divine manifestations of God's grace. We were blessed with a good service the past winter. Over 30 professed faith in Christ. At the previous conference our church numbered 46. Accessions during the year, 30. Present number, 75: candidates for baptism, 22. Our social exercises usually have been characterized by a marked degree of devotion and interest. We have associated with the church a very interesting Sabbath School, numbering 50 scholars. We have been supplied with preaching by Brn. Laning and Swartz through the M. Missionary Board. Our regular salary, which has been paid in advance, is \$50. Collections for the M. So. \$5. Extra preaching and attendant expenses, \$60. Repairing of church and charter of deed, \$75. Sabbath-school, \$30. Total, \$220. We have not been successful in sending a delegate to the present conference, but pray you to accept this report as a substitute, which we forward by our beloved brother Swartz.—In behalf of the church,

AMOS JOHNSON, Secretary.

To be continued.

Canada East and Northern Vermont Conference.

This Conference commenced its sessions, pursuant to appointment, at Fitch Bay, in Stanstead, C. E. Tuesday June 12th 1860. As there were but few present the morning was profitably spent in the reading of the Scriptures and other devotional exercises. In the afternoon Elder Levi Dudley preached from 1 Peter 1:13, "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,"—an exhortation which is always timely and appropriate. In the evening, Elder A. Cleveland gave a short sermon based on 1 Thess. 5:17, "Pray without ceasing;" which was followed by interesting remarks on prayer from several brethren.

Wednesday.

The ministers and delegates of churches met at 9 A. M., and after singing and prayer spent some time in free conversation respecting the cause among us; the hinderances to its prosperity; and the duty of making greater exertions to bring the doctrine of the speedy coming of Christ before the people. At half past 10 o'clock, the conference was organized by the election of Elder S. W. Thurber, President; Elder B. S. Reynolds, Vice President; and Elders J. M. Orrock and C. P. Dow, Secretaries. The following note from Bro. Dow was then read:

To the members of the Vermont and Canada East annual Conference of Adventists:—Although I consider myself virtually a member of your body; and believe I am so considered by you, having been appointed as one of the standing committee, (See reports of Conf.) yet I have never formally united with your body, never having been present at your annual meeting; therefore, this is to propose myself for membership, as also the church over which I preside as pastor, by their request; you will therefore take such action as your wisdom and duty may require, and embody the same in your published report. This is particularly requested, that I may be legally prepared to qualify for the solemnizing of marriage, the keeping of a register of burials, &c.

C. P. Dow.

Stanbridge C. E. May 12th, 1860.

In accordance with this request the following resolution was read and adopted—

Resolved, That Elder C. P. Dow of East Chazy, Clinton Co. N. Y. be received as a member of this conference; and that the church of Adventists in Stanbridge, C. E. of which he is pastor, be recognized as one of the churches belonging to this conference.

Elder Allen Cleveland of Tunbridge Vt. was also on motion, received as a member. A business committee was chosen consisting of Brn. C. P. Dow; A. Cleveland; T. Wilson; Jonas Sornberger; D. W. Sornberger; Joel Spears; W. M. Atwood and J. M. Orrock; after which the time was spent in devotional exercises.

At 2 P. M. Elder C. P. Dow preached from 1 Cor. 1:21. After sermon the following preamble and resolution were presented by the business committee and adopted without discussion,—the subject having been discussed in the morning session:

Whereas, There is a difference of opinion among us as a people in relation to the state of the dead and end of the wicked;—and whereas, persons have pressed their particular views so as to produce division and distraction in churches; and as a difference of opinion on the point exists among the members of this conference, therefore

Resolved, That we recommend that this subject be treated so as not to make it a test of Christian fellowship; nor necessarily to produce alienation of feeling and division of effort among brethren, but that we endeavor to follow after those things that make for peace, even things whereby we may edify each other—pledging ourselves to be governed by the rule of our Divine Master, "All things whatsoever ye would that men should do to you, do ye even so to them."

The congregation was dismissed with the benediction by the President.

In the evening, Elder Levi Dudley preached from Rev. 1:7, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced Him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Thursday.

The day was mostly spent in preaching: Elder A. Cleveland gave a discourse in the morning based on Titus 2:11-13;—in the afternoon Eld. B. S. Reynolds spoke from 1 Peter 4:7-11, and again in the evening from Ephes. 1:7-4.

Friday.

Services commenced about 9 o'clock. After singing and prayer the following preamble and resolution were introduced, freely discussed and adopted:

Whereas, In view of the approach of the day of God, and the end of man's probation, we believe it to be our duty to make a special effort for the salvation of sinners by holding meetings wherever we can find an open door to present the evidence of the speedy coming of the Lord, Therefore,

Resolved, That we hold several protracted meetings during the present ecclesiastical year, in localities within the limits of this conference,—where such meetings are desired and will be sustained, (in part at least); and that ministers of this conference, or of the general conference of Adventists in the United States, be invited to hold such meetings.

Elder J. M. Orrock introduced the following resolution, accompanied with remarks, which was received, discussed by Brn. Thurber, Sornberger, Chapman, Hurd and others, and passed unanimously:—

Whereas, The "American Millennial Association," legally organized Nov. 12th, 1858, and located in Boston, Mass., has for its object the proclamation of the speedy, personal, pre-millennial advent of Christ, Therefore,

Resolved, That we regard it as being worthy of our liberal patronage and active interest in its support, by making donations to it, and by obtaining subscribers to the Advent Herald, which is now published by this Association.

To be Continued.

From Bro. J. Pearson, Jr.

Bro. Bliss:—Permit me also to express my thanks to Bro. Orrock for his timely article headed, "Mede on the 2300 Days of Daniel." It is another evidence of the unreliableness of Dr. Cumming in historic and chronological statements. Of his piety, or strict Christian integrity there can be no question; and the only conceivable manner of reconciling such assertions, with his undoubted love of truth, has been given by you, in your appended note: "That as he speaks without previous writing, and as his books are made by a stenographer's copy of his remarks he must trust unduly to his memory and impressions for assumed facts." Still such carelessness on such important subjects, is certainly inexcusable; for he is not only dealing with the Scriptures of Divine truth, but by his literary fame and commanding position in the religious world, some may be led to take his declarations on mere trust, and thus receive and cherish errors which may prove of positive injury to themselves, personally, and what is of more consequence, be detrimental to the best interest of the cause of our soon-coming King.

Again, it is a voice from Canada; a testimony of significance from a portion of the moral vineyard, which lies some distance from this latitude! It says, no new specified time of the Advent will be received by us until it has been subjected to a careful and thorough sifting. Such watchmen, intelligently critical in their investigations, cautious to receive declarations on great questions, even from the highest human source; who cannot be moved by blind or selfish impulses; bold to condemn error, and fearless in the maintenance of truth, certainly merit the confidence of the people, and will be recognized as safe advisers in spiritual things. I am truly thankful for Bro. Orrock's communication.

While the pen is in my hand, perhaps, it would not be amiss to notice one or two more things in the last Herald,—Bro. A. Brown has called attention, to the practical bearings of the "several chasms," in Scripture chronology, in attaining to a specific knowledge of the age of the world.—Were it not for those obscure intervals, which have perplexed the most profound chronologists,

and called forth a world of argument, we might with some degree of assurance, talk about the year when the 6000 years would end. It is obvious that if God had designed the church to know the exact time of the end of the world, he would not have suffered those dim places, which no human sagacity can make light! Yes; "about" is the word—the only correct and safe position: full of meaning, and replete with interest.

In Bro. Himes' "journal," he says, that Mr. Shimeall sent him a note "in reference to his work," saying "that if any shall detect an essential error, either in the historic or prophetic department, he will be the first to acknowledge his indebtedness to their superior skill."

Some years since I read with much interest Mr Shimeall's "Age of the World and Signs of the Times." In rising from a perusal of these lectures one will feel impressed with his earnest love for the appearing of Christ. He presents his points with considerable energy and with a heartfelt appreciation of the great doctrines he is advocating. There is another characteristic of his, which commanded our respect: he advanced his sentiments, without fear or favor; he makes no bid for popular approval, but straight on he goes attacking what he regards as heretical, condemning a soulless religion, and sounding the note of warning to a slumbering church. Like the great Dr. Cummings, he is fearless, learned and pious; but like all of us, liable to commit mistakes, as Bro. Bliss has demonstrated in figures. Hence he will, undoubtedly, redeem his pledge so freely made.

Your chronological criticisms are worth more than gold: they are of infinite value to us as a people, particularly at this time. They will impose a fearful moral obligation upon every minister who has any inclination to assume the position of definite time. The excuse of not knowing the difficulties of chronology will not answer in the day of reckoning. If another time is received, to any important extent, another rupture will be inevitable—this is understood. Therefore each one will be held responsible for every effort to bring into existence another movement of this kind. There are, in plain language, some vital chronological objections; read them and meet them, like men and Christians, if it can be done: if they are insurmountable, then for the truth's sake; for the sake of perishing souls; for Christ's sake stop, and let us be united in the reasonable position "about;"—for

"Signs there's no mistaking,
Proclaim Messiah near."

J. P. Jr.

Notes by the way.

Bro. Bliss, Having leisure, and mental quiet, I pen you a few notes by the way.

Just as I had closed my last to you, I received a letter from my daughter Mary, who was in St. Hyacinthe C. E., where the Roman Catholic Bishop has recently died. She thus mentions the funeral. "The day after my arrival was a holiday because the Bishop was to be buried. Miss W. and myself attended the funeral. He was carried into the cathedral by ten bearers. There was no lid to the coffin, so that all could see the features of the dead man. He was dressed in his priestly robes—a cross was on his hands, and on his head was a cap which came up to a point like a sugar loaf. Three hundred priests were present. The whole cathedral from the top to the bottom was covered with black cloth. We were seated on the second gallery, three stories up. In the middle of Mass, the gallery were on gave a loud crack, and the terrified people, screaming, rushed for the staircase, tumbling head over heels, to the injury of many. Three or four persons leaped from the windows, and were taken up with fractured limbs. My first thought when they started to run, was,—If I run I shall surely be killed, and I may as well die here." I fell back on the seat, and Miss W. sank fainting to the floor. Such a scene of confusion! Also the pall of the Bishop's coffin took fire from one of the innumerable tapers."

Thursday May 31 I left Port Union, in company with Bro. and Sister Pearce. Being detained two hours in Toronto, I spent them very

agreeably with Bro. and Sister Carlross, who still keep the Bible depository, and what is better, they still feel an interest in the things taught in the Bible. They are marking the signs of the times, and are waiting for the kingdom of God. That night we spent at a public house in the pleasant town of Goderich on Lake Huron. We shared a sitting room with a singular specimen of an aristocratical lady from London. She belonged, as she expressed it, to "the tip-top church," the clergy of which are "high bred men." The true idea of evangelical religion had never passed thro' her hair. All she knew about that was, that it was "a morbid thing."

Next morning at an early hour we took the steamer for Kincardine. In going up Lake Huron I got into company with a clergyman from Baltimore. He said he was going north to the end of civilization. I asked him why he had not taken the opposite direction, as the distance, for his purpose, might not have been so great. He smiled, and confessed the justness of my remark. The conversation turned on the aspect of Italy; and he gave it as his opinion that Popery will soon be destroyed. I reminded him that the destruction of that system, involved a much greater event, viz. the second coming of Christ, 2 Thess. 2:8. He said, "That is all spiritual," and added, "you surely do not believe that Christ will personally come again to the world." I told him I certainly so believed; and also confessed my faith in the resurrection of the body. He laid his hand on his breast, and said, "This body is my tomb—the sound of the gospel is the voice of the archangel, and when I die, or this body falls off, that is my resurrection." I reminded him that there seems to be some difference between his faith and the faith expressed in such texts as the following, "my flesh also shall rest in hope." "In my flesh shall I see God." "We look for the Savior, the Lord Jesus Christ, who shall change our vile body."

Before noon we got to Kincardine, and were cordially received at the wharf by friends. I found an agreeable home at the house of Bro. J. Barker. Though the English do not excel in the clanish feeling, like the Scotch, yet it was not ungratifying to find myself with a Sheffield man; but I was still more gratified to find that he did not expect a way-worn minister to conduct all his family devotions for him. In this way the feeble frame has some chance to rest, and thus be ready for public duty. Sister B. is a sister of Elder D. Campbell, and is worthy of the relation.

On my arrival I found to my dismay that bills were posted for me to preach three times on the Sabbath! I resolved to make the best of it. I gave two discourses on growth in grace, and one on historical prophecy. The services were refreshing even to my own soul. On the Thursday evening following, I preached and presented the cheering truth that it is "the Father's good pleasure to give the kingdom to the little flock." Luke 12:32. Some spoke of receiving great light from the discourse, as well as much comfort. I do hope, therefore, that I am feeding the lambs and sheep of Christ.

Sunday, 19th June, preached twice in the same house—I presented Christ as our all,—our wisdom, righteousness, sanctification, and redemption,—also the evidences of his speedy coming, and the immediate influence which these things should have on saints, and sinners. The impression was solemn and deep; and all seemed to feel that the day of God might be much nearer than "67." It may come now, and will come, soon. This is in every way a safe position. It is safe to our souls if we live accordingly; and it can never react injuriously on the cause we love.

Tuesday evening 12th we met for the last time. I spoke at length, on the past sufferings, and coming glory of Christ, Luke 22,—and the "church of the Messiah" showed forth the Lord's death, by eating of that bread, and drinking of that cup, and this too in view of his coming again. At the close a person, who had been examining our faith for some time, and who was greatly enlightened, and strengthened during my stay, offered himself for membership. He has been a Methodist, is a magistrate, and well reported of all. He remarked that tho' he did not see with

most Adventists on baptism, yet he was not only willing to receive light relative to that ordinance, but also to act upon the light. Who could ask for more? I should be very sorry to see any Advent church, whether called the "Church of Messiah," or by any other name, refuse admission to such applicants. God has received such, and on these matters give every lover of truth the privilege of acting according to his sense of duty. How many there are, such as Bonar, Cumming, etc. whom we all love to mention, who are in the same category as stated above.

I may remark that the Bishop of the diocese who preached in Kincardine in winter took as his text, "and there shall be no more curse," Rev. 22, 3, and insisted that the earth renewed will be the eternal abode of the redeemed. He states that this is a neglected truth; but while he admitted that many differed from him, he claimed that many in his own church, and in other churches believed with him. He is said to be a very pious man.

Bro. Litch would do well to visit that place soon. After his late visit, the Baptist minister did all he could to bring him and his teachings into disrepute, and then refused to meet Bro. L. in case he could be there! Thus his cowardice (which is too soft a word for the case) was most complete. But he did not build up himself, as he hoped. Bro. A. Campbell boldly confronted him.

Wednesday 13th we left by the steamer, at 8 in the evening. Bro. P. spent the evening in conversing with a stranger on the salvation of his soul. The man wept, and promised to be a Christian. I gave him a tract. Bro. P. left the boat at Goderich, and I kept on down the Lake. Next morning at 7 the boat touched at Port Huron, so I went on shore for a short time, thus I was in the state of Michigan. I thought how soon I could be among my friends in the West! At 8 the boat came to Port Sarnia, Canada, where I took the Great Western Railway, and was in London before noon. As I arrived here I found myself very sick. Soon after my arrival I was asked to lecture before the Young Men's Christian Association. Tho' suffering greatly, I consented, and as they wished to know my subject, I answered, "Christ our Life," and my name and subject soon appeared in the daily papers. After the devotional services, the Hon. S. Morrill (whose hospitalities I enjoyed during my stay in the city) being called to preside, I delivered my lecture, for which I received the thanks of the meeting. The minister who seconded the vote of thanks, remarked to the audience, that I had given the key-stone of the Christian faith; and that what I had said on the advent of Christ was in season, as the signs of the times, and especially in the state of the nations, were very striking. I was asked to speak in the same Hall, Sabbath afternoon, to which I consented. My subject was, "The eternal day at hand, and our duty." Bro. Pearce led in prayer; and I was at home in my theme, and I felt that heaven approved. The seed will not be lost.

London is a beautiful city of about 14,000 inhabitants, and occupies a central position on this rich peninsula—this garden of Canada, if not of the new world.

On Monday at noon I left those who had ministered to me in my sufferings and weakness, and I went on my way with a light heart, also light in all respects, for I got upon the scales and found myself about ten pounds lighter than when I left Newburyport in December! I think it would do me good to see "Ould Newbury," and father Pearson again. Last evening the "iron horse" brought me to Brantford. I feel at home with Bro. and sister Powley, with whom I stayed in Kingston sixteen years ago.

O how unworthy and vile one feels when the Infinite One reveals himself to the mind and heart! But then he is love.—Jesus is precious, and the Spirit is good. Therefore while the great future looks solemn, it looks glorious and blessed, and while a dark cloud hangs over the world, indicating storms, the followers of the Lamb can see the cloud tinged with the brightness of coming glory.

"How happy are the little flock,

Who safe beneath their guardian Rock,
In all commotions rest!
When war's and tumult's waves run high,
Unmoved above the storm they lie,
And lodge in Jesus' breast.

Such happiness, O Lord, have we,
By mercy gathered into Thee
Before the floods descend;
And, while the bursting cloud comes down,
We mark the vengeful day begun,
And calmly wait the end."

May you, and I, and all your readers thus feel,
In view of the things which are coming on the earth.

In that blessed hope, yours, ever,
R. HUTCHINSON,
Brantford, C. W., June 24, 1860.



ADVENT HERALD.

BOSTON, JULY 7, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

OUR FINANCIAL DEPARTMENT, begins to feel the need of the friendly aid of kind donors. We shall need to purchase a supply of paper the 1st of August and shall need about \$300 for that purpose. Our friends will bear in mind that our subscription list does not quite meet our expenses of publication, and that we look to the donations of friends to supply the deficiency. We have not yet incurred any debt whatever. But we cannot purchase the paper needed a month ahead, without so doing. We shall look to the friends of the office,—hoping that He who alone doth give or withhold all our blessings, will so incline their hearts—for the aid which we are about to need.

ERRATA. In last week's *Herald*, in the article on "the 70 years' Babylonish servitude," on p. 202, 3d column, in 19th line from bottom, "the 16th year of Zedekiah," read in the copy, "the 10th," as it does in the text quoted.

On p. 203, 3d column, 32d line from the bottom, there was an omission from the text there quoted, of the words: "and king Josiah went against him."

Thomson's "*Morning Hours in Patmos*," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

EDITORIAL ABSENCE. With the putting of this paper to the press, the editor leaves for a short tour to the north of Illinois. All business letters, marked "office," will receive their usual attention, and others will await his return. This will explain the delay in answers to correspondents, or in other matters requiring his personal attention. He hopes on his return to find a fund accumulated sufficient to meet that paper bill due Aug. 1.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please call the editor's attention to the omission.

N. A. Hill. The views of Bro. W. are not supported by him by any argument entitled to our consideration. It is very easy to say, "I believe thus or so;" or, "do not so believe;" or that "the Scriptures teach" a given thing. But to be able to

show it from the Scriptures, or to give a sound and Scriptural argument, is a more difficult matter. You will need to write to Providence to learn the price of Pearson's stoves.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold;
His breasts and his arms, of silver;
His belly and thighs [כסף], "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"—Gesenius] of brass;
His legs [עָץ], "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius], of iron;
His feet, part of iron and part of clay.
Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them:—
And the stone that smote the image became a great mountain, and filled the whole earth."

THE BELLY AND THIGHS OF BRASS.

GREECE.

"And another third kingdom of brass, which shall bear rule over all the earth," v. 39.

As the kingdom that was to succeed the Babylonian is affirmed by Inspiration to be the Medo-Persian, so is the one to succeed that affirmed to be the Grecian. For, in the 7th of Daniel, the symbols of a he goat, casting down and stamping upon a two horned ram, are thus interpreted: "The ram which thou sawest having two horns are the kings of Media and Persia; and the rough goat is the king of Grecia," v. 20, 1. The angel said to Daniel: "Now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come," 10:20. Also, "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength, through his riches, he shall stir up all against the realm of Grecia," 11:2. Persia and Grecia are thus mentioned in such connection, that, the former being the second of the four monarchies, Grecia is inevitably to be understood as the third great empire,—according to the conditions of prophecy.

The Grecian monarchy is also shown, by history, to have been the third. It is written in 1 Mac. 1:13, that, "it came to pass, after that Alexander, the son of Philip, the Macedonian, who first reigned in Greece, had overthrown Darius, the king of the Persians and Medes, he fought many battles, and took the strong holds of all, and slew the kings of the earth; and he went through even to the ends of the earth, and took the spoil of many nations; and the earth was quiet before him."

In B. C. 334, with an army of only 30,000 foot, and 5000 horse, Alexander crossed the Hellespont into Asia, for the conquest of Persia. There is a small river, called the Granicus, in Asia Minor, which flows into the sea of Marmora; and as Alexander approached that stream, he found the Persian army, more than five times as numerous as his own encamped on its opposite bank. He gave immediate battle, plunged into the river, followed by his army, put the hosts of the Persians to rout, and possessed himself of immense treasures. In the year following Darius assembled an army of 600,000 men, which was defeated by Alexander at Issus, in Cilicia. And in the next year, Darius with a million of men, was defeated by Alexander in the decisive battle of

Arbela; which marks the end of the Persian empire and the succession of the Grecian, B. C. 331.

The third empire being thus indisputably the Grecian, in what respect is it called a kingdom of brass?

It is not said that it should be inferior to the Persian, as that was to the Babylonian kingdom; but as the affirmation that it should be a kingdom of brass, showed that the metallic constituents of the image were significant of characteristics of the kingdoms, and thus that the inferiority of the second to the first was indicated by the inferiority of metal, so may it be inferred that Grecia was to Persia, what brass was to silver in its quality.

Bishop Newton remarks: "This kingdom was fitly represented by brass; for the Greeks were famous for their brazen armor, their usual epithet being, 'the brazen coated Greeks.' Josephus' paraphrase of Daniel's interpretation, is that, 'another coming from the west, completely armed in brass, shall destroy the empire of the Medes and Persians.' And Willet thinks it is thus compared, 'because it was more hard and troublesome' to other nations than any that preceded; for that even 'the Macedonians rejoiced when Alexander was dead, as thereby gaining their rest and quietness.'"

This empire was, also, to be universal in its extent; for it was to "bear rule over all the earth." The conquest of the world was Alexander's ambition. When he heard of the conquest of any city by "his father Philip, he would say that his father left nothing for him; and when he likewise had heard of the philosopher Anaximander, that there were many other worlds, he wept, because he yet had not conquered one."—Willett.

Yet the success of his arms was wonderful: he never encountered an enemy, but to overcome him; he never besieged a city, but to take it. He subdued nearly the whole of the then known world, except what was subjected to the Romans, and his empire extended east to the river Ganges.

Lysippus, the painter, drew a portrait of him in the attitude of looking up into heaven, and saying, "Jupiter, I have taken the earth to myself, take thou heaven;" with which Alexander was greatly pleased.

Apelles also pictures him with a thunder bolt, signifying his great swiftness and agility in his exploits.

The terror of his name brought distant nations to his feet; and Diodorus says that he received ambassadors from all countries—"At which time legates came to him from almost the whole habitable world."

Justin says: "He ordered himself to be called the king of all lands, and of the world."

Arrian writes that, "Alexander then appeared to himself and to those around him, to be Lord of all the earth and of the sea."

The writer of the *Macabees*, already quoted, adds: "He slew the kings of the earth, and he went through even to the ends of the earth, and took the spoil of many nations, and the earth was quiet before him."

At the time of his death he had ordered an immense navy, with which he purposed to compass Arabia and Africa, and so to surprise Spain and Italy; and Pliny says "he built the city Alexandria, where Hercules, Semiramis, and Cyrus had set up altars before him, as the bounds of their empire."

There has been but little dispute respecting the identity of the third kingdom. The Jewish Rabbins according to Willet confound the Grecian kingdom with the Persian, and make them both one, so as to avoid making the Roman the fourth empire,—in the days of which the Messiah was to come. But this captiousness was needless; for it was not the first coming, the acknowledgment of which they would thus avoid, but Christ's second coming that is brought to view in this prophecy—and that not in the united, but in the divided condition of that empire.

Bishop Newton says of this, "There hath been some controversy, but with little reason or foundation for it, only that some persons are troubled with the spirit of contradiction, and will dispute about the plainest points." We would call the attention to this of those afflicted with that cacothesis.

Another question that has arisen, and with so little reason, is whether this kingdom ended in the person of Alexander, or was continued in his successors. Jerome says: "The third kingdom signifies Alexander, and the kingdom of the Macedonians, and of the successors of Alexander." But, says Bishop Newton, "It was a strange wild conceit in Grotius and others, to think that the kingdom of Alexander and of his successors made two different kingdoms."

On the death of Alexander, his empire was divided among four of his generals; and in time these were consolidated into two, Syria in the north, and Egypt in the south. As Bishop Newton remarks,

"Their kingdom was no more a different kingdom from that of Alexander, than the parts differ

from the whole. It was the same government, continued. They who governed were still Macedonians. The metal was the same, and the nation was the same: nor is the same nation ever represented by different metals, but the different metals always signify different nations. All ancient authors too, speak of the kingdom of Alexander and of his successors as one and the same kingdom. The thing is implied in the very name by which they are usually called. The successors of Alexander being dead, saith Josephus, the empire was divided among his successors; he doth not say that so many new empires were erected. After the death of Alexander, saith Justin, the kingdoms of the east were divided among his successors: and he still denominates them Macedonians, and their empire the Macedonian; and reckons Alexander the same to the Macedonians, as Cyrus was to the Persians, and Romulus to the Romans." And he adds: "There is one insuperable objection against the kingdoms of the Lagidae and of the Selencidae, being a different kingdom from that of Alexander, because if they are not considered as parts of Alexander's dominion, they cannot be counted as parts of one kingdom, they constitute properly two separate and distinct kingdoms." *Dis. on Prop.* pp. 189, 190.

Notwithstanding these objections, several late commentaries have adopted the opinion of Grotius, —apparently for a reason analogous to that of the Rabbins, who make the Persian and Grecian kingdoms one: These would avoid an argument in favor of Christ's having come; but those would avoid the conclusion that he is to come again; and so would make the smiting of the stone be his first advent!

Bishop Newton suggested that "the Selencidae who reigned in Syria, and the Lagidae who reigned in Egypt, might be designed particularly by the two thighs." But though the Grecian empire resulted in those two divisions, they were preceded by four, to which the image presents nothing analogous. Also if the duality of the symbol required duality in the kingdoms, the arms of silver would require a like division of the empire of Cyrus. It is the diversity of metals that symbolizes diverse kingdoms, and not the parts or members of the image, irrespective of their constituents.

Our Synchronal Chronological Table.

On another page we have again given our Synchronal Table, showing in comparison the estimates of different chronologists respecting the world's age. We have given it again, for the purpose of adding to it a few names, and for the purpose of giving the year A. D. when each one, respectively terminates 6000 years; which a friend has suggested. It is at his request, also, that we have put our name over our own column—it being thought that some might be at a loss whose it was.

That Table, and the notes given in connection with its first issue, in the Herald of June 23d, put the reader in possession of the various schemes of different chronologists, and the reasons of their variations. And we have, in fact, given all the evidence on which rests the chronology of the Bible.

The new names added to the table, enlarges the former list somewhat.

Mr. BARKS is the celebrated English writer on Prophecy, and his chronology is followed and adopted by Mr. Bickersteth. It will be seen that it varies from ours in the loss, of 11 years.

From the call to the exodus of Israel, 1 year
During the Judges, 100 "
In reign of Jehoshaphat, 1 "
and the Interregnum, 11 "
Total, 113 "

Rev. A. B. CHAPIN, D. D., now deceased, was a clergyman of the Protestant Episcopal church in Connecticut, and the editor of the Calendar, an Episcopal paper there. He gave his scheme of chronology in the "Chronicle of the Church," in 1840. It will be seen that he allows 1 year for the flood; puts the birth of Abraham in the 85th year of Terah, and the Call when Terah was 160—which Stephen places at Terah's death; gives but twenty years from wilderness to 1st servitude; enlarges the period of the Judges 18 years; by giving Abimelech 40 years and Tolah only 3, and gives Zedekiah 11 years instead of 10. He thus makes a net loss, from our estimate, of 31 years.

Mr. HABERSHON is a writer of some celebrity on prophecy in England. His scheme makes a net loss from ours of just 20 years, [the particulars of which will be seen by the Table. He nearly agrees with Pres. Browne.

The DUKE OF MANCHESTER begins his chronology with Saul; so that we cannot estimate his age of the world. He sustains us, as do others, in the chronology of the 70 years' captivity; but he has a method of his own for reducing the time after the 4th of Darius; where he ends 70 years from Zedekiah's 11th, and begins the 70 weeks, which he ends in A.D. 66.

In addition to the writers already enumerated,

the following have written on the chronology of the world, with the following results:

JOSEPH SCALIGER, the first scholar of his age, published his Chronology in 1596. He placed the Creation in B.C. 3950; and consequently it would require A.D. 2050 to complete the 6000.

DIONYSIUS PETAVIUS, a consummate scholar of the same period, enlarged Scaliger's epoch of the creation by 34 years, and so placed it in B.C. 3984—completing the 6000 in A.D. 2016. He pronounced an anathema against those "who dared to assert that the 480 years was corrupt," in 1 K. 6:1.

Sir JOHN MARSHAM, a very learned and able writer, and chronologer, placed the creation in B.C. 4000; and so ending the 6000 in A.D. 2000.

Sir ISAAC NEWTON placed the creation in B.C. 3988; which would extend the 6000 to A.D. 2012. He gave but 10 years to Saul's reign; to whom Petavius gives 13.

KENNEDY, an English divine, placed the creation in B.C. 4007; and so reckoning forward the period referred to, to A.D. 1993.

PLAYFAIR, in 1784, published a splendid volume on chronology, placing the creation in B.C. 4008; to which add A.D. 1992.

JACKSON placed the creation in B.C. 5426—ending 6000 in A.D. 574.

Notwithstanding these wide differences of opinion respecting the world's age, all these writers—except perhaps Sir Isaac Newton, whose chronology for this period we have not learned—sustain us in our estimate of the beginning and ending of the Babylonish servitude. This uniform agreement respecting that period, being sustained as it is by the united testimony of the sacred and profane annals, is fatal to Mr. Shimeall's age of the world, which is sustained or falls, mainly, on his accuracy and inaccuracy in respect to that period.

"IMMANUEL. An Examination of the two Natures of Christ, in their Relations to Physiology and Revelation. By P. W. Ellsworth A.M., M. D. Hartford, David B. Mosely, Printer. 1860."

This is a very ably written pamphlet, which we have perused with considerable interest. The Doctor has struck out an original mode of treating this subject, to which he has devoted much thought. The first draft of this, must have been written, we should think, some sixteen years since; for we listened to its reading by the author in his office, on a visit to him, as long ago as that. It has been since several times re-written, and was offered for publication in our columns a short time since. But as the author wished it put at the same time in pamphlet form, we could not comply with his wishes, and it has since appeared in the Hartford "Religious Herald." We shall watch with some interest for the comments of the religious press upon it. The Doctor will accept our thanks for a copy.

Bro. J. L. Clapp of Homer N. Y. in enclosing a dollar for a sister in his place for her Herald, adds:

"As one dollar to send alone would appear to be lonesome, I add one dollar for myself, as a donation, expecting to add more by and by."

Would that all dollars received might have such companions. It is not good for man to be alone; and why should it be for dollars, when they have to take their solitary journeys through the mail?

"A Brother who encloses a dollar for his Herald, and orders its discontinuance when the time is out for which it pays, adds:—

"Though such an event will not occur while I am able to raise one dollar."

May the ability to raise the dollar never fail.

A gentleman sending for the Herald from Kersey, Pa. and paying for it a year in advance, writes:

"I have had the opportunity of reading a number of the Herald at Bro. Boyer's, Pastor of the church in this place, (Kersey), and I have been much pleased with it."

This shows how the circulation of the Herald might be increased, if each one would freely circulate their own papers.

Brother Bliss:—The age of Mrs Mace was 30, instead of 80—quite a difference, surely! I did not know of the mistake until about a week since. She was the wife of Bro. Richard Mace, well known to Bro. Himes.

Bro. Grant has put my pamphlet at 10 cents; the price ought therefore to be the same in the Herald. I will send it, post-paid, for three cents and one ct. post stamp. Thank you for a favorable notice.

Yours as ever,

MARY D. WELLCOME.

Richmond, Me., June 27.

Friends wishing for the pamphlet, will write to sister M. D. W. at Richmond.

SCIENTIFIC AMERICAN.—One of the most interesting and useful publications which comes to our sanc-

tum is the Scientific American, a weekly publication devoted to popular science, new inventions, and the whole range of mechanic and manufacturing arts. The Scientific American has been published for fifteen years, by the well-known Patent Solicitors, Messrs. Munn and Co. 37 Park Row, New-York; and has yearly increased in interest and circulation, until it has attained, we understand, nearly 30,000 subscribers, which is the best of evidence that the publication is appreciated by the reading public.

Its illustrated descriptions of all the most important improvements in steam and agricultural machinery, will commend it to the Engineer and Farmer, while the new household inventions and shop tools which are illustrated by engravings and described in its columns, with the practical receipts contained in every number, renders the work desirable to housekeepers, and almost indispensable to every mechanic or smith who has a shop for manufacturing new work or repairing old.

The Scientific American is universally regarded as the inventor's advocate and monitor; the repository of American inventions and the great authority on law, and all business connected with Patents. The Official List of Claims, as issued weekly from the Patent Office, in Washington, are published regularly in its columns. All the most important Patents issued by the United States Patent Office are illustrated and described on its pages, thus forming an unrivalled history of American inventions.

The Scientific American is published once a week, (every Saturday,) each number containing 16 pages of Letterpress, and from 10 to 12 original Engravings of New Inventions, consisting of the most improved Tools, Engines, Mills, Agricultural Machines and Household Utensils, making 52 numbers in a year, comprising 332 pages, and over 500 Original Engravings, printed on heavy, fine paper, in a form expressly for binding, and all for \$2 per annum.

A New Volume commences July 1.

A NEW SECT IN MICHIGAN.—The Gratiot (Mich.) News of the 11th inst. has the following:—

"There is an organization or denomination in our county who style themselves the 'Church of God,' but who pass by the appellation of Wynobanrains. They hold regular services about six miles south of this village, at a school house. One of their peculiar ordinances consists of washing each other's feet. The Elder offers a prayer, then removes his coat, girds on a towel and proceeds to wash the feet of the member nearest him, wiping his feet with the towel, then takes him by the hand and salutes him with a kiss. The washed then washes the feet of the next brother, and the washing proceeds until all are washed. The sisters in the meantime are busily engaged in washing each other's feet. After a hymn the services are closed."

This is not a new sect, but an old one in Penn. We should like the existence of the kindly feeling which must prevail among the brethren where such kindly acts are performed. But the Scriptures on which this custom is based, will not sustain it.

"He remembered the forgotten," was beautifully said of Howard the Philanthropist. It also applies to every man who brings the ameliorations, comforts and enjoyments of life within the reach of persons and classes who are otherwise deprived of their advantages. Especially may it be said of him who laboriously seeks and finds new means of preserving health, "the poor man's capital and the rich man's power." We think this eulogium properly applied to J. C. Ayer of Lowell, the renowned chemist of New England, who spurning the trodden paths to fame, devotes his entire abilities and acquirements to the discovery of Nature's most effectual remedies for disease. When the hidden blessing has been revealed, he proceeds to supply it to all mankind alike through our druggists, at such low prices that poor and rich may alike enjoy its benefits.—*Journal and Enquirer, Portland, Maine.*

On Wednesday, 6th inst., a child about four years of age was carried off and devoured by a bear in the town of Ellenburgh, Clinton Co. The child, a boy, went a short distance from his father's house with a brother, about eight years old, to fish in a brook. At school time the oldest boy went into the house to prepare for school, and told his mother that his brother had remained at the brook, and would return in a short time. In a little while his mother went after him, but he was not to be found. She then called him, and heard him cry at a distance. The sound rapidly receded, and passed beyond hearing. The woman immediately alarmed her husband, who made search for the child without success. The neighbors were then notified, and a general search took place till nightfall. Next day the alarm became more extensive, and the search was renewed with increased energy. It was continued from day to day, without avail, till the following Monday, when a man passing a hollow log was growled at by

a black bear. The bear was fired upon and killed. In the log were two young bears, the missing child's clothes, and a portion of one of his legs. The cubs were dispatched, and in the stomachs of all three were found portions of the devoured boy.—*Ogdensburg Journal.*

About one year ago, Mr. John S. Ives bought of Mr. Wm. H. Foster a half Jersey heifer with a calf at her side. She gave ten quarts of milk, thirty-three per cent. of which was found to be cream. Mr. Ives afterward sold the cow to Dr. Prince of the Northampton Hospital; and the Doctor writes thus concerning her: "The heifer (which dropped a calf about two weeks since,) now gives eleven quarts of milk, which in the lactometer, gives thirty-five per cent. cream, taking the milk from the whole mess and not from the strippings. This is on pasture alone, and not very good feed at that."—*Salem Gazette.*

The Placerville (Cal.) Democrat, speaking of the Washoe Indian war now so fiercely raging on both sides, says that the whites themselves instigated it by such diabolical acts as these: "A gentleman from Washoe stated in this city on Thursday, 10th May, that a fellow rode into the camp of Winnemuck, a peaceable and venerable chief, and without the slightest provocation, deliberately shot him down. The brutal act exasperated his tribe, and they resolved to avenge his death."

In the Court of Queen's Bench, at Quebec, on the 13th inst., Justice Alwyn indignantly vacated his seat on the bench because a portrait of Pope Pius IX had been suspended in a conspicuous place in the Court room, declaring that he would not sit there while the picture remained. In consequence, the whole business of the Court was stopped. The picture was placed in the room by permission of the Judge's three Roman Catholic colleagues on the bench.

On Friday evening last, as the lightning express train on the New York Central Railroad approached Pembroke, a town near Buffalo, the engineer discovered an obstruction on the track about twenty rods ahead of the train, the reflector rendering objects visible in the night only about that distance. He instantly reversed his engine and applied the brakes powerfully, and the momentum of the train was fortunately diminished so much that the collision which ensued produced but a slight shock, and occasioned no damage. Upon examination it was found that a large pile of ties had been placed across the track by some fiend or fiends, with the horrid design of overwhelming the train and all its living freight with instantaneous destruction.

Foreign News.

New York, June 28. The passengers by the Great Eastern state that the voyage has been particularly fine, fully demonstrating the fine seagoing qualities of the vessel and the excellence and reliability of her machinery. Her highest speed was fourteen and a half knots per hour, but her bottom being covered with barnacles is estimated to have made a difference against her of two knots an hour.

New York, June 28. The Great Eastern passed the Battery at 4.30 this afternoon. She crossed the bar without trouble, and moved about the bay as easily as a pilot boat. An immense fleet, composed of crafts of all descriptions, crowded with passengers, attended her. The Battery and all the piers on North river were crowded with spectators, the mammoth vessel being greeted by them with cheers as she passed. Salutes were fired from different quarters and vessels. She was decked with flags, and moved very swiftly, only one of the hundreds of steamers being able to keep alongside of her. The steam frigate Niagara, which is lying in the stream, looks small by comparison.

The Great Eastern is moored at the foot of Hammond and Troy streets, in the North river, and she extends two entire blocks. Immense crowds are flocking to see her. On her way up she was saluted by all the forts, steamships and other vessels, which were returned from her. Staten Island, Long Island and all available points were crowded by people. It is estimated that nearly a million of people witnessed her arrival.

Paris, Saturday, June 16. The Emperor Napoleon was received at Baden by the Grand Duke, and met with a good reception in the town.

Messina, June 10. A secret committee in the city is in correspondence with Garibaldi. The alleged insurrection in Calabria is denied. Catania has been evacuated. Several officers and a party of Neapolitan soldiers had deserted and returned to Palermo, whence they were sent to Calabria.

Florence, June 16. It is reported that Ricasoli is about to resign the Government Generalship of Tuscany.

Turin June 16. M. Thouvenal is concerting with Cavour on the line of policy to be followed by France and Sardinia in reference to Sicilian affairs.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

Visit to Waterbury, Montpelier, Cabot and Calais.

Thursday, June 7. I preached in Waterbury, Vt. It was one year since I had visited and preached to them. In this time, death had seized on one beloved brother, the fruit of the precious revival in 1858: Bro. Sylvanus Flagg died happy in God, in the hope of the resurrection at the coming of Jesus. This hope was the consolation of his sick and dying hours. He left a wife and two children, with whom I had to weep, instead of rejoice as in former times, yet we could all rejoice in view of near redemption, when we shall meet those we loved in the happy land.

Elder Bosworth met me, at the depot, and gave me a cordial welcome; with whom also I put up. God has blessed some members of his family and partially restored them to health. But our dear brother and family were severely chastened, by the recent death of his oldest brother, of Poultney, Vt. He was a burning and shining light, and was all ready, when the Master called. He died in the triumphs of faith. But such separations take a deep hold of the heart, and chasten and humble us.

At the hour of meeting the heavens gave some indications of rain. But notwithstanding a goodly company came out to hear, and at the close had to return in a flood. But all rejoiced in this, as the parched earth had long been crying for rain, with those whose hopes depended on the showers of heaven to give them a harvest. A spiritual rain was quite as much needed, for Zion's languishing interests. And we had a refreshing from the presence of the Lord. I spoke of the rest that remaineth to the people of God; showed its nature, and also sweetness to the weary pilgrim. And while I spoke of the nearness of this rest, as to the time, there was a response in some hearts,—who not only weigh evidence, but love the subject.

In the words of the immortal Cowper; we believe that,—

"Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm that rocks itself to rest."

The doctrine, that 6000 years from the fall will bring us to the great Sabbath of rest, I believe most sincerely, and without a doubt. With me it is a Bible doctrine. The primitive church believed it, and I feel safe in following their construction of the word of God, and their understanding of the types of the good things to come. And the love which has prepared a rest, is connected with the wisdom that has given us the time of that rest. I believe it is revealed for the comfort of the people of God. And the more this subject is examined, the clearer the light will shine. The best light we now have, shows it to be but a little in the distance. Some of the best and most reliable authorities do not carry it beyond 1880, while others terminate it in 1862, '65, '68, to '73. How glorious the prospect, even with twenty years to wait. But it is still more cheering to look to about 1867 or '8, where other periods more generally harmonize with this. My heart rests on this latter period, and rejoices in the prospect of near redemption. This matter is no speculation with me; is not an abstraction; but a living and eternal reality. I believe, and therefore speak. Let all Israel rejoice and be glad.

Friday, June 8. After making several calls, and talking on the matter of the coming kingdom, I took the cars for Montpelier, Vt. Here I spent a few hours, and improved the time in looking up the scattered sheep of the house of Israel. I took tea with Dea. John Wood, who, with his family, is waiting and watching for the coming Savior. They are the fruit of Father Miller's labors, twenty years ago. There are others in town, whom I shall look up on my return.

In the evening went to Cabot, Vt., and arrived at 10 P. M. My son William, who resides with Dr. Wallace, was the first to greet me. He is an heir of the kingdom, for which I feel grateful to God, and

will not murmur at the fact that the dear one does not enjoy perfect health. It will all be right soon. I was also greeted by Dr. Wallace and family, and made to feel that I was at home in their pilgrim cot.

Saturday, June 9. Commenced the meeting in the Advent chapel; the place where I had seen so much of the glory of God, in the great revival in 1858. Our meetings were well attended. Preached three sermons. My message was well received. Their watchman, Eld. Thurber, is not afraid to look at the signs, or the time of Christ's coming, nor to publish the whole truth on this subject as it is made clear to his mind. Well, we have had a good day. The Lord has truly smiled upon and blessed us.

Sabbath, June 10. The day is not pleasant, yet our place is filled. I have given three discourses, on prophetic and practical subjects. It was a day of good tidings to Zion. Many rejoiced in the hope of near redemption.

The Pastor was absent at the conference in C. East. I regretted much that I could not see him. He is much engaged in the work of God, and is giving meat in due season, to the household.

Monday, June 10. I visited all day from house to house, and read and prayed in many families. It was interesting to see and converse with so many families at their own altars, on the things of the kingdom.

Tuesday, June 12. Preached in East Calais.—Bro. Burnop and Eld. Davis had given good notice and at 5 P. M. we had a large audience, to whom I spoke, for more than an hour, on the parable of the virgins. My audience was a mixed one; yet all gave most earnest attention to the things of the kingdom, of which I spoke. Some good was done, I trust, that will appear in the day of the Lord.

Wednesday, June 13. Visited some, and prepared to leave on the morrow. At 5 P. M. gave my parting discourse, and had some evidence that my visit was not in vain with this dear flock.

Thursday, June 14. Dr. Wallace took me to Montpelier. We called on the way, and had a good visit with Bro. Burnop at Moscow. He is an earnest Adventist. It is refreshing to meet with whole-hearted Adventists in these days. On our arrival at Montpelier, we put up with Bro. Coburn, a firm believer in the personal and near coming of Christ, with his household. After asking for several places of public worship, and being denied, he opened his own doors, and I spoke in the evening to a few that were interested to hear. It was a beginning. The next evening we hired a hall, and had a good hearing on the "gospel of the kingdom." God has a people in Montpelier, and will yet bring them together, to shine and reflect the light of the coming kingdom.

Oh, how much there is to be done, and how little time there is to do it! And how few earnest men—men of faith and prayer—there are in the wide field. But God will raise up laborers to enter his harvest. His work will be carried on and finished, in the fulness of time.

JOSHUA V. HIMES.

Boston, June 16, 1860.

Prophetic Numbers; 1335.

Bro. Bliss:—Daniel does not say the 1335 days begin with the 1290; but he says, blessed is he that waiteth and cometh to the 1335 days, and that he should stand in his lot at the end of the days. By this we may infer that the difference in the duration of the three numbers under consideration is at the termination, making the 1335 days extend forty-five days beyond the 1290, and seventy-five beyond the 1260 days.

It is after the 1290, and 2300 days end (and both end at the same time,) that the sanctuary, and the land is cleansed, see Daniel 8:14, and Ezekiel 39.

The gathering to the great battle, under the sixth vial, is before the end of the 1290 days, and is not the gathering of the nations to the final judgment. It is only the gathering of those who judge themselves able to bear arms in that expedition against a city of unvalled villages, having neither bars nor gates. The women and children—the aged and infirm are not then gathered. It is a gathering to battle, and not to judgment. The defeat of the beast, and the overthrow of his army, is the fall of Babylon the great; and a voice is heard from heaven, saying, Come out of her my people. When that campaign is entered upon, the world is greatly deceived by the unclean spirits sent forth to gather them. But when they come to see the glory and beauty of the woman the bride, who hath made herself ready for the Lamb,—multitudes become undeceived—accept the invitation and fly to Christ, and are added to the church, and are saved. This is probably what creates confusion in the army of the beast, and sets every man's hand against his brother. It is very likely that many will fall in that battle, that will finally stand on the right hand of the judge eternal, when

he shall come in his glory, and all the holy angels with him.

The deceived armies of Gog and Magog, and of the kings of the earth and of the whole world, were buried in Israel. But the carcasses of the men that had transgressed, and had received the mark of the beast, and had worshipped the dragon—the beast and his image and the false prophet—were not. They were slain, the Lord rained upon them great hail-stones, fire and brimstone; their bodies were given to the burning flame, and devoured, and their worm dieth not and the fire is not quenched; and those that come after go forth and look upon them, and they are an abhorring to all flesh.

As for the rest of the beasts, (i. e., the ten horns of the beast, who hate the whore—who receive power as kings one hour with the beast about the time he gathers his army to the battle, and by the exercise of that power become beasts, and the anti-type of the toes of Nebuchadnezzar's image;) they had their dominion taken away, but their lives were prolonged for a season and time, (45 years.)

In the days of these kings; at the end of the days, shall the God of heaven set up a kingdom, and it shall stand forever. And Daniel, with all those that have power over the nations, to rule them with a rod of iron, to dash them in pieces like a potter's vessel—to bind their kings with chains, and their nobles with fetters of iron—to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord; and they shall stand in their lot at the end of the days.

Then shall the kingdom be given to the little flock, to whom it is the Father's good pleasure to give it. They shall be kings under the King of kings and Lord of lords; and all dominions shall serve and obey him.

The gathering of all nations to see the glory of the Lord, Isa. 66, is probably the gathering of the sixth part of Gog that was left, when his army was gathered for the battle, Ezekiel 39:2, and agrees with Matt. 25:31 to the end, and Rev. 20:11-15, which is the end of the 1335 days. The new heavens and the new earth will then be created, and with the seed and the name of Israel will remain before God as long as the sun and the moon, or the days of heaven endure; throughout all generations.

I have said about as little on the three numbers of Daniel as I well can, and give what I understand to be a Scriptural, common sense view of the subject. If I am correct as to the time of the beginning of those numbers, and accompanying events; then it will be admitted that I am right as to the time of their duration, and their ending. But if they began in A. D. 532, then we are within seven years of the end of the kingdoms of this world, and of the glory of them—within seven years of the end of sin and the end of death—within seven years of the restoration of the kingdom to those for whom it was prepared from the foundation of the world; and the wicked are within seven years of their everlasting punishment, in that lake of fire which was prepared for the devil and his angels.

Now what can we learn from the prophetic numbers? We may learn the exceeding sinfulness of sin and transgression; and the great, and sore trials and conflicts, that the church has yet to pass through, to regain the kingdom that was reserved from Adam at the foundation of the world. But my object in writing these numbers is to show that they do not in any way refer to the coming of Christ in the clouds, or the gathering of the elect unto him.

Shall we give up the battle? No, never. In the name of king Jesus, let us go forward. We have a more sure word of prophecy, from which we may gain a knowledge of the near approach of our coming King, if we faint not. To this we shall do well to take heed; and if the vision tarry, wait for it. No man can speed the time, by wrong calculations based upon unfulfilled prophecy.

The opening of the seals, and the sounding of the trumpets are just before us. If these do not give the signs of the times, we shall see no signs; for there will none other be given. These stand between us and our coming Lord; they do not belong to Daniel's vision, and are not given in prophetic time like his.

If we attend to our duty as Christians, the few remaining days or years, of the present dispensation, we shall have enough to do, without running forward into "the time of the end," to reap the harvest before the seed is all sown.

Events big with interest, both to ourselves and to the church, press upon us. Let us be sober and watch unto prayer; and so much the more as we see the day approaching.

I ask a careful examination of these numbers, for the sake of our Master, and the love of the truth. Yours truly, H. B. WOODCOCK.

Connersville, May, 1860.

Dear Bro:—I have a question to ask you, which to me is of great importance at this time. How

can parents or guardians cause their children or domestics to keep the Christian Sabbath? An answer or a sermon if you please, on the above, will be very acceptable.

I can truly say that my heart is fixed on the Savior and his precious promises. My faith is being increased of late, by prayer and watching the door of my heart. The Lord has blest my soul of late in giving me a feeling heart for sinners and for the church of Christ universally. I am by letter connected with the Congregational church in this place. Our minister is J. C. Moses. He believes in the conversion of the world before the Savior will come the second time. Such preaching and praying is dry food for me, having eaten better in Vermont, my native home; also in the Advent Herald,—for which I am thankful to God and his coworkers. O! how my soul kindles up, while feasting on these glorious truths of his personal coming in clouds to receive his children home. May it hasten, is my constant prayer.

CHARLES DOW.

P. S. I hope that godliness will be the motto of those that write for the Herald, such as faith, hope, love, obedience, perseverance, brotherly-kindness, the subject of forgiveness, &c.

C. Dow.

We know of no better course to pursue with domestics, except to employ only such as will observe Sabbath proprieties. With children, parental authority should be sufficient to insure outward obedience. We command, and expect to be obeyed in such things. Ed.

Dear Brother Bliss:—I write to inform the brethren and friends that I shall not be able to comply with the wishes of the Messianian Board of Missions of C. W. in removing to the London Circuit. My circumstances are such at present that I see no prospect of filling the appointment of the Board. I would gladly comply with the wishes of the Board; but the Lord who directs those who seek unto him for council, does not require impossibilities.

The committee appointed to fill the vacancies on the several circuits have met since the close of the conference, and as Eld. Z. W. Camfield could not say with certainty whether he could at present fill the charge on the Hamilton circuit or not, the committee have appointed me to that charge again, and have authorized me to write for Bro. Burtenshaw of Rednersville, to come and take the charge on the London Circuit. I will render him all the assistance that I possibly can; and if I do not spend as much of my time in travelling as I have done for the two past years, I hope the brethren will remember that we are not called upon to forsake our own, and look after the wants of others; for he that provideth not for his own house, hath denied the faith, and is worse than an infidel. See 1 Tim. 5:8.

Brethren, the Lord is coming. We are called upon to work while the day lasts. May we not confidently expect a harvest of souls this year? Let us ask for it; pray for it, and work for it. I am confident that we have but a short time to work; and though it be a late hour, while the midnight cry is withheld, and our Advocate is still before the throne there is pardon for the guilty, and life for the dead in trespasses and sins.

We had the pleasure of hearing Eld. R. Hutchinson at Cainsville, last Sabbath. Though weak in body, he is strong in spirit, and labors to good acceptance. May the Lord preserve him, soul, body and spirit, to labor in his vineyard till he comes.

The Herald comes with welcome news. May the Lord inspire his servants with the spirit of the prophets, that they rest not day nor night, until he establish and make Jerusalem a praise in the earth. Yours in hope of redemption soon,

S. K. LAKE.

P. S. I have moved to Wellington Square, and my Post Office address will be Wellington Square, C. W.

S. K. L.

Wellington Square, June 27, 1860.

Bro. Bliss:—I thank you for applying that good lady's dollar to continue to me the Herald until, as you said, July; and now as I have so little money I send the dollar to be in time, while I have it, lest by waiting till the time is up it should go to supply some of my other necessities. Indeed I feel very grateful to Divine Providence that I have passed through the late winter as well as I have; for it has been trying to me indeed. I was obliged to leave my habitation in the coldest part of the winter, had not where to lay my head, and knew not where to go. Yet tenderness of the divine regard, shall I say, touched the note of sensibility, when I saw and felt the beauty of the symbol, the shadow of the Almighty, the green pasture, or the still waters, creating emotions of praise to the Lord. That is but produced by trials. I am aged 75, nearly; health bad; cannot travel; and have been so long favored with advent light that it would be a privation to me, or

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meridith Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'60. For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

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R. R. YORK, Yarmouth, Me. }

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 7, 1860.

The Snow-Storm.

"Father," said Eliza Stone, as she saw her father putting on his overcoat, "why are you going out? It snows fast."

"I am going out because it snows," said Mr. Stone.

"Does father like to go out in the snow?"

"It depends entirely upon the object I have in view in going out."

Eliza wished to ask what object he had in view at that time; but she had been told that young persons should not ask too many questions. Besides she had asked him why he was going out, and he had not seen fit to give her a direct reply; and she thought it would not be respectful for her to repeat the question.

Mr. Stone saw that she desired to know why he was going out, and he was pleased with the sense of propriety manifested by her in not repeating her question; so, after a slight pause, he said:

"I am going to the hay-stack, to take care of the sheep."

"I thought," said Eliza, "that sheep had such warm coats on, that they never felt the cold."

"Their coats are not water-proof."

"It don't rain; it snows."

"Snow has been known to melt sometimes; has it not?" said Mr. Stone, with a gravity which led Eliza to feel that she had not made a very wise distinction between rain and snow.

"Can't the sheep get close to the bottom of the haystack, and thus keep out of the snow? We were playing in the meadow one day last summer, and there came up a shower; and we got under what we called the eaves of the hay-stack, and did not get wet at all."

"The stack affords some shelter; but the wind is rising, and before to-morrow morning the snow may drift badly, perhaps so as to cut off all shelter from the poor beasts. They must be brought up and put in the barn."

It was a long time before Mr. Stone returned. When he did, he looked quite weary.

"What have you been doing to tire you so?" said Mrs. Stone.

"I have been trying to get the sheep into the barn; but two of them gave me a great deal of trouble in running after them, and I have been obliged to leave one of them exposed to the storm."

"What did the two sheep do to give father so much trouble?"

"They seemed very wild, and would not follow the rest of the flock to the barn. I had a long chase after them, and, finally, left one of them in the lower part of the meadow."

"Won't he be very cold and lonely?"

"Very likely."

"What made them act so?"

"I can't say."

"Do you think they knew any better?"

"I am not able to inform you as to the amount of their knowledge."

This answer reminded Eliza that she was forgetting the rule which requires young persons not to ask too many questions. She became silent.

When she went to bed, she thought of the sheep that would not come into the barn, notwithstanding all her father's efforts. She thought he was a foolish sheep; and then she was led to think of the folly

and the wickedness of those children who, notwithstanding all the kind efforts of their heavenly Father, will not betake themselves to the shelter provided against the wrath to come.

Alfred's Dying Mother.

In conversation with his dying mother, Alfred asked her if she remembered saying something about a wonderful sight. Her eye sparkled, and her pale face seemed to shine as if a ray of heavenly light had suddenly fallen upon it, as she replied—

"Yes, my son; were my days on earth to be prolonged beyond the ordinary life of man, I never can forget that! But do not ask me to describe it. I cannot do that. But if you will read two or three passages you will oblige me."

Alfred opened the Divine Book, saying, "Which, dear mother?"

"Read, first, Isa. 32:17."

"Thine eye shall see the King in his beauty: they shall behold the land that is very far off."

"Read, next, Rev. 1:13, 14."

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire."

"And the fifth verse of the third chapter."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels."

"One passage more, my own Alfred, doubly dear to me since you began to love the Savior! Rev. 22:3-5."

Alfred read, his lips trembling with emotion caused by the remark of the dying saint—

"And there shall be no more curse; but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

When Alfred lifted his face from the holy book, and looked upon his mother, tears of joy were rolling from her eyes, which were gazing heavenward, whilst her thin white hands were lifted up and clasped together. Continuing in this position for a few seconds, she said,—

"Dear Alfred! just look to the first sentence after these glorious words."

Alfred read, "And he said unto me,—These sayings are faithful and true."

"I thought so," she added. "Yes, my son—I am dying, no, not dying, but being born into life;—but remember, whatever is before you in the Providence of God—remember one of the last things I said to you was—These sayings are faithful and true."

Three days after this, all that remained on earth of this devout and happy believer was the cold body—the dust of one of his saints; and Alfred was alone in the world. The tender tie was broken.

APPOINTMENTS.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can in the little time which remains. The Lord is at hand.

I. C. WELLCOME, Sec'y.

Richmond, Me., Apr 27, 1860.

Dear bro. Bliss:—Please say in the Herald that I will fill Bro. G. Barnham's appointments in July, beginning at Low Hampton, July 8th, if the Lord permit; and then New Haven, Vt., the 22d.

Yours in haste,

D. I. ROBINSON.

Brooklyn, June 16, '60.

There will be a tent meeting held in St. Armand, C. E., near the Guthrie school house, where the campmeeting was held last fall, commencing July 13th, at 10 A. M., and hold over the Sabbath, and longer, if the interest shall demand. Elders Dudley, West, and Garvin are expected to be with me.

B. S. RENOIDS.

The Dedication of the Advent chapel in Vernon, Vt., will take place July 7th, and service continue the 8th. I will attend.

J. V. HIMES.

G. W. Burnham may be expected to preach at Salem,

Sabbath, July 8th; Truro, Sabbath, 15th; North Springfield, Vt., 29th.

Providence permitting, there will be a tent meeting held on the farm of Uriah Ladd, near the Burroughs Bridge, in Stanstead, C. E., to commence July 6th and continue over two Sabbaths. Come, brethren, to this meeting; bring your beds and provisions; and there will be rooms prepared for you. Elders S. W. Thurber and B. S. Reynolds are expected to be present. All the ministering brethren of the vicinity are invited to attend, and labor for the salvation of those out of Christ.

The committee of arrangements are: Joseph Whitecome, T. Morrill, Willard Ayer, A. Crammer.

In behalf of the community,

S. GRIFFIN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. G. Moore: He is not sick, but is employed in teaching. A. Brown. That is the identical volume we wish for. Shall be obliged to you for it. J. Litch. Sent you books the 30th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

Previous receipts, since April 1, 1860, to Saturday, June 30, 1860.....\$59.41

ACKNOWLEDGMENTS TO MONDAY, JULY 2, 1860.

J. L. Clapp, Homer, N. Y.....1.00
Dr. Wm. Stiles, Philadelphia, Pa.....2.00
Joseph Evans, Spring Mills, N. Y.....1.00
Israel G. Moore, Jamestown, N. Y.....1.00
J. A. Winchester, Claremont, N. H., who was credited \$1 last week, should have been cr. \$2, and so there is added.....1.00

Agents of the Advent Herald.

Albany, N. Y.....Wm. Nichols, 185 Lydian-street.
Burlington, Iowa.....James S. Brandenburg.
Bassoe, Hancock County, Illinois.....Wm. S. Moore.
Bristol, Vt.....D. Bosworth.
Chazy, Clinton Co., N. Y.....C. P. Dow.
Cabot, (Lower Branch), Vt.....Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....O. N. Whitford.
De Kalb Centre, Ill.....Charles E. Needham.
Cincinnati, O.....Joseph Wilson.
Dunham, C. E.....D. W. Sornberger.
Durham, C. E.....J. M. Orrock.
Derby Line, Vt.....S. Foster.
Eddington, Me.....Thomas Smith.
Fairhaven, Vt.....Robbins Miller.
Richmond, Me.....I. C. Wellcome.
Hartford, Ct.....Aaron Clapp.
Homer, N. Y.....J. L. Clapp.
Haverhill, Mass.....Edmund E. Chase.
Lockport, N. Y.....R. W. Beck.
Johnson's Creek, N. Y.....Hiram Russell.
Morrisville, Pa.....Wm. Kition.
Newburyport, Mass.....John L. Pearson.
New York City.....Elder D. I. Robinson.
Philadelphia, Pa.....J. Litch, No. 127 North 11th st.
Portland, Me.....Alexander Edmund.
Providence, R. I.....Anthony Pearce.
Princess Anne, Md.....John V. Pinto.
Rochester, N. Y.....D. Boody.
Salem, Mass.....Chas. H. Berry.
Springwater, N. Y.....S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.....N. W. Spencer.
Somonauk, De Kalb Co., Ill.....Wells A. Fay.
St. Albans, Hancock Co., Ill.....Elder Larkin Scott.
Standbridge, C. E.....John Gilbreth.
Sheboygan Falls, Wis.....William Trowbridge.
Toronto, C. W.....Daniel Campbell.
Waterloo, Shefford, C. E.....R. Hutchinson, M. D.
Worcester, Mass.....Benjamin Emerson.

RECEIPTS.

UP TO MONDAY, JULY 2, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Mrs O Shirley 1023, Jane M Mitchell 1023, C Dow 1049
—to July, 1861, D H Watkins 1023, L Howe 1023, Mrs J Field 1023, J Clough 1023, N A Hill 1023, Geo Wise 1023, Mr Lees 997, P Pierce 1049, H Adams 997, H Moore 1023, S Jackson 1023, D Barber 1025, L G Ford 1023, S A Blanchard 1023, J Boyden 1023, I Balderson 997—each \$1.

M H Mayer 1049, W P Patten 1049, T W Brooks 1023, Dr Wm Stiles 1027, Joseph Evans 1049, I G Moore 1047—each \$2.

Geo Locke (6 cots) 1030; L A Crownshield 1024 —\$1.82, and paid bal. to J.V.H.

Length between perpendiculars, 680 feet; do. over all on upper deck, 691 feet; breadth of hull, 83 feet; height from bottom of ship to top of iron of upper deck, 58 feet; diameter of paddle wheels, 56 feet; do. of screw propeller, 24 feet; number of blades to do., 4; weight of screw propeller, 40 tons; height of principal saloons, 13 feet; weight of iron in the construction of the hull, about 7000 tons; do. of ship, with machinery coals, cargo and full equipment, about 26,000 tons; draft of water at that weight, 30 feet, 6 inches; weight of each of the paddle-engine cylinders, about 30 tons; number of do., 4; diameter of do., 74 inches; length of stroke, 14 feet; paddle engines, about 1200 horse power; weight of each of screw engine cylinders, about 20 tons; number of do., 4; diameter of do., 84 inches; length of stroke, 4 feet; screw-engines about 1600 horse power; weight of shafts for paddle-engines, 80 tons; weight of shafts for screw engines, 150 tons; number of boilers to paddle engines, 4; weight of one pair of do., including funnels, 87 tons; number of boilers to screw-engines, 6; weight of one pair of do., including funnels, 96 tons; thickness of the plates in the bulkheads, 1-2 inch; do. in the skins, 3-4 inch; number of rivets used in the construction of the ship, about 3,000,000; number of masts, 6—of these three will be square-rigged, as well as fore-and-aft-rigged, the remaining three will

be fore-and-aft rigged; total quantity of canvas in sails, about 6200 square yards.

But to comprehend the immense size of the ship one must go on the main deck. From that stand point every foot of deck is seen except the very shadow of the masts and chimneys; and the wave of the hand can be seen by the steersman or any officer on watch on any part of the deck. Go on to the bridge between the paddle boxes and look toward the bow, and you see a space and extent equal to that of the entire length of a very large steamer—near 250 feet—and then turn your eye toward the stern and you have double the distance in that direction, the entire length of the deck being little short of 700 feet, the width being 84 feet. Our country readers will appreciate the expanse of deck as about an acre of surface—or 160 square rods—stretched out into a long oval, one-eighth of a mile, or 40 rods in length. The deck of the ship is double, or cellular, after the plan of the Britannia tubular bridge, and is formed of two half inch plates at the bottom, and two half inch plates at the top, between which are webs which run the whole length of the ship.

This deck has been so planned as to be of such strength that if it were taken up by its two extremities, and the entire weight the vessel is ever to carry were hung upon its middle, it would sustain the whole by its unaided powers of resistance.

The deck is 692 feet in length, or more than as long again as that of the steamship Great Britain; it is nearly three times as long as that of the British line-of-battle ship the Duke of Wellington; eighty-eight feet more would make it as long again as that of the Persia, at present the longest vessel afloat upon the ocean.

But enough of the proportions of this ship. She is one of the wonders of this fast age, but whether, like some of the monstrosities of past ages, she is to be a mere curiosity and a monument of the folly of her builders, or whether she is to introduce a new age of progress in steam navigation, yet remains to be demonstrated. The first step in the solution of the problem is her safe and rapid passage from England to America.

Canada East and Northern Vermont Conference.

Continued from our last.

The remainder of the morning session was devoted to hearing reports from the churches. The condition of several of our churches was not reported by letter, nor by delegates. As written reports were requested, the following were received:—

CABOT, VERMONT.

The church in Cabot is still enjoying the labors of its long tried and faithful pastor, Elder S. W. Thurber,—who still labors with his untiring zeal and energy; and though we have had no additions during the past year, yet there has been a growing interest on the part of many in the church during the last six or seven months. The faithful, suffering ones began to feel last fall that we were not occupying the exalted position in point of spirituality and consecration that the cause of God demands in these last days, when God is evidently gathering out of the nations a people for his name; and though there are some in the church who are slain witnesses by the way side, yet God pours his special blessing on such as keep his commands by praying with and for each other.

We have preaching three fourths of the time, and we do not suffer the fourth Sunday to run to waste; but meet in the name of God, and in the morning pray, sing, read the Scriptures, speak words of good cheer to each other; and in the afternoon a sermon is read, and the great Head of the church has ever met with us and blest our poor souls.

The Sabbath school is increasing in numbers and interest, as also the Bible class, there being some fifty or sixty connected with the two:—and here let me say that we cannot attach too much importance to these means of grace; let all the adult members in the church find their places in the Bible class, or Sabbath school, as teachers, or pupils, then the children will delight to be there.

Cabot being a central place, our hearts are often made glad by the presence of warm hearted brethren and sisters who often come in from adjoining towns with their souls fired up by the love of God, and we believe these gatherings are a blessing to both them and us; and may God grant that we may so live, and so do, as well as say, that when the King in his beauty shall come to raise the dead and change the righteous living, that the angels may hover over Cabot, and take up a host who shall be crowned kings and priests unto God and reign on the new earth.

T. E. WILSON, delegate.

WATERBURY, VT.

The church of Adventists in Waterbury, to the brethren and friends assembled in conference at Fitch Bay, Stanstead, C. E., sendeth greeting: Grace, mercy, and peace be multiplied unto you, through God our Father, Jesus our Saviour, and the Holy Ghost our Sanctifier, to whom be glory now and through the endless ages, Amen.

This church, since its organization in 1858, has passed through a variety of trials, consequent upon being without a pastor, and depending for preaching upon occasional supplies. Discipline was not attended to, the ordinances were neglected, or uncertain in their administration, and discouragement was the natural result. But we have succeeded in obtaining the services of Bro. Bosworth as a pastor among us; and we are hoping for—and trust we are beginning to realize in some degree,—a better state of things. Our congregations are comparatively good. We have a Sabbath school, and Bible class, and we trust the interest in them is increasing. We have two prayer-meetings during the week—Wednesday and Friday evenings, which are tolerably well sustained. Death has been among us, and taken one of our number during the year past. At present we number sixty-four.

Pray for us, brethren, that our graces may be multiplied, that our numbers may be increased, that our usefulness may be extended, and that as a church we may be prepared to be translated from the church militant, to join the church triumphant in glory.

Done in behalf, and by order of the church,

GEO. C. ARMS, Clerk.

Waterbury, Vt., June 3rd, 1860.

MONTGOMERY, VT.

The church of Adventists in Montgomery to the conference to be assembled at Fitch Bay, June 12th, 1860, sendeth Christian salutation.

Beloved brethren:—The tireless wheels of time have borne us on another year, and as usual we send to you our annual epistle.

We can say, dear brethren, that the great and glorious truths that animated our souls, and filled them without hope seventeen years ago, are dear to us still.

While it is true that the exceeding great and precious promises are yet unfulfilled, we trust in them still, for they are made by him, of whose word it is said, not one jot or tittle shall fail, though "though heaven and earth shall pass away." Had we known in those days, when we expected very soon to bid a long and eternal farewell to this sin-cursed world, that we must tarry to the present time, it seems as though we could not have been sustained under it. Our heavenly Father wisely hid it from us, and we have proved the promise of Jesus, "As thy day is, so shall thy strength be." It is true that we have often felt weary and sad in our pilgrimage; but have never, no, never, felt to regret that we engaged in it. It is true that "he whom having not seen we love," has tarried long, and also true, that he will come, and we shall see him, and through infinite mercy we hope to be made like him, and be welcomed to some humble place in that unbroken rest that remains for his redeemed. We believe that rest is not far distant—that soon the promised time will come, and we shall be delivered, that we may be fully prepared for the sound of the trumpet, is the sincere desire of our hearts. We long for that land where no storm-clouds gather, and where tempests never blow, where the wicked cease to trouble, and the weary are forever at rest.

During the past year we have had no additions to our numbers, or removed by death. We have sustained a Sabbath School, two prayer meetings

a week, and have had preaching one-half of the time. Elder S. S. Garvin has closed his third year of pastoral labor with us, and has removed to another place where he has previously preached a part of the time. That the blessing of God may rest upon him in his efforts to lead sinners to the Savior, is the desire of those to whom he has ministered in this place. For a few weeks past, brother A. Sampson has been with us to break unto the people the bread of life, and his labors have not been in vain; and on the first Sabbath in this month Elder Levi Dudley was with us, and as in former times preached to the edification and comfort of the people.

We would also say that we appreciate the Herald, and feel thankful for the wisdom that is evinced in its management. We have received the first number of the "Voice of the Prophets," and our hearts have been cheered as we have perused its pages, and we expect that, under the guidance of our long-tried friend Bro. Himes, it will cheer many hearts that long for Him to come, who is to "reign over the house of Jacob forever."

That you may have a profitable sitting together, and return to your homes better prepared to endure hardships like good soldiers of the Cross, is the humble prayer of your brethren in this branch of the church of Christ. Done in behalf of the church,

C. GREENE, Ch. Clerk.

DERBY LINE, VT.

Beloved brethren:—Our God and Father has brought you in his Providence to another yearly meeting to confer with each other concerning the spiritual prosperity of our cause, and in conformity with your rule I send a few lines to report the condition of the church at Derby Line.

Brethren, we have many blessings for which we ought to be, and think we are truly thankful; for although we cannot report any general revival among us, yet we do feel that we have God's Holy Spirit with us still, and would with pleasure state that we have been favored with the kind and faithful labors of our beloved brother Orrock one-half the time during the past year. Beside a weekly prayer meeting sustained by our brethren at Bebee Plain, and another at Glind's Corner, we have prayer meetings on Sunday and Wednesday evenings at Derby Line. These have been the means of at least, strengthening and encouraging believers who have attended them, and whether more good has been accomplished or not, remains for the future to unfold; yet we fondly hope that our heavenly Father will answer our prayers in the conversion of our companions and friends, and that many sinners may yet be converted to God and to praise him ultimately in the better land.

We have also, during the greater part of the year, had a weekly Bible class, which a few that attended found interesting and profitable.

Our church, though not in so prosperous a condition as we could wish, is still increasing in numbers. Within the last year, Bro. Orrock buried one with Christ in baptism. One sister has fallen asleep in Jesus, to awake and meet us when he will gather his wheat into the garner. There have been ten members added, thus making our present number 35. There are also others who are virtually with us whose names are not yet attached to the church agreement, though we hope they are recorded in heaven. Being thus favored with the privilege of worshipping God according to the dictates of our own conscience, we feel that truly the "lines have fallen to us in pleasant places, we have a goodly heritage," and are encouraged to greater faithfulness, realizing that it is the faithful servant who will receive the crown.

Our Sabbath school is composed of 60, or more members—including teachers—and is under the superintendence of Bro. S. Foster, whose love for the happiness and welfare of the children makes him quite zealous in his labors to benefit and encourage them. We made an addition to our library this spring, which with some thirty weekly Sunday School papers, entitled, "The Well-spring,"—has added much to the interest of the school; and we hope and pray that the good seed sown may bring forth fruit an hundred fold,—that no blessing will be withheld on account of our unfaithfulness, but that teachers and children

may have an inheritance in the new earth wherein dwelleth righteousness.

The Advent Herald is taken in, at least fifteen families in our society, which has a tendency to increase our interest, by giving us the knowledge acquired by the study of others concerning the coming and kingdom of Him whom we expect soon to meet in the clouds of heaven. We heartily recommend the paper to our brethren and sisters who do not take it, believing that they will find it a help to them in their pilgrimage; and we hope that our faithful Brn. Himes and Bliss will be sustained in temporal and spiritual things, and increase in grace and wisdom that they may stand as watchmen in the night, to inform us of the first rays which indicate the dawn of the eternal day.

Finally, brethren, we have appointed as delegates to your conference Brn. W. Wood and J. Spears, who, with our pastor are authorized to take part in your deliberations. May you be "wise as serpents and harmless as doves," that whatever plans you devise may redound to the glory of God and the advancement of his glorious kingdom. O let us be faithful: for the Son of man cometh as a thief in the night. Let us watch and pray, lest we enter into temptation,—and that the Holy Spirit may yet be poured out and sinners saved from the wrath to come; for the ark will soon be complete and God himself will close the door forever. Pray for us that, when the King comes, we may with you have part in the blessedness of the first resurrection. In behalf of the church

HENRY M. HAYES, Clerk.

To be continued.

Proceedings of the Messianian Conference, Pa.

Continued from our last.

MORRISVILLE.

Dear Brethren in Conference assembled:—We are happy to send you our greetings on the return of your annual meeting, and offer our united petitions to the Great Head of the church for his blessing upon you, and the manifestation of his presence and power, that your proceedings and deliberations may be characterized by wisdom and devotion to the interests of the cause.

We regret that our present circumstances are such as prevent us from sending a delegate; but furnish this report as a substitute.

The cause in this place is not so prosperous as we might wish: but we have reason to rejoice that during the past winter we have had a gracious manifestation of the divine power, and hoped it would prove more general and permanent in its results.

At the commencement of the present year our membership numbered 38. Added this year, 15; removed by death, 2. Present number, 51.—We have a Sabbath school, numbering 60, scholars and teachers. During the year we have been supplied, through the M. M. Board, with preaching by Brn. Laning and Swartz. Preaching once a Sabbath and occasionally twice.

We have paid to the Missionary Board during the year, as regular dues, \$125.00 Collections, 4.00 For extra preaching, 18.00 For Sabbath School, 35.00 Improving and repairing church property, 80.00 Interest on church debt, 12.00 Total, 274.00

Respectfully yours in the blessed hope, in behalf of Morrisville church,

JNO. WRIGHT, Sec'y.

PHILADELPHIA, M.

The church in Philadelphia has during the past year labored under great disadvantages, both from the want of a house of worship and from the want of a settled pastor, devoted to labor in the city. But hitherto we have continued our regular services each Sabbath. Our members are widely scattered in all parts of the city. Our present number is forty-five. Our weekly prayer and conference meeting is regularly kept up, and a spirit of devotion characterizes our meetings. We have hope yet to see a greater interest existing in Philadelphia, and that by another

year we shall be able to give a more favorable report.

D. ELWELL, Del.

Adjourned, to meet at 2 P. M.

Afternoon Session.

On motion the order of business was suspended in order to take up the subject of the ordination of ministers. Bro. Boyer presented the recommendation of the Elk county Quarterly Conference to present M. B. Laning as a proper candidate for ordination.

A discussion arose in reference to the time of ordaining young ministers. Eld. J. T. Laning inquired whether this conference has not authority to invest the President with discretionary power, to ordain ministers at any time during the year, as the case may require. The subject was referred to the business committee.

Conference adjourned to half-past eight tomorrow morning.

Third Day, May 31.

Conference opened with the reading of the Scriptures and prayer by Eld. M. L. Jackson.

The minutes of the previous day were read and approved. The report of churches was then continued.

Eld. M. B. Laning stated that he had been laboring in Clearfield the past year under some disadvantages; his health being impaired part of the time. But amid all the difficulties through which he has passed, he had been sustained by the divine hand. He has hope also that his visit to that place has not been in vain.

The President presented to the conference a letter from Bro. Thomas Hollen, in which he says:—"I shall not be able to attend conference; my health at present will not permit. The state of the church is not very prosperous, as we have labored under great disadvantages; being left alone, with but little experience in managing church affairs, and no help except what we received from our beloved Bro. Jackson. Bro. Boyer has not been able to come among us once during the year, and we have felt very much alone. Still we have good congregations, and the truth of Christ's near coming is having weight among the people, and the field is open here for successful labor. We have taken three into the church during the year,—one by letter and two young converts. We trust the Lord may soon send prosperity, and save many souls. O brethren pray for us. Yours in love, looking for the soon coming of our Lord,

THOMAS HOLLEN.

Bro. Miller, from Maytown, reported that the state of the cause in that place was rather in an unpromising condition. But his faith in the blessed doctrines of the Lord's speedy coming was still unwavering.

The business committee offered the following resolution, in reference to the ordination of W. H. Swartz and M. B. Laning:

Resolved, That the President of this conference be entrusted with the power to procure the ordination of W. H. Swartz and M. B. Laning at any time during the present conference year, if circumstances shall render it necessary, and they shall receive the requisite recommendation from their respective quarterly conferences.

Character of ordained ministers examined and passed: Thos. Hollen, J. D. Boyer, M. L. Jackson, Wm. Prideaux, J. T. Laning, I. R. Gates, M. Peck, J. L. Fulton, J. Litch.

The case of Eld. Prideaux being called, it was—

Resolved, that Eld. Prideaux be requested to state to the conference the cause of his resignation of his pastoral charge—which gave rise to some mutual explanations between the members of his charge and himself.

After listening to the explanations of the churches and Elder Prideaux, on motion, the subject was referred to the business committee to report. Their report is embodied in the following resolution.

The Conference, after hearing the response of Eld. Prideaux to the request of the Conference, together with the mutual explanations of the Delegates from the churches in Cumberland Co., hereby express their gratitude that the difficulties which have heretofore existed, inducing Eld. Prideaux's resignation of the pastoral charge, have been so amicably adjusted. And, further,

would give utterance to their heartfelt sympathy with Eld. Prideaux in his present circumstances of trial, and trust the way will soon open for him to be again actively engaged in the work of the ministry.

REPORT OF THE MESSIANIC MISSIONARY SOCIETY OF PA.

To the annual Conference of Messiah's church—Dear Brethren, in conference assembled:—Although we are not able to report great amounts of money raised and disbursed by our association, like many of the great benevolent and religious associations of the day, yet to the praise of God's glorious grace, we have done something in his cause, and he has not despised nor rejected our humble offering. Our society has been in existence less than two years, and raised and expended in the work less than five hundred dollars. But under the labors of our Missionaries during that time, more than one hundred souls have given encouraging evidence of having passed from death unto life, and nearly all are standing fast in the faith and hope of the gospel. To the name of our God be all the praise. The past year we have employed one missionary, entirely devoted to the work, Bro. W. H. Swartz, Eld. J. T. Laning, has devoted half his Sabbaths to the work; and the other half he has devoted to labor among other denominations, as opportunity has presented. There has been, in addition to this, a small amount expended in visiting and preaching in new places.

Received into the Treasury during the year,

\$256.39,

Expended, 235.25

Balance in Treasury 21.14

J. LITCH, Cor. Sec'y.

Eld. J. Litch stated, that in compliance with the action of the Conference of fifty-nine, appointing him a committee to procure from Jno. Fulton of Philadelphia an explanation concerning the cause of his delinquency in attending to his pastoral obligations;—that he was happy to say to this conference that he found Bro. F. actively interested in the truths pertaining to the kingdom of God; but that he was deterred from discharging his ministerial duties in consequence of his remote situation from the place of worship and his peculiar circumstances. But at present was again laboring very zealously and efficiently among them.

Missionary report laid over until P. M., to admit of special business. The committee appointed at the previous session of this conference to prepare a liturgy reported the results of their operations, followed by the adoption of the following resolutions:

Resolved, that the liturgy of Messiah's church as prepared by the committee appointed by this conference at its previous session, meets with the approbation of the conference, and is hereby adopted as the exponent of our views and the manual for the service of our denomination, so far as our churches shall require such a help.

Resolved, that the thanks of this conference are due, and are hereby tendered to the committee on publication of Liturgy, for their promptness and efficiency in executing the work assigned them; and especially to Rev. J. Litch, for the energy he has exhibited in its publication and presentation before this body.

Eld. J. T. Laning offered a resolution on the subject of definite time, which elicited some spirited remarks. But the resolution was laid over to adjourn, until Friday morning.

Fourth Day.

Conference opened by the usual exercises. Minutes read and approved.

The resolution on definite time was taken up, and the discussion resumed, with the same ardor and interest. The discussion was characterized by able and appropriate remarks from some of the senior members, and was finally unanimously adopted.

The resolution reads as follows:

Whereas, an effort is made to agitate the question of definite time by making the prophetic dates terminate about the year 1868, Resolved, that we re-affirm the sentiments of our denomination as expressed in the principles of faith set forth by the Albany Conference, and in the

Liturgy of Messiah's church, which reads as follows:

"Though we do not fix the definite time when the Son of man shall come in his glory, yet the fulfillment of the prophecies and the events in the history of the church and the world, which have taken place, and are now transpiring, give evidence that He is nigh, even at the door. It is the duty of Christians to watch and pray always, that they may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man. The second advent of Christ, and the truths connected with that great event, are to be taught in connexion with the various truths belonging to the gospel of Christ, as they present scriptural motives for awakening and sanctifying the children of men."

The following resolutions were here presented and adopted:

Whereas, we had anticipated, from an article in the Herald, of the appointment of Elder Osler of the church of Yahveh as a messenger of the A. M. A. to lay before the conference the claims and interests of the Association, the pleasure of his counsel. Therefore

Resolved, that the conference hereby express their disappointment in not meeting with our beloved brother on this occasion of our meeting.

Resolved, that we are highly pleased to learn that the A. M. A. has succeeded in clearing off its debt, and also with the determination of the Board to make it a cash paying concern, and we pledge ourselves to a hearty co-operation in its support.

Resolved, that we regard the Advent Herald as among the ablest of religious Journals, and earnestly commend it to the patronage of all our friends.

Elder J. Litch having presented to the conference the fraternal salutations of the Canada Conference of Messiah's church, it was on motion, Resolved, that this conference have heard with pleasure of the increasing faith and prosperity of the brethren and cause in Canada, and do hereby heartily reciprocate their fraternal salutations.

Resolved, that J. Litch be appointed as messenger to the Messianic conference, Canada.

Resolved, that the thanks of this conference be tendered to the friends of this place for their hospitality to the ministers and delegates of this conference.

Resolved, that the next annual conference be held on Tuesday preceding the last Wednesday in May, 1861.

Resolved, that the place for holding the next annual conference be left to the discretion of the President.

Mr. F. Knight, publisher of Mr. Lord's theological works, on invitation of the president, gave us an interesting account of the progress of the great truths in which we are mutually interested. Adjourned.

J. LITCH, Pres.

W. H. SWARTZ, } Sec's
DANIEL ELWELL, }

The Translation.

BY REV. JOHN HOOPER, RECTOR OF ALBURY, ENG.

The words of our Lord respecting those who shall escape all those things that shall come to pass, and stand before the Son of Man, clearly show that the translation of the saints will precede the great and terrible judgments of Almighty God which are to come upon the apostate nations of Christendom. It appears that the Thessalonians had forgotten what St. Paul had taught them respecting this, or that some false teachers had corrupted their minds respecting it; for they were much distressed and troubled by conceiving that that day of wrath was at hand. Therefore, in his second epistle, he speaks to them again "concerning the coming of our Lord Jesus Christ and our gathering together unto him," calling to their remembrance what he had before told them respecting these things, that before the great and terrible day of the Lord come, there should be a falling away in the Christian Church, and that man of sin, the son of perdition, be revealed. "Remember ye not (says the apostle) that when I was with you I told you these things,"

And he exhorts them, "not to be shaken in mind, or be troubled neither by spirit nor by word nor by letter, as from them (the apostles), that the day of Christ is at hand." He seeks to impress upon their minds that the day of wrath will not come till after the revelation of the man of sin, and that before he is fully revealed they would be translated; therefore they need not be troubled about that day. He does not endeavor to comfort them by telling them that the translation was not at hand—that the coming of the Lord to take them up with his risen saints into the clouds of glory was not near—he does not seek to administer comfort by telling them that the day was far off when they should be thus gathered together unto the Lord! This would indeed be a strange way of comforting them; for he had before taught them the very opposite of this, and comforted them under their trials by setting the blessed hope of the Lord's appearing before them, when they, with the risen saints, should be caught up to meet him in the air (1 Thess. 4:13-18). And he seeks in his second epistle to comfort them with the like consolation to establish them in the faith and hope of the coming of the Lord and our gathering together unto him.

He endeavors to prove to them that the translation of the saints will not only precede the judgments of the great day, by which Antichrist shall be destroyed, but that that wicked cannot even be fully revealed till after the translation—that it is the faithful in Christ's church, bearing witness unto the Lord in his ordinances, which withholdeth that Antichrist might not be revealed before the time, "And now ye know what withholdeth that he might not be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way" i. e., the translation of those who bear a faithful witness unto Christ, and in whom he is manifested by His Spirit. "And then (or after that) shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," or in the epiphany of his advent. As that wicked is let or hindered from being fully manifested till after the translation, it follows in course that the judgment of the great day of the Lord on the apostate will be subsequent to that event, and that the saints being taken up to meet the Lord in the air, they will come with him to execute it. Such is the consolation which the apostle administers; and it is this salvation, now ready to be revealed, that we should be constantly, yea daily and hourly expecting.

It is most clear, from the words of our Lord and his apostles, that we ought not to place anything between the present time and the coming of the Lord to change the living saints. Yet many Christians are doing this—interposing events which are subsequent to the appearing of the Lord—some, the revelation of Antichrist; others, the restoration of the Jews. The latter is as clearly contrary to Scripture as the former; yet some have supposed, because their restoration is connected with our Lord's advent, it must be looked for as one of the signs of his coming.

We learn from the Scriptures, however, that the re-establishment of the Jewish church and nation does not precede, but is subsequent to the Lord's appearing. Hence, their restoration is not mentioned with those signs which the Lord has given expressly to point out the season of his advent; but on the contrary, after declaring the signs of his coming and the end of the age, he adds—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," or completed. The times of the Gentiles cover the whole period of the Christian dispensation, during which period Israel is cast out, and Judah is dispersed. They cannot, as a people or nation, be brought again into covenant with God until he hath perfected the Christian Church. When this age is closed—when he hath fulfilled his purpose in the gathering out of the Gentiles a people for his name—when he hath accomplished the number of his elect by the perfecting of his church—"then will the Lord come out of Zion and turn away ungodliness from Jacob: for this is my covenant with

them, saith the Lord, when I shall take away theirsins."

And what is Zion but the Christian Church--the place where he loveth to dwell, and which he hath chosen for his own habitation, saying, "This is my rest for ever: here will I dwell, for I have a delight therein?" In truth the Lord must have a body through which he may work--he will do nothing but through his church. Therefore he appears first to his waiting people--he comes to his church to perfect it and to glorify it. Hence it is written--"The Lord whom ye seek shall suddenly come to his temple--behold he shall come, saith the Lord of hosts." For what is his temple? Is it the heathen or Gentile world? Clearly not. Is it the Jewish nation? No. Is it mystic Babylon? No. What is it then? It is clearly none other than the holy Catholic church--the community of faithful and believing people--a people united together in the bond of holy love, looking for and hastening the coming of the Lord--a people abiding in the faith of Christ, and loving his appearing--a people of whom St. Paul says, "Ye are the temple of God." The word which, first lighted upon Israel, now seeks its fulfilment in the Christian church, and must be fulfilled in us Christians, before it can receive its final fulfillment in Israel after the flesh. They who abide in the faith of Christ--united to him, and dwelt in by one Spirit--are the temple of the living God, being, as St. Paul says, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." This is the temple of God; he knows no other temple to which he can come. The great work of redemption, which remains to be accomplished in these last days, will not begin with the heathen or Gentile world, nor yet with Israel after the flesh; but with the Christian Church. The Lord Jesus Christ comes to perfect his mystical body--the church; which, being accomplished, he will reveal himself to Israel, and fulfil his promises to them, and, through them, to the whole world--even to those that are afar off, who have not heard of his name nor seen his glory."

To be Continued.



ADVENT HERALD.

BOSTON, JULY 14, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance; with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

OUR FINANCIAL DEPARTMENT. begins to feel the need of the friendly aid of kind donors. We shall need to purchase a supply of paper the 1st of August and shall need about \$300 for that purpose. Our friends will bear in mind that our subscription list does not quite meet our expenses of publication, and that we look to the donations of friends to supply the deficiency. We have not yet incurred any debt whatever. But we cannot purchase the paper needed a month ahead, without so doing. We shall look to the friends of the office,--hoping that He who alone dost give or withhold, all our blessings,

will so incline their hearts--for the aid which we are about to need.

THOMPSON'S "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"--after a visit to the sites of those removed candlesticks--Price \$1. Postage 15 cts. --May be had at this office.

EDITORIAL ABSENCE. The absence of the Editor from the office for a limited time, as noticed in the *Herald* of July 7th, will be his apology to any whose favors shall not otherwise find prompt and usual attention. He hopes on his return to find a fund accumulated sufficient to meet that paper bill, coming due Aug. 1.

ERRATUM. In last week's *Herald* sister Mary D. Wellcome is made to say that she will send her pamphlet on Spiritualism, post-paid, "for three cents and a one cent post-stamp." It should read thus: "I will send it, post-paid, for 3 three-cent and a 1 ct. post stamp."

Friends wishing for the pamphlet, will write to sister M. D. W. at Richmond.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

I. H. Shipman. On account of the 4th inst., we had to go to press on Tuesday, too early for your notice last week.

Father B., of Lake Village, does not like your publishing such pieces as Woodcock's--thinks it an injury to *Herald*, &c. I. H.

We are of the same opinion, but do not wish to be proscriptive, and so have let men freely present their views--knowing that our readers are able to discriminate between truth and error.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs [ברזל], "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"--Gesenius] of brass; His legs [עץ], "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius], of iron; His feet, part of iron and part of clay.

Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: And the stone that smote the image became a great mountain, and filled the whole earth."

4. THE LEGS OF IRON: ROME.

"And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise," v. 40.

In the year B.C. 753, more than a century and a half before the symbolization of the succession of

empires to the Chaldean monarch, was founded the city of Rome by Romulus--the chief of a colony that a long time previous had, under Aeneas, escaped from Troy on the destruction of that city, and passed into Italy. Situated remote from these monarchies of the east, it had not encountered their arms in war, and was to them neither a rival nor subject. In the midst of a rude and barbarous country, this little city grew into importance, and, by incessant wars with its neighbors, became the dominant power in the west--extending its empire over Italy, Sicily, Corsica, Sardinia, and the coast of Spain and Africa.

In B. C. 168, the Romans gained their first foothold in the Macedonian kingdom by the battle of Pydna,--the date of which is indisputably fixed by a total eclipse of the moon, the evening before. Seven years later, the Jews, having heard of the fame of the Romans, sent an embassy and made a league with them, because of the oppression of the Syrians. And at the battle of Actium in B.C. 30, Egypt, the last of the four divisions of Alexander's dominions, became subject to Rome; which was thus mistress of the territories of the three great empires that had gone before; and Augustus Cesar reigned the undisputed monarch of the nations, giving law to the world--the fourth great kingdom that attained to universal supremacy.

As the Roman was the fourth, in the order of history, it must be the kingdom that was symbolized by the legs of iron. It was the first empire, after Alexander's, that by common consent of historians, has been denominated universal: "There went out a decree from Augustus Cesar that all the world should be taxed," Luke 2:1. It was also the only empire that excelled in strength those which went before, and therefore is the only one that answers to the conditions of the symbol.

The "iron" in the symbol is interpreted to signify strength, in the fourth kingdom. Iron was the metal of which almost invariably are constructed such instruments as hammers, sledges &c., that are used to batter and break in pieces, or to hammer into form all other metals; and it is evidently to this adaptability of iron, to reduce and break whatever it is brought into collision with, that the prophet refers, when he gives the characteristics that would identify the iron kingdom.

The propriety of applying this symbol to Rome, was seen even by the historian Gibbon, who writes: "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass that might serve to represent the nations and their kings, were successfully broken by the iron monarchy of Rome."

As iron breaketh in pieces and subdueth all things so was it to break in pieces and bruise the other nations. On this point Mr. Irving says:

"The Roman empire did beat down the constitution and establishment of all other kingdoms; abolishing their independence, and bringing them into the most entire subjection; humbling the pride, subduing the will, using the property, and trampling upon the power and dignity of all other states. For by this was the Roman dominion distinguished from all the rest, that it was the work of almost as many centuries, as those were of years; the fruit of a thousand battles, in which millions of men were slain. It made room for itself as doth a battering ram, by continual successive blows; and it ceased not to beat and bruise all nations, so long as they continued to offer any resistance." Dan. Vis. p. 180.

It has been argued, as the legs of the image are dual, that they represent eastern and western Rome; but in the interpretation, there is no significance given to this duality of members; the legs are no more named than are the arms of the image; and therefore it is to be inferred that it is each separate metal which symbolized its own empire, irrespective of the unity or plurality of the parts thus constituted.

According to Bishop Newton, Jerome, who lived at the time when the Roman empire was being weakened by the incursions of the barbarous nations, understood the symbol of the legs of iron as here interpreted. His comment is, "The fourth kingdom, which plainly belongs to the Romans, is the iron that breaketh and subdueth all things; but his feet and toes are part of iron and part of clay, which is most manifestly proved at this time; for as in the beginning nothing was stronger or harder than the Roman empire, so in the end of things nothing is weaker, since both in civil wars, and against divers nations, we want the assistance of other barbarous nations."

It seems as if Jerome was blamed for thus interpreting the prophecy,--as if he reflected on the government; to which he replies:

"If in explaining the statue, and the difference of his feet and toes, I have interpreted the clay and iron of the Roman kingdom, which the Scripture foretells should first be strong, and then weak, let them not

impute it to me, but to the prophet: for we must not so flatter princes as to neglect the verity of the Holy Scriptures."

"All ancient writers," adds Bishop Newton, "both Jewish and Christian, agree with Jerome in explaining the fourth kingdom to be the Roman. Porphyry, who was a heathen, and an enemy to Christ, was the first who broached the other opinion."

Mr. Mede remarks: "The Roman empire, to be the fourth kingdom of Daniel, was believed by the church of Israel both before and in our Savior's time; received by the disciples of the apostles, and the whole Christian church for the first three hundred years, without any known contradictions. And I confess, having so good ground in Scripture, it is with me little less than an article of faith."

Mr. Habershon says referring to Greece: "By the last named mighty and powerful empire, established at that period by Augustus Cesar, was it now at length succeeded: so that the Roman empire in the legs of iron, and feet of iron and clay; completed the prophetic image; and this empire, when the long time of its duration--long in comparison with the former three--expires, will finish altogether the present system of human governments."

Says Mr. Birks: "The fourth or iron kingdom denotes the empire of Rome. Every objection which has been brought against this universal conviction of the church, serves only, on examination, to confirm it the more."

"The meaning of these verses is fixed and determined by a full combination of various evidence internal and external. They relate to that memorable era when old Rome started on her wide career of victory and became the mistress of the habitable globe. They contain hid within their bosom, the first rise of the gospel, and all those mysteries of Providence which are grouped around the cross of our incarnate Lord and Savior. Long before the proud city had emerged from the confines of Latium, the eternal Spirit surveyed, in the mirror of his own counsels, its future triumphs; and here, by the lips of the prophet, He announces them both to the heathen monarch and to the whole church of God."

Livy, remarking on the war with Perseus, (B.C. 179) says: "The Roman people had now carried their victorious arms through all parts of the world and far and wide had pervaded countries remotely distant, and separated by more than one sea."

"That empire was above two thousand miles in breadth from the wall of Antoninus and the northern limits of Dacia to Mount Atlas, and the tropic of Cancer. It extended in length, more than three thousand miles from the Western Ocean to the Euphrates," Gibbon.

"The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock Scirpus, or the frozen bank of the Danube, expected his fate in silent despair. To resist was fatal and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, he could discover nothing except the ocean, inhospitable deserts, and hostile tribes of fierce barbarians."

Such was Rome, the iron legs of the image, when it had bruised and broken in pieces all opposing dominions.

The 6000 Years Period.

We have before remarked that the opinion, that 6000 years would complete the duration of human probation, had been so long entertained, and widespread, as to be fully entitled to our respect. The learned Gregory of Oxford Eng. thus explains its origin. He says:

"In the first verse of the first chapter of Genesis, the Hebrew letter (aleph), which in the Jewish arithmetic stands for 1000, is six times found. From hence the ancient cabalists concluded that the world would last 6000 years. Because also God was six days about the Creation, and a thousand years with him are but as one day, (Ps. 90:4; 2 Pet. 3:8), therefore after six days, that is 6000 years duration of the world, there shall be a seventh day, or millenary Sabbath of rest."

We can hardly conceive that this could have been its origin, and prefer to suppose that it was the significance attached by the Jews to their typical Sabbath periods; which must have had a meaning, that may not unlikely have been Divinely unfolded to them, but respecting which we have no testimony. All we know is that it was a prevalent belief. Thus Mennasse, an ancient Jewish Rabbi, said:

"As for my opinion, I think that after six thousand years the world shall be destroyed, upon one certain day, or in one hour; that the arches of

heaven shall make a stand, as immovable; that there will be no more generation or corruption; and all things, by the resurrection, shall be renovated, and return to a better condition." He also assures us that, "This out of doubt, is the opinion of the most learned Aben Ezra," who looked for it in the new earth of Isa. 65:17.

This opinion, so clearly expressed by Menasse, is precisely our own both in respect to the period, and the event. We however, discriminate between an opinion, and doctrine. Whatever the Scriptures affirm in precise and explicit phraseology is doctrine; but whatever may be held respecting the future, not therein affirmed, but in harmony therewith, and inferred therefrom, is only opinion; to be sustained, if it can be by arguments, addressed to men's understanding.

If we made no distinction between God's word, and human inferences we should be recreant to our trust. For God has placed his word infinitely above all human reasoning; and if we make not the distinction which he has made, we are guilty of lowering down his declarations to the level of our own conceptions.

When therefore we say to our readers, that the Scriptures teach Christ's second personal and visible advent to this earth, and we are asked for the texts affirming it we are able to specify chapter and verse. And if any reply, we do not know that this same Jesus will so come in like manner as he was seen to go into heaven, they are either ignorant of, or unbelieving respecting what God has definitely spoken. We therefore know that Christ will so come again. We know also, that his blood cleanseth from all sin; that there will be a resurrection of the dead, and a new creation; that those who have part in it will never die any more, and that all the wicked God will destroy. For none of these things are dependent on any inference, deduction or conclusion of human reasoning. We have a right therefore to demand of all who affirm any thing of the Scriptures, that they adduce the passage or passages so teaching; for when this cannot be done, there has been a dangerous step taken, in the direction of ignoring the scriptural distinctions between God's words and our inferences respecting them. Keeping this distinction in mind,—and we trust that all who honestly and intelligently write for the Herald will always recognize it,—we are prepared to give the reasons for our opinion and hope. The first reason given by the cabalistic Jews, has no weight with us; for the same Hebrew letter also stands for one. Besides, the supposition is fanciful; and that mode of interpreting, if permitted in one instance, might lead to most pernicious results. And their other argument, that the six days of Creation are typical of six thousand years, is no more a demonstrative; for God has nowhere said they are thus typical; and when we affirm what God has not affirmed, we tread upon forbidden ground.

The Jewish religious observances, and the various things therewith connected, we know to be typical; for God has declared them to be shadows of good things to come. But when the historical events recorded in the Scriptures, are affirmed to be also typical, the affirmation has no Divine warrant. At any rate, we have never seen such warrant produced, and in the absence of its production, the claim of its existence is valueless.

Setting aside, then, these reasons as insufficient, what is there, we enquire, to sustain this opinion? We answer 1. God has appointed a day in which he will judge the world in righteousness. That day was pre-determined and appointed before the world was created. It has always been definitely fixed in the Divine arrangement, and no one can hasten, nor delay it. And though God has not revealed the day and year of its occurrence, it will surely come at the time appointed.

Though God has not seen fit to announce the length of the great period that is to extend from the earth's creation to its recreation, he has shown by his providence that he observes specific and definite periods. The 120 years to the flood, the 430 years of the sojourning of Abraham's seed, the 40 years in the wilderness, the 70 years in Babylon, the 490 years to the crucifixion, the 2300, 1335, 1290 and 1260 days, the six years of harvest followed by a Sabbath year, the fifty years to the jubilee, and the predicted 1000 years of Satan's incarceration, are all periods of Divine appointment. If there had been but one such period, or had all predicted periods been of a uniform length, we might conclude with great certainty, that the greater period would be divisible by this.

In the absence of such uniformity, all that we can do is to reason respecting it. And 1000 years being one of God's predicted periods, it is reasonable to suppose that it may be a multiple of the greater period. The number "seven" is also a memorable number in the Divine economy. In God's own appointed types, in connection with the Jewish sacred observances, he gave "seven years" as a division of

time—every seventh of which was to be a year of release; and after every seven times seven years, there was to be a jubilee year. Every six days, also was followed by a Sabbath. Now these things have some significance; and though God has not announced to us their full typical meaning, we are justified in inferring, that the great period referred to, may be divisible by sevens, fifties, and 1000. We have no thus saith the Lord for its assurance; but we may rest with very great confidence in expectation of it. In addition to this, the Sabbath itself is explained by the apostle to be typical of the rest that remaineth to the people of God. This being so, and as that rest is to be ushered in by a definite period of 1000 years, we are warranted in expecting with great confidence, that it will be preceded by as many such periods, as there are smaller periods preceding the ordinary Sabbath, typical of it.

These are the reasons which cause us to look with such interest to the 6000th year of the world's age; and this view has been strengthened by a suggestion of Elder A. Brown of Louisville Ky., that even jubilees, reckoned from the 18th year of Josiah, B. C. 622, which is regarded as the last one observed by the Jews,—would expire about where our estimate, arrived at irrespective of that consideration, terminates the 6000 years.

The learned Joseph Mede, called the "illustrious Mede" held a similar view. He said:

"The Divine Institution of a sabbatical, or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish doctors, adopted by many, in every age of the Christian church, that this world will attain to its limit at the end of 6000 years."

The Jewish Rabbi, David Kimchi, on Isa. 55:5, says: "The observance of the Sabbath is essential to the faith; for such only as observe the Sabbath confess that the earth will be renewed; because he who created it out of nothing will renew it. So he who observes the holy Sabbath, testifies his faith in the great Sabbath, in which God will renew the world."

The same opinion has prevailed among large numbers of Christians in all ages; and also in lands not Christian. Dr. Hales speaks of the prevalence of "this tradition throughout the Pagan, Jewish and Christian world." He found it, not only in early Jewish tradition, but in the Sibylline oracles, in Hesiod, in the writings of Darius Hystaspes, among Egyptians, as well as among the early Christian fathers.

It is therefore an opinion, not to be ranked with the doctrines explicitly taught in the words of Divine wisdom, but one that may be reasonably inferred from them, and which may not therefore be lightly esteemed. Any thing additional, that may give Scriptural support to this view, we shall be happy to add in its defense. We attach no value to opinions, only as they are sustained by argument. Therefore we invite evidence and arguments for the strengthening of this opinion—its value to the church being proportioned to the evidence sustaining it.

The Inheritance of Abraham.

Bro. Bliss:—What world is it that Abraham was heir to? Rom. 4:13.

If it was the world of glory, did he come into possession of it at death? Yours in the truth,

SAMUEL JACKSON.

It is the world he will inherit, when "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," Matt. 8:11. It is that to which "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity;" and "then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:41-43. It is "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," which "shall be given to the people of the saints of the Most High," Dan. 7:27. It is "the world to come, whereof we speak,"—that is not put into subjection to angels, but to the Son, Heb. 2:5. And they which shall be accounted worthy to inherit that world, "will be equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:35,6.

It follows, therefore, that the world Abraham is to inherit is the habitable globe,—restored to its Edenic condition. And consequently, he with all the redeemed, are not yet in possession, but will come into its inheritance at the resurrection.

An Infidel's Idea of a Christian's idea of God.

"There is, in spite of all aspersions, a native benevolence in the human heart, a natural relish for virtue, and it is shocked at any manifest violation of justice and humanity. We read with horror of a Cataline, of a Nero, and a Caligula. Deeds of darkness, of cruelty and blood, of wanton sport with the

fortunes, reputation, and lives of our fellow beings, awake our indignation, and call forth the fullness of our disapprobation. We shun the monster; we instinctively shrink from his presence."

"Now we cannot ascribe that horrid character to God, we cannot paint him a being of terror, shrouded in the lightning, hung round with implements of torture, looking down with scorn on his children, delighting in their agony, or riding forth in triumph over prostrate millions, and pausing but amid a ruined and devastated world—we cannot ascribe such a character to God, and retain any love or reverence for his divinity. The heart rises in rebellion against him; all its love of justice, its admiration of wisdom, all its veneration for goodness, all its fondness for sympathy and compassion, rise up against such a God, pronounce him the focus of cruelty, and a million times worse than no God at all."—*Boston Investigator*.

A natural dislike of God, must be the only cause of such a conception of him. To the Christian, the Eternal, Immortal, and Invisible, is the embodiment of all that is holy just and good, forgiving iniquity transgression and sin, and yet he will by no means clear the guilty who persistently rejects his authority.

Foreign News.

The steamer Malabar, having on board Lord Elgin and Baron Gros, had been wrecked in the harbor of Galle. No lives were lost. The bullion in the ship was lost, and both Embassadors lost their credentials and all their papers, and would be delayed at Galle until the 6th of June.

Canton dates are of May 6. The reply from the Chinese government to the last communication from the British Ministers had been received. The Chinese were actively preparing to resist.

The allies occupied Chusan, but met with resistance.

The Prince of Wales embarks for Canada July 11.

Lord John Russell, in acknowledging the receipt of the French note relative to Savoy, again condemned the course of France.

The review of the Volunteers by the Queen was a brilliant success. Over twenty thousand men were in the line.

Marseilles, June 20. According to advices received here from Syria, 36 villages had been burnt on Mount Lebanon. The Turkish Governor has sent some forces to Derelkanor in order to put a stop to the attacks of the Druses in that locality. At Saidi however, the Turkish soldiers are said to have supported the Druses, and to have participated in the massacre of the Christians. The Turkish Consul at Saidi is reported to have entrenched himself within the enceinte of the Khan with all Europeans. A French vessel was expected. Fresh advices announce the commission of murders and burning by bashibazouks.

THE BADEN CONFERENCE.—The Liverpool Post says:

"Various speculations are afloat as to the success of Louis Napoleon's visit to Baden-Baden; but there seems no doubt as to his unpopularity with the German people. It is stated that the population of Baden manifested anything but sympathy for the Emperor Napoleon during his visits there. On his arrival at the railway station, some Frenchmen who had collected there endeavored to get up a cry of Vive l'Empereur, but their attempts were quickly frustrated by the Germans, and it is even said that the crowd commenced to whistle in a very significant manner."

The Paris correspondent of the London Morning Herald writes:

"I am informed on good authority that the attempt to bribe the Prince of Prussia out of the Rhine by holding out a vision of Prusso-Germanic empire has egregiously failed, and that the Emperor has returned from Baden with the conviction that if he wishes to have the Rhine he must fight for it, and that all his benevolent intentions with regard to the 'unification' of Germany have been seen through."

The interview at Baden brought about an understanding between Austria and Prussia regarding the reorganization of the military constitution of the confederation.

The Emperor Napoleon will not recognize the annexations of Sicily, Tuscany and Romagna to Piedmont.

The governments of Russia and Spain will withdraw their legations from Turin if the expeditions from Sardinia against Sicily continue.

It is asserted that the final conference at Baden, between the Prussian Prince and German Sovereigns resulted in a decisive agreement on the questions relative to Germany and foreign governments. The Sovereigns tendered their good offices to bring about an understanding between Prussia and Austria.

In the circular from the French government relative to Savoy, France undertakes to assume the ob-

ligations of Sardinia for the neutrality of Francigny and Cheblais, but will not cede any territory to Switzerland. The latter government has put forth new propositions for a conference.

A pamphlet, with the title of McMahon King of Ireland, has made its appearance in Paris.

Prince Jerome Bonaparte is dead.

The Emperor Napoleon visits Savoy in July. Since the Emperor's return from Baden, the troops which were concentrated on the Eastern frontier of France have been withdrawn.

It is reported the new French loan will be twenty or thirty millions sterling.

There was no new movement in Sicily. The Neapolitans were fortifying Messina, and had concentrated 8000 troops there and considerable ammunition.

The evacuation of Palermo is completed, and the Neapolitan frigates had left the port.

Garibaldi was forming twenty regiments for operations on the main land.

The Neapolitans are in great force in Calabria.

All of the communes in Sicily had presented addresses requesting annexation to Piedmont.

The American vessel seized by the Neapolitans was the Charles and Jane, of Baltimore, Capt. Quain.

The American Minister at Naples had demanded passports for his Son and two other persons, with permission to visit the vessel at Gaeta.

It said that the Neapolitan Government had determined to restore the two captured American vessels, but that the United States Minister demanded reparation for the insult to the American flag.

The king of Naples is ill.

It is asserted that the Neapolitan Council had resolved to grant a constitution, a general amnesty, a free press, to make an entire change in the Ministry and to form an Italian alliance with Piedmont, &c. but the King's assent was wanted.

It is reported that the Russian and Spanish legations had threatened to withdraw unless the Sardinian Government stopped the revolutionary expeditions to Sicily.

The King of Naples is said to have given his assent to the Constitution proposed by his Council and will form an alliance with Piedmont on certain conditions.

Garibaldi's Council of War unanimously decided that the insurrectionary army should march on Messina on the 23. The National Guard are to occupy different positions in Palermo.

The organization of the troop of marines is progressing.

THE CIVIL WAR IN SYRIA.—The Traveler has letters from Beirut, giving interesting particulars of the sanguinary conflict now raging between the Druse and Christian tribes of Syria, between whom there is an implacable hatred growing out of religious and political causes.

The Turkish population and soldiers sided with the Druses, and in most instances the Christians were badly defeated and many of them killed. At last accounts it was estimated that eighty villages had been burnt by the contending parties. The missionaries had received no harm, but their situation was by no means pleasant.

The foreign consuls, especially the English, were exerting themselves to stop the terrible conflict and the presence of several English and French national vessels had produced an excellent effect. The war still continued, however, and was conducted with great barbarity.

PRINCE JEROME BONAPARTE. The death of this member of the Bonaparte family has been telegraphed. He was the last of the brothers of him who gave the family its historic name, and he departed this life at the age of seventy-six. He participated in the wars of Napoleon, and was by his side at Waterloo. He married a Miss Patterson of Baltimore, but finally consented to a most dishonorable divorce, to advance his brother's supposed interests. He then married a German princess, and was proclaimed King of Westphalia. He went down with Napoleon's star, and after various vicissitudes, came up again with Louis Napoleon's emergence in 1848. Since then he has resided mostly at Paris. He had a strong personal resemblance to Napoleon, but, though a man of fair qualities, was entirely devoid of his brother's genius.

EMPLOYMENT.—"To be employed, is to be happy," said Gray. If he had never said anything else either in prose or verse, he would have deserved the esteem of all posterity. In view of the good of society—in economy of taxes, in security of life and property, it would be cheaper for the State to furnish adequate employment for all who are unemployed:

"For Satan finds some mischief still
For idle hands to do."

Employment is nature's physician, and, Galen says, is essential to human happiness. These usual employments and every day occurrences of life are the best things for taking away our grief; jogging effectually sends woe to sleep. Let every citizen seek to lessen the number of the idle.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The 1260, 1290 and 1335 days of Dan. 12.

These periods reach to the resurrection; for Daniel is to "stand in his lot at the end of the days." But when they begin, I am sincerely desirous of knowing, and ask for light. I need more light, new light.

In verse 5, the inquiry is made, "How long shall it be to the end of these wonders?" And the answer is, 3 1-2 times, and the scattering of the power of the holy people, v. 7.

But this is indefinite; no data is given for either the beginning or ending of the period; the prophet does not understand, and inquires again, and is further informed that "from the taking away of the daily sacrifice . . . shall be 1290 days." Now if this last neither begins nor ends with the 1260 days, it affords no information in reference to it, the subject of the prophet's inquiry. If the two periods begin together, then no event or data is at all indicated at which to terminate the 1290 days; but if both periods end together, then the beginning and ending of both are clearly indicated. The longer begins with the removal of the "daily," the shorter 30 days after that event, and both terminate together, 1290 days from that epoch. Then beginning the 1335 days at the event indicated, they reach 45 days beyond the others and to the resurrection; and thus we have a reliable data by which the beginnings and endings of all these periods are fixed.

The starting point is thus most unequivocally stated: "From the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, shall be 1290 days," v. 11. Is not this positive, Bro. Bliss, and are we not authorized, yea compelled, to begin the 1290 days with the abolition of the daily sacrifice? Why then do not writers attend to those inspired directions? They generally pay no attention to them, but talk instead of the opinions of "judicious commentators," "the opinion of Mr. Eliot," or Bickersteth or Cumming, &c. &c.; or of the decrees of emperors, which have nothing to do with the inspired data, the taking away the daily.

The division of chapters which separates the 11 and 12, seems to have entirely severed these periods, in the minds of writers, from the subject and vision of which they form the conclusion and explanation in part.

The removal of the daily is the inspired data for commencing the periods, and that event is clearly and prominently marked in a previous part of the vision; and there it is inseparably connected with the doings of the king of the north, the ships of Chittim, the standing up of arms, &c. If I have misrepresented the prophecy here, my brother, please show me wherein. The record reads, "The ships of Chittim shall come against him . . . and arms shall stand on his part . . . and they shall take away the daily sacrifice, and place the abomination that maketh desolate. . . And from the time the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days," 11:29-31, and 12:11.

According to this, all these things must be nearly synchronous. Especially must the removal of the daily occur at the commencement of the 1290 days, and consequently within 30 days of the 1260. Now against what king did the Chittim's ships come, what arms stood on his part, and what daily sacrifice was taken away at any time from A.D. 500 to 750?

2. You have noticed that in this vision when one empire or kingdom succeeds another, so important an event is always noticed, as the change from Persia to Greece, and from that to the south and north, 11:2-5; and also the succession of individual sovereigns of eminence. In v. 19 one stumbles and falls, and then a raiser of taxes succeeds and is soon overthrown, v. 20, after which a vile person succeeds by flatteries, v. 21. Now I see no possible chance to introduce another succession until Michael stands up, 12:1. If such an event occurs (much more a change of empires) it is entirely unnoticed by the prophet; left I suppose to be arranged by modern theologians.

Is it not the same king, according to Daniel (not according to human theories) against whom the ships of Chittim come, v. 30, who does according to his will, v. 36, and comes like a whirlwind, v. 40, and ultimately comes to his end, v. 45? And does not v. 45 bring us to the coming of Christ?

At what point can we introduce a new character, and by what authority, as none is even hinted at by the inspired narrator?

Again, are not the three expeditions against the south, vs. 25, 29 and 40, attributed to the same individual king of the north by the language of v. 29?

"At the time appointed he shall return and come toward the south, but it shall not be as the former, nor as the latter?" What former, if not that of v. 25, and what latter, if not that of verse 40?

A. BROWN.

From W. S. Cutting.

Is it true, that all Scripture is given by inspiration of God, and is profitable, and is of no private interpretation, and we do well to take heed unto it as unto a light that shineth in a dark place until the day dawn and the day-star arise in our hearts? If we do well to take heed, shall we not do badly if we do not take heed? For instance, see our first parents in the garden, and the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. They understood the sure word; for the woman said to the serpent, God hath said, Ye shall not eat of it, neither touch it, lest ye die. By disregarding the sure word of the Lord it proved a savor of death unto death; and by not taking heed they did very badly.

Again, look at Noah. By faith he being warned of God of things not seen as yet, moved with fear, not only prepared an ark to the saving of his house, but declared the sure word of prophecy unto that entire generation, and they not taking heed went on eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. Here we see that the word of the Lord prepared a few to be saved, and a multitude to be destroyed because no heed was taken by that wicked generation. Language could not express the feelings of parents and children the day that the foundations of the great deep were broken up and that guilty people, being swept off one after another by the raging flood as they went up the mountains to save themselves; but the word of the Lord proved true, and they were destroyed from the face of the earth.

And so it was with the people of Sodom, whilst two angels came to that city and went into Lot's house to lodge for the night. The men of the city compassed the house around, both old and young—all the people from every quarter—and Lot went out at the door and said, I pray you, brethren, do not so wickedly. But they said, Stand back, and came near to break the door. And the angels put forth their hand and pulled Lot into the house, and smote the men that were at the door with blindness, and sent Lot to warn his friends of their danger and of the coming storm of fire; but he seemed as one that mocked to his sons-in-law; but the word of the Lord proved true, and the men were smote with blindness, and the city suffered the vengeance of eternal fire; but Lot, by taking heed to the sure word of prophecy, was saved.

Again, we see Nineveh, that great city wherein were more than a hundred and twenty thousand persons that did not know their right hand from their left. When the servant of the Lord went with the sure word the entire city took heed and the king arose from his throne, laid his robe from him and covered him with sackcloth, and all the people believed God and proclaimed a fast and put on sackcloth from the greatest to the least of them, and the king commanded that all, both man and beast, should be clothed with sackcloth, and neither eat nor drink, but cry mightily unto God and every one turn from his evil way and from the violence that was in their hands; and God saw their works, that they had turned from their evil way, and he repented of the evil that he would do unto them and he did it not. Thus by taking heed to the sure word of prophecy that great city escaped impending ruin and the people the displeasure of the living God.

And so it was with Jerusalem. Those that took heed to the words that the Saviour spoke concerning the destruction of that city escaped from it unhurt, and those that took no heed fell by the edge of the sword and were led away captive into all nations.

And so will it be when Jesus comes to judge the world in righteousness. God has promised saying, Surely the Lord God doeth nothing but he revealeth it to his servants the prophets; and Jesus said, When you see these things begin to come to pass, then lift up your heads and look up; for your re-

demption draweth nigh; and When you see all these things come to pass, know that it is near even at the doors. The gospel of the kingdom is being preached and the mass of mankind are going on in the pleasures of the world and take no heed to the sure word of prophecy, but heaping to themselves teachers, having itching ears, and are willingly ignorant of the word of the Lord. When they are warned, they mock and scoff; but the Lord has said, Because ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh. It is evident that the day of the Lord is at hand; and soon the command will go forth to him that sits on the cloud to thrust in his sickle and reap; for the harvest of the earth is ripe. Then what will be the feelings of those children that have been warned by their parents of the coming storm; what can be the feelings of parents, that have been warned by their praying children with tears, and with the word of God, and they take no heed, but wade through prayers and tears, until they find themselves on the left hand, and hear it said to them, Depart! whilst their children will shine forth as the sun in the kingdom of God? O that the Spirit of the Lord might go through the land, doing its office work on the hearts of the children of men, and the word of God have its designed and desired effect on their minds, that children may be gathered in that day, and have an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

The Lord our Saviour will appear;
His day is nigh at hand;

The signs bespeak his coming near,
And all may understand.

W. S. CUTTING.

Barnston, C. E., May 31, 1860.

Ancient Jerusalem.

A history of the ancient capital of the Jewish nation, would form an interesting volume to the scholar and the Christian. Leisure, study and reflection would produce a history both useful and entertaining. Things ancient claim our attention and veneration. A city of so many hallowed associations, and touching scenes and vicissitudes, awakens the better feelings of our nature such as no other place could—the place where God recorded his name; the stage on which was enacted the tragic drama of human redemption; where God controlled the acts and angels changed the scenery.

Jerusalem was built upon two mountains, and being enclosed by deep valleys, and abrupt precipices, was considered the strongest city of ancient times. The lofty peaks of the adjacent mountains obstructed the view of the surrounding country and gave the city a more sequestered appearance. "The city of David," and "Daughter of Zion," are names of classic usage. The first contained the palace of the kings, while the latter was adorned by the temple of Solomon.

The city was built subsequent to the dispersion at Babel, as it was a city of importance in the times of Abraham. It continued loyal to its ancient possessors till the eighth year of the reign of David, over five hundred years after the division of the land. Its situation and importance, excited the interest of the youthful monarch, who effected its reduction, and from thence it became the capital of the Jewish nation. It was surrounded by three walls, and fortified with high towers. But the grandeur and permanence of the city depended on the character of its inhabitants.

In the age of David and Solomon the city was in the zenith of its power, wealth and beauty. David adorned it with the spoils of the surrounding nations; while Solomon enriched it with the golden sands of Ophir, and the products of India. The table-ware and ornaments of gold and silver bestudded with costly gems, furnished her palace halls, and temple; while the stately cedar, the fir and box, added beauty to architecture, or produced the harp and the organ. Hewn granite showed the strength and durability of her stately dwellings; while polished marble reflected the beauty of her courts and pavements. The bubbling fountains of Siloam, were adorned by the magnificent porches of Solomon; while its crystal waters were turned to a healing balm, by the touch of an angel. The rare and varied spicing of the East perfumed the gentle air, while the ape, the peacock, and the parrot, gave the transplantation the air of nativity. Sweet incense from the plains of Sheba, commingled with the songs of the sons of Levi. God was known in her palaces for a refuge. To it the Jew turned his eyes in prayer, and from it he looked for the help required; hence it became interwoven with all his transactions, hopes, blessings and fears. The destruction of this memorable city swept across the mind of the Jew like the death-blast or the desert simoon, and like the storm-wrecked mariner without compass or rudder, he let himself loose upon the world, an object of loathing and pity.

Such is a meagre sketch of the city, and the at-

tachment of its lawful possessors. But this Jerusalem answers to Hagar of the wilderness, and is in bondage with her children, and to it the children of the bond woman cling; but Jerusalem which is above is free, and to it the Christian looks as the mother of us all. That city hath foundations, and shall never know the vicissitudes of time or sin.—To the city above, the holy city, the heavenly Jerusalem, the tabernacle of God, we instinctively turn our longing eyes; for our hopes, our crown, our God, and blessings are all there, and we are children away from our Father's home. "Sirs, we would see Jesus," are longing thoughts that swell our hearts, and fill our eyes with tears. But soon, O yes! very soon,

"From the third heaven where God resides,
That holy happy place;
The New Jerusalem comes down, beam as it
Adorned with shining grace."
And then, too,
"The God of glory down to men,
Removes his blest abode;
Men are the objects of his love,
And he their gracious God."
Amen.

J. H. CLARK.

Allenstown, N. H.

Poor Memory—How is it?

I often have occasion to ask persons who have listened to preaching which I was not permitted to hear, what was the text? and frequently get as a response, "Oh, don't ask me, my memory is so poor, I cannot remember a text;" or, "well I thought I would remember it; but really, I cannot tell you." If an outline of the sermon be requested, the same blank memory is confessed. And yet most of those to whom I now allude, can remember their business, item after item, prices of produce, and stories (sometimes funny, sometimes foolish,) without number. Nor are they entirely void of the power of memory when attending upon the ministration of the word, since they usually observe and remember who was present at church, and what they wore.

Let me here give an anecdote by way of illustration:—Well, Laura, give me a short sketch of the sermon—where was the text? "Oh, I don't know, I have forgotten; but would you believe it! Mrs. V. wore that horrid bonnet of hers! I could not keep my eyes off it all meeting time; and Miss T. wore a new shawl that must have cost fifty dollars. I wonder her folks do not see the folly of such extravagance; and there was Miss L. with her Pelisse—it's astonishing what want of taste some folks exhibit."

"Well if you have forgotten the sermon, you have not the audience; but which preacher did you prefer—this one or Mr. H.?"

"Oh, Mr. H.: he is so handsome, and so graceful; what an eye, and what a fine set of teeth he has!"

But really, how is it? we do not so easily and tenaciously remember that which we have little or no interest in. Is it not fearfully true, that the great mass of church goers have become "forgetful hearers of the word;" have little or no interest in what is preached, beyond the fact that it is our minister, and our denomination, and our church? The Bereans "were more noble than those of Thessalonica, in that that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so," even when inspired men taught them; and inspired men commended them for so doing. They were not troubled with poor memories, but could remember, both text and sermon.

Let us "give the more earnest heed to the things which we have learned, lest at any time we should let them slip." If our memories are really more at fault than our relish, or inclination, then let us strengthen them by use, take a slip of paper and pencil down proof texts, the division of the sermon, leading remarks—comments, &c., and then at our leisure, compare with the word of God; for, "If they speak not according to this word, it is because there is no light in them."

O. P. DOW.

From Bro. Geo. Wisc.

Dear Bro. Bliss:—I pray to our heavenly Father to sustain the cause, and send the helping hand.—We shall not need assistance much longer; No, thank God, the time is at hand. I fully believe Jesus will soon come to take his ransomed followers home. God grant each one of us may be found ready at the sound of the last trumpet.

I remain your brother in Christ,
Geo. Wisc.
Baltimore, June 27, 1860.

West Townsend Female Seminary.

By request, we cheerfully announce to all interested in this excellent Institution, that the Annual Examination of the West Townsend Female Semi-

mary, (Mrs. S. H. Brown, Principal) will occur on Monday, the 16th inst., and the Anniversary on Tuesday, the 17th inst., at 9 A.M. Friends everywhere are invited.

And in the darkness of that night
Unbroken slumbers,
Such as wisdom knew
Foreboded ill to earth's inhabitants,
On many fell. Yet in their dreams
They saw no danger nigh,
While wakeful watchmen
Raised their trumpet high,
And sounded notes of warning.

Loud and louder still
Those trumpet tones:—of old
From Sinai's top,
Which made the mount of God
To tremble to her base,
'Mid smoke and lightning's glare,
And pealing thunder,
Too terrible for mortal ear.

Those faithful ones from Zion's wall
Held high the scroll of prophecy—
Of history, of past and current time.
And from their mental treasures deep,
Inlaid by many gems,
Dug from the mossy cells
Where truths divine inscribed
By saints of old had lain.
Those sacred truths like great Orion blaze
Till half the heavens seemed visible
By their glorious light;
Or like the sun himself,
Whose burning heat
Might wake the sleepers,
Yet they slumbered on.
Foolish virgins!
Their lamps had wasted,
Nor did they dream
The heavenly Bridegroom nigh.

In sun and moon and stars,
Signs had appeared;
The earth was filled with violence;
The troubled ocean heaved;
The moon had donned her bloody robe;
The sun was darkened;
And meteors, with horrid glare,
Had filled the heavens with wonder.
Nation against nation warred;
Kingdom against kingdom rose;
And blood and carnage strewed the land.
The pregnant earth now groaned to be delivered.
Her bowels rent with agony,
As in her pangs she travailed
To bring forth the nations
Of her sainted dead.
The harvest of the earth was fully ripe,
And ready stood the angel of God's vengeance,
With sickle drawn, the clusters
Of the earth to reap—
Whilst on the dreamers slept.

P. K. McCut.

A PORTION FOR GOD.—The Hindoos, when gathering in their harvest before it is moved from the threshing-floor, take out a portion for their god. However poor, however much in debt, or however much the crop may be, the god's portion is first given.

Believer, you cannot have too frequent communion with God, or too frequent intercourse with Jesus. You cannot have your heart too frequently filled with joy unspeakable, and full of glory, and with that peace which passes understanding. You cannot have heaven brought down into your hearts, or your hearts too often carried up to heaven, and therefore you cannot be too frequent in closet prayer.

UNCALLED FOR LETTERS.—A new law has recently been passed in relation to the return of uncalled for letters. It provides that when any person shall endorse on any letter his or her name and place of residence, as writer thereof, the same after remaining uncalled for at the office to which it is directed thirty days, or the time the writer may direct, shall be returned by mail to said writer, and no such letters shall be advertised, nor shall the same be treated as dead letters, until so returned to the post office of the writer, and there remain uncalled for one quarter.

No man fears riches. Yet it is a fact, generally, that a man's liberality does not increase in proportion as he grows rich. It is exactly the reverse. He extends his desires; luxuries become necessities. He must move in another sphere, keep more servants, and take a larger house. Let any one compare the sums given in charity by those of moderate income with the sums given by the wealthy. Here, in England, the rich give their hundreds, the poor their thousands.

It has recently been proven that the London Times is mainly owned by the Rothschilds, and the fact creates considerable sensation in London. The statement of Mr. John Walter, M. P., in Parliament, that he was not the principal owner, as well as the course taken by the Times for many years, proves and confirms it all. Not one single move on the political chess-board of Europe that would have any tendency to injure the securities of any nation that were large creditors of the house of Rothschilds, particularly Austria, but has been vehemently opposed by the Times.

OBITUARY.

DIED, in Groveland, Mass., June 7th, 1860, Mrs. SARAH HARRIMAN, in the 86th year of her age.

She went down to the grave in a good old age, like a shock of corn fully ripe. In her last expiring moments she left the world without a struggle or a groan. She rests in hope.

From forty to fifty years since she connected herself with the Christian church, and ever since has adorned the doctrine of God her Saviour by a well ordered life and godly conversation, maintaining her profession to the last. She leaves thirteen children to mourn her loss—seven sons and six daughters.—Three years since we all met at the old homestead. I then felt in all probability it would be the last time we all should meet again on earth. We mourn her loss; but in humble submission will exclaim:

God gave; he took; he will restore;
He doeth all things well.

Yes, blessed be his name, he will restore. We shall meet that dear mother with all the redeemed in the morning of the resurrection, on the condition of repentance towards God and faith in our Lord Jesus Christ, our robes being washed and made white in the blood of the Lamb. God help us, one and all, to be ready for our great and last change, and enable us to look forward with joy to the 2d glorious, visible, and literal coming of our Lord and Saviour Jesus Christ. Acts 1:11. We then can look forward with joy to that day, and lift up our heads and rejoice, knowing our redemption draweth nigh.

When the last trumpet's awful voice
This rending earth shall shake;
When opening graves shall yield their charge,
And dust to life awake;
Those bodies that corrupted fell
Shall incorrupted rise,
And mortal forms shall spring to life
Immortal in the skies.

I see the Lord of glory come,
And flaming guards around;
The skies divide to make him room;
The trumpet shakes the ground.

I hear the voice, Ye dead, arise!
And lo! the graves obey;
And waking saints, with joyful eyes,
Salute the expected day.

H. HARRIMAN.

Georgetown, Mass., June 25, 1860.

DIED, at Burlington, Vt., on the 11th of February, 1860, sister MARY L. BRUSH, aged 59 years.

In the death of sister Brush the cause of Christ has lost one of its truest friends. She had for many years been a firm believer in the return of her Saviour, and lived in constant readiness for the event. Her heart and hand have always been open to assist in the cause of the oppressed and afflicted, as well as the cause of the advent. I have been acquainted with her for years, and she has been a pure, high-minded and noble-hearted Christian. If there is a blessing in store for the dead that die in the Lord, it certainly rests upon her.

I. H. SHIPMAN.

Dear sir:—My mother, Mrs. SARAH HAYDEN, is lately deceased. She suffered two shocks of paralysis early in the spring, but rallied somewhat, and was comfortable till the final shock, the 12th June. God seemed very near to her to the last, and she died in the full hope of the blessed resurrection.

F. A. HAYDEN.

Departed this life, in Kingston, N. H., April 20, 1860, BENJ. F., mine only son, aged 12 years. The disease was whooping cough.

Benjamin was naturally a good boy, and we have reason to think found Christ precious on the bed of death. A very interesting sermon was preached on the occasion, in the Methodist house, to a large audience, by Elder J. Pearson, Jr. The theme upon which he dwelt was redemption.

Also, April 27th, 1860, of the same disease, ELIZABETH M., aged 18 years.

Our daughter found Christ precious a few years since, and was baptized and went on her way rejoicing. Elder S. E. Brown preached on the occasion from Lev. 10, and last clause of the 3d verse, "And Aaron held his peace." Upon the morning on which she died, we supposed her to be recovering; but suddenly, without one minute's warning, we were summoned to her bedside to witness her death, without a word, or groan, or sigh. She sleeps in Jesus, and her body rests by the side of her brother. Thus in love our Father has seen best to take from us two of our loved ones, and yet in our tears and anguish we can say, "Blessed be his name." May this dispensation of his be sanctified to the good of his unworthy servant and handmaid, and the 3 remaining children, and may we all meet where death and the tomb shall divide us no more.

F. GALE.

[Will the Crisis please copy?]

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deepest and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. FREELE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,

Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoves of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 8, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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pd to Sept 18 '59

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medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

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Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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THE "VOICE OF THE PROPHETS." The second number will be published about the 14th of July. It will contain Mr. Shimeall's Table of Sacred Chronology, with his views of the 6000 years, or great Sabbath. It will be an important number for circulation. 50 cents per dozen; \$3 per hundred.

J. V. HIMES.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 14, 1860.

Two Dying Boys.

Said the Rev. N. McLeod, of Scotland, "The other day, I was requested by a brother minister, who was unwell, to go visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words: "I am strong in Him." These words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to make the world more beautiful than it ever was before; they brought home to my heart a great and blessed truth. May you, sir, and I, and every one else be strong in Him!"

It is now almost five years since the sufferings of this dear boy ended. Many times in the interval, has a vision of that death-scene passed before us; many times has it brought to painful consciousness the weakness of our own faith, in contrast with its strength in that patient little sufferer; but many times has it made us "strong in Him," whose strength was thus made perfect in weakness, and who enabled that dying child to breathe forth, though but in whisper, those last strong words of faith and hope. Those words have been wafted to these western shores; they have been repeated on the islands of the sea; they have doubtless been spoken in languages of which that dear boy had never heard. We would not detain them from their blessed mission of strength to the weak, of patience to the suffering, and of hope to the dying. Nay! rather will we again intrust them to the winds of heaven, and speed them on their errand of peace and joy—to visit yet other shores, to speak in yet other tongues, and to enable yet many departing souls to feel, if not to whisper, "I am strong in Him!"

The scene changes from an obscure chamber to a still more secluded wigwam on our western border. Again the minister of Jesus is present to cheer a dying boy, as he looks down into the dark valley, and timidly reaches forth his hand to grasp the staff of the good Shepherd. The little Testament, which his kind teacher had taught him both to read and to love, lies by his side. With an earnestness which we cannot fathom, the meek child of the forest makes one last request:

"When you lay me in the coffin, I want you to place my little Testament at the side of my head and bury it with me."

When asked why he desired this, he replied,

"In the resurrection, when so many shall appear before the Saviour, I am afraid he will not notice me. I will take

my little Testament in my hand, and hold it up, and when he sees that, I am sure he will receive me."

We love to think of this meek and lowly child. We love to follow him through the river of death and along the farther shore, until he stands before the gates of the celestial city. He bears in his hand a passport, on which the watchful sentinel at the pearly gate needs not to write his name, for it hath already on it a name which is above every other. It is the same passport which was sealed by John at Patmos and which alone has admitted to the New Jerusalem every one of its blood-bought or ransomed inhabitants. He moves towards the burning throne, all unconscious of the inferiority of age or race, or present rank; all unmindful of former doubts, and fears, and conflicts; wrapped in the vision of glory which surrounds him; filled with a fulness of joy which his tender thoughts had never conceived; and joining already, without waiting to be taught the strain, and with a sweetness which no cherub can surpass, in the new song which is sung in heaven. Standing at length before him who now sitteth on the throne, and laying his passport at his feet, he feels a gentler than a mother's hand laid upon his head, and hears a voice, sweeter than that of his earthly teacher, saying to him, "Of such is the kingdom of heaven!"

Dear boy! You, too, are now safe in the tender Shepherd's arms. We would take up the passport which you have laid down. We would bear it with us through all the wanderings of our earthly pilgrimage, until we, too, are guided safely home to the loved fold, where there shall be one flock and one Shepherd.

The Blue Sky.

"Your mamma wants you to come down to the parlor and play the lady a tune," said Bridget, running into the nursery where all the children were sitting. "You Miss Jane and Emily, please to come."

The girls jumped up. "Something that we can play and sing together, I suppose," said Emily.

"I'll play the last one I learned, because I can play that the best!" cried Jane.

"O no," said Emily, "I cannot sing that at all; you must play something that I can sing well."

And while they were putting away their sewing and smoothing down their hair, there seemed to be some contention, for each wanted to have her own way; and that is the secret of the difficulties between brothers and sisters; every one wants to do as he pleases. Jane and Emily were called very lovely children; and could they be really coming to an open disagreement like this? Let us see.

When they were ready to come down stairs, and on their way to the door, Jane threw her arm around Emily's waist, and said, "Well, Emily, I will play what you sing best."

And Emily answered, "No, Jane, play what you like, and I'll try to sing as well as I can."

This was, indeed, lovely; each giving up so sweetly. A yielding and obliging temper is called the blue sky of the heart, and a very pretty saying that is. It makes blue sky in the home, also, for it drives away clouds, and allows no rude angry storm to rage there. It makes that "soft answer" which "turneth away wrath," and utters that kind word which is better than honey or the honeycomb. Are you cultivating an obliging temper?

The love of ornament creeps slowly but surely into the female heart. A girl who twines the lily in her tresses, and looks at herself in the clear stream, will soon wish that the lily were fadeless, and the stream a mirror. We say, let the young girl seek to adorn her beauty, if she be taught also to adorn her mind and heart, that she may have wisdom to direct her love of ornament in due moderation.

APPOINTMENTS.

MAINE STATE CONFERENCE FOR 1860. Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the best month for it. We do not know the best place to meet. Nor could we say it will be held in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do

what we can in the little time which remains. The Lord is at hand.

I. C. WELLCOME, Sec'y.

Richmond, Me., Apr. 27, 1860.

Dear bro. Bliss:—Please say in the Herald that I will fill Bro. G. Burnham's appointments in July, beginning at Low Hampton, July 8th, if the Lord permit; and then New Haven, Vt., the 22d. Yours in haste,

D. I. ROBINSON.

Brooklyn, June 16, '60.

There will be a tent meeting held in St. Armand, C. E., near the Guthrie school house, where the campmeeting was held last fall, commencing July 13th, at 10 A. M., and hold over the Sabbath, and longer, if the interest shall demand. Elders Dudley, West, and Garvin are expected to be with me.

B. S. REYNOLDS.

G. W. Burnham may be expected to preach at Salem, Sabbath, July 8th; Truro, Sabbath, 15th; North Springfield, Vt., 29th.

Brother Bliss:—Please notice in the Herald, Elder A. Cleaveland will preach, Providence permitting, at North Troy, Vt., Sunday, July 22; and once in four weeks the ensuing year; commence a quarterly meeting at So. Troy, Saturday, July 28, to hold over the Sabbath. Preaching brethren are invited to be present. He will also preach at South Troy once in four weeks through the year.

N. OLCUTT.

Troy, Vt., July 5, 1860.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y.

D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. Jackman. Thank you for your trouble. We have now altered sister Whittier's credit to 1023.

H. Harriman. We have credited \$2 of your dividend on Herald to 1023, and the balance as a donation to the A.M.A.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JULY 10, 1860.

Miss L. E. Johnson, Syracuse, N. Y. 25
Mrs. Maria Burrell, " 25
Hiram Harriman, Georgetown, Mass. 50

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandenburg.
Bassoe, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Edlington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. L. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boddy.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Wittington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somonausk, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, JULY 10.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

N Champlin, S A Savels, Tho Neys, D E Stearns, M S Whiting, Mrs H Coolidge, A Spence, J Wheelock, J G Rice, F Gale, C Baylies, A Stone, Mrs N Mixer, N Lond, Mrs M Robbins, T Baker, R Kitchen, Roy J T Curry, J W Heath, J F Brewster, G Browning, each to 1023; J R Adams 997, W Barker 1028, W J Churchill 1014, E Hyde 1016, A Phelps 1026, H Durkee 984, H Beck 1041, M Stone 1049, D Mixer 1026, E E Keach 997—each \$1.

E Alrich 1047, H H Jones 1016, A G Matthews 1058, I E Baldwin 1049, E M Baldwin 1049, J T Richardson 997, Miss L E Johnson 1049, Wm M Palmer 997, G Smith 1012, L Campbell 1049, Wm Chamberlain 1023, S Burke 1049, I Cooper 1049, J Smith 1004—each \$2.

H Peters 1083, Eld J Tucker 1075—each \$3.

Rev C Cunningham 1010, 50 cts; A B Blackington 1010 50 cts; J Craig 1034, \$1.30; H Beck 1041, \$1.50.

or who in sending for their own paper, send the names and pay from new subscribers, are entitled to the affectionate remembrance of all the friends of the A.M.A.

All of which is respectfully submitted.

SYLVESTER BLISS, Treas.

Boston, July 3, 1860.

Quarterly Meeting

OF THE AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee met, as per notice, in the Advent Herald Office on Tuesday July 10th.

Elder O. R. Fassett was chosen chairman and prayer was offered by Eld. John Pearson.

The Secretary's records were then read and approved.

Eld. L. Osler stated that he had received a communication from Eld. John T. Laning, containing a very encouraging account of the work of God among the churches in Pennsylvania, and inviting him to visit them; but at the present time it was not convenient so to do.

Elder O. R. Fassett, of Westboro, who was authorized by the Board to visit the Canada East and Northern Vermont Conference, said that he could not attend to the duty assigned him before the coming Fall.

The Committee on communication from the Boston church were not prepared to make any report during the present session.

The Committee on Publication begged to report that they deem it important to issue a tract suitable to the present times; and after stating their plan before the Board, it was voted that the committee proceed to complete their work, and have the tract ready for distribution at the annual Conference to be held at Newburyport on the 2d Tuesday in Sept.

Voted, that the Brethren and friends of the A.M.A. be requested bear in mind the suggestion of the Treasurer in relation to our need of Donations.

HOME MISSION REPORT.

Eld. G. W. Burnham presents the following account of monies received for Sabbath services during the second quarter, ending July 1st.

Boston	10.00
Albany	4.95
Low Hampton, New York	29.34
Mount Holly, Vermont	5.50
Franklin, Massachusetts	8.50
Newton, Massachusetts	10.25
New Haven, Vermont	50.10
In Penny collections:	
Low Hampton, New York	2.19
New Haven, Vermont	2.65
North Attleborough, Massachusetts	9.00
Providence, Rhode Island	16.67
Salem, Massachusetts	5.00
For evening services and as donations:	
Troy, New York, a friend	2.00
Burlington, Vermont, a friend	1.25
Bristol, Vermont, a friend	.25
Freeland, New York	4.40
Addison, Vermont	4.50
Fairhaven, Vermont	4.00

In all \$170.55

EXPENSES.

April 15 Boston to Worcester	1.35
20 To Albany, New York	4.40
21 " Troy and return to Albany	.25
23 " Freehold, New York	.38
25 " Low Hampton, New York	3.05
May 1 " New Haven, Vermont	1.70
7-11 " Waterbury and return to Mount Holly	3.25
14 " Worcester, Massachusetts	4.35
19 " Franklin, Massachusetts	1.10
23-6 " Salem, and return to Newton, Mass.	1.73
28 " Worcester, Massachusetts	1.10
June 1 " New Haven, Vermont	6.35
5 " Fairhaven, Vermont	1.75
12-5 " Waterbury, and return to New Haven	5.25
28 " From Hampton	1.75
30 Post stamps	.60

In all 38.36

Add to above expenses salary for 12 Sabbaths 144.00

Makes 182.36

Amount received 170.55

Due me 11.81

at end of 1st quarter 38.81

at this time 50.62

G. W. BURNHAM.

Attest: F. GUNNER, Rec. Sec.

Unchanged Customs.

There are many readers of the Bible who do not see the beauty and propriety of much of its literal and tropical language, owing to their ignorance of Oriental customs and phrases. Were they acquainted with these, doubtless, many passages which now appear obscure and objectionable, would then be luminous, chaste, and beautiful.

To one traveling in the East, the sacred Scriptures must be exceedingly impressive: for—according to the testimony of travelers—the manners and customs of the people are much the same as they were two thousand years ago.

Joseph Wolff, in his "Narrative of a Mission to Bokhard in the years 1843—1845," makes the following remarks which I cite as illustrative of the point to which I refer:—

"How external and inextinguishable also appeared the customs of the East! For instance, the shepherd precedes his sheep, and his sheep follow him; the judges sit under the gate; the disciples of the learned pour water on the hands of their masters; the Jews swear by the temple of Jerusalem, and Jew, Christian, and Mohammedan by their heads; the bride is awakened by the screams of other women, exclaiming, 'The bridegroom cometh,' torches are carried before her at midnight; the war about wells as in the time of Moses and Jacob, still subsists in Yemen, the lamentations over a nurse are also continued; the names of people are still given to indicate the events of the period; the king still bestows a name significant of his employ on his minister; the lepers sit outside the gates of cities; bad vines are called vines of Sodom; holy places are approached by putting the shoes from off the feet; the scarf is wrought on both sides; the Rechabite plants no vineyard, sows no seed, lives in tents; the Derveesh, like the Nazirite of old, still makes vows that no razor shall come upon his head; barren women still perform pilgrimages to holy places, and this state is held in abhorrence, as in ancient time; Armenian women vow, like Hannah of old, that if they receive a son, he shall be devoted to God; cities of refuge for the shedder of blood unawares still subsist; and the person guilty of blood must flee with his family, like the first murderer, to other places."—pp. 5, 6.

As books of travels in the Holy Land are not difficult to be obtained; are usually interesting; and quite a help to the understanding of the Bible, I am sure time would be much better employed in perusing such works than in reading novels, or doing nothing. Would it not be well for parents to think of this? "A word to the wise is sufficient." J. M. ORROCK.

Antichrist.

Once and again, had the Pope, indeed, misapplied to Luther himself, God's dread titles of evil, ere Luther began to hurl back the missiles, which he afterwards employed with such vehemency and frequency. But if Leo led the way, styling the Reformer, "a son of iniquity," and "that child of Satan," Luther halted not, in coursing fearlessly along the same unexplored path.

In May, 1518, addressing the Pope, he had said, "I own your voice as that of Jesus Christ, who rules and speaks to you." And in the preface to his reply to Prierias, the same year, he only hypothetically says, "If the Pope and the cardinals were, like this Dominican, to set up any authority against that of Scripture, it could no longer be doubted that Rome was itself the very seat of Antichrist."

In his letter to Leo, April, 1520, while speaking of him as "the blessed Father Leo," he yet speaks of Rome as "the very throne of sin, of death and hell, and that its wickedness could go no farther, even were Antichrist reigning there in person."

But in June following, this same Pope having issued his bull against Luther and his writings, the Reformer made aware of the fact in July, formed the resolution to leave the Church of Rome entirely. In the autumn he published his book on "The Captivity of Babylon," in the preface to which he says, for the first time, absolutely, "I am convinced that the reign of the Pope is that of Babylon."

Still it is only if the Pope and cardinals refuse to repent that he says, "I and all other Christians shall consider your see as the seat of Antichrist." Yet in the preface to his "Execrable Bull of Antichrist," he unhesitatingly declares "he shall consider all those who assent to the bull, as Antichrists, and heathens." And on the 13th October, "I feel myself now more at

liberty, being assured that the Popedom is Antichristian, and the seat of Satan." And on Nov. 17th, in his appeal from the Pope to a future council he denounces the Pope as "Antichrist and blasphemer." And on Dec. 11th, the day after he had burned the bull and decretals, he had so burned "the satanic works of the popes," being determined while he had breath to cry, "abomination on the modern Babylon."—J. A. Begg.

The Great Italian Schism.

Seven millions of Italians are now in rebellion against the Papacy. With the Pope's Bull suspended over his head, King Victor Emanuel has been spontaneously joined by Tuscany, Modena, and all that is now denominated Central Italy, the priests leading the way. How far the Roman House may prove an exception to the rule that makes division against itself the precursor of a fall, we cannot pretend to say; but there are no apparent grounds on which any lasting reconstruction of the Catholic power in Italy can be presumed. Humanity has cause to rejoice at this termination of the oldest and most absolute despotism in history. By permission the Pope will yet retain the insignia of power, but he can no longer use them to any effective end. He may be likened to Bunyan's Giant Despair grinding his teeth at the Pilgrims as they pass by to the Holy Land, but wholly unable to pursue them by reason of his stiffened joints and other infirmities of age.

The feebleness of roar of the Bull issued against the King of Sardinia suggests a comparison with other days, when it was mere sport for a Papal Bull to split the Alps and shake the steeples of London and Paris. Before the time of Henry VIII., all Europe trembled at the thunder of the Vatican rolled out its mighty curse to blast the eyes, the noses, the tongues and the loins of heretic kings. To-day, the Bull of Pius IX., does not frighten a nursery maid in all Italy.

The state of the Roman Catholic Church in other countries must be affected more or less by this paralysis in the Head. It must gradually lose political power wherever it has held it, and with that, the respect it has hitherto commanded as a part of the State.—Century.

The Day of the Lord.

When that day shall come, what shall be the accompaniments of it? Let us not accept fancies, but hear God's word. Let me read from one part, "To you who are troubled rest with us when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

Or take Peter's graphic description of it when he says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Here is no anticipation nor conjecture of man—it is the express and unmistakable assertion of that Holy Spirit who inspired the Apostles to write these things. At that day when Christ shall come, when the red lightning shall scathe the earth, and set fire to all that is on it, and in it and about it, we read in his own word that his own people will be caught up in a cloud far above the reach of a burning world; for he says in 1 Thess. 4. "We which are alive and remain at the coming of the Lord, shall be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

We read in the book of Revelation that God's people thus caught up again descend to a new earth and a new heaven, and on the earth they reign with Christ a thousand years; why then caught up in the cloud? To be beyond the reach but not beyond the sight of that last fire which consumes the earth, and burns up all the things that are upon it. I can conceive what a spectacle of awful grandeur will be presented by a burning earth as seen by the happy and safe spec-

tators, from the cloud of glory that floats their beautiful pavilion far above it. Laplace, the astronomer, says he detected ten or twelve orbs in the sky, that first of all burnt with a yellow flame, mixed with smoke; then kindled to an intense white heat; and ultimately they disappeared from their places altogether; so that the telescope has made science acquainted with the phenomenon of a burning, a calcined orb. Now when this world shall be subjected to that last fire, when this lightning flash shall ignite all the elements that wrap it, and all the materials that are in it, and all the things that are upon it, I may without irreverence, suppose some one, or perhaps many, in the bright cloud in which they have been caught up far above it, to be spectators of the scene; and what will such spectators witness? They will see the crown jewels of England, the iron crown of Charlemagne, the diadem of the last Napoleon, and the sceptre of the Autocrat of all the Russias, seized by the fierce flames, consumed to ashes, and disappear.

I look at another portion of the earth. I see all the cannon of Austerlitz, of Waterloo, of the Crimea, and of Italy; the swords, the bayonets, the fifes, the discordant drums, the tattered colors, the blood stained banners: all the weapons from every arsenal on earth; all the gunpowder from every magazine of the wide world, seized upon by the red flame, and flashing into one terrible blaze; and the very blaze that consumes all the engines of war revealing legibly in letters that never can be expunged, "The nations shall learn war no more."

Look again at that great fire in another division of the world. Therein I see prisons, gaols, gibbets, axes still red even with royal blood; codes of law, ermine, the paraphernalia of courts of justice, and acts of Parliament, laid hold upon and consumed in the blazing fire; and amid the ashes that remain I can read the blessed inscription, "There shall be no more sin!" Therefore there will be no more penalty, nor sorrow, nor tears, nor captivity, nor crime, but everlasting deliverance.

Look again to another section of that great fire, ye merchants, ye tradesmen, ye commercial men of the wide world, and what do you see? All the commerce from Threadneedle Street to New York; all the paper in currency, notes of hand, bills not ripe, and bills overdue; ledgers, gold, silver, all that you have been grasping, clutching, hoarding up; over which you have wept, and toiled, and cried; all of it not one particle of it exempt, is consumed in the blaze, as if to tell high heaven and witnessing earth what trash is that about which men have quarrelled, and by loving which too dearly souls have been destroyed; whilst the illuminating flame will reveal, writ upon the sky, "durable riches" that neither thief nor moth can steal or corrupt, "the unsearchable riches of Christ."

I look at another portion of that great fire, and see Magna Charta, the foundation of our freedom, in it; acts of parliament, title-deeds of choicest value, patents of nobility that date to the Norman conquest, charters of venerable age and of great importance, all cast into the flame, and utterly consumed, proving as they are consumed, "The world and all the fashion of it passeth speedily away."

I look at another part of the world, and I see from that cloud the impartial flame devour St. Peter's in the metropolis of Italy, while cardinals, and bishops, and priests are saying high mass, with all the pomp and splendor of ecclesiastical circumstance, and the vast cathedral dissolves and disappears like the fabric of a vision and leaves not a wreck behind. The same flame fulfilling its mission, seizes on St. Paul's in our own metropolis, and upon the lowliest chapel that stands or sinks under its broad shadow; and vestments, croziers, altars, shrines, images, pictures, monuments, encaustic tiles, and all that men loved, that some almost worshipped, and good taste appreciated, are reduced to ashes in the devouring and the overwhelming fire.

I look to another part of the world; I see, what must pain some, the library of our great Museum, and yet more precious library of the Vatican at Rome, reached by the all-devouring and unsparring fire. I see the works of Gibbon and Voltaire, and Rousseau, and Shelley, and By-

ron cast into the flame; and as they are consumed they send forth volumes of sulphurous and intolerable smoke. I see the works of Milton, and Shakespeare, and Scott, and the master spirits of every age of our country blazing in the flames, while they shoot up only in brilliant sparks that have all the splendor of the lightning, and all its evanescence too. I see newspapers, monthlies, quarterlies, all cast into the flame, and reduced to tinder. But strange exception! wondrous spectacle! I see one book cast into that devouring red heap; the flames seem to retreat from it, the red fire seems afraid to touch it. What exceptional book is this? It is the book of God, that has defied the flood, and fire, and persecution, and sword, and decay, and now shines with more imperishable lustre in the flame that wraps a world and calcines all besides.

And what is the lesson from all this? "Seeing all these things"—crowns, genius, wealth; all that man venerates, all that man has—"seeing all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;" and if this be the inference, what ought to be the first anxiety? Is the soul safe? That is the first, the chief and the last thing. Is it well with thee? is it well with thy soul in the prospect of a judgment-seat, and of that last flame that shall consume the world? To-day is the day of salvation; to-day every soul may be saved. That day, just as you are found you will be fixed for ever and for ever! If your soul be washed in that Savior's precious blood, and clad in his perfect righteousness, the lightning flash that spreads from the east to the west will find no conducting medium in you; and amid the fires that calcine the earth, you will be unscathed, as the three Hebrew youths that walked in the midst of the seven-fold heated furnace, and felt it only as if it were paths and beds of roses.

Do not set your hearts or affections too much on things that are perfectly lawful in themselves. Men's souls are not ruined so much by indulgence in what is positively sinful as by the excessive love of things in themselves perfectly lawful. Do not embark all your affections upon a transient flower, upon a passing rainbow, upon a fading sunbeam; upon things that now may injure, and then will be utterly destroyed. Seek to promote things that will survive the last fire. Do not spend money in building splendid churches, magnificent cathedrals, of fine Gothic architecture, and at great expense; all these things will be consumed like straw huts in the last fire that wraps round a dissolving world. Rather collect living stones; go down to Field Lane, to Brewer's Court; to the depths and subsoil of our debased population; pick out their neglected youths or perishing females; pray for them, instruct them, give your money, which will all be burnt up, in order to secure living stones that shall last forever; and thus you will build up, not temples that will perish, but living temples, built of living stones on Christ, the living rock, that will endure for ever. Do not build fine churches; get living churches first, and then raise the dead ones to hold them. What we want, seeing all these things must be dissolved, is living churches. And oh! ten thousand times rather living people worshipping in a shed, or in a cold cellar, than dead ministers, dead worshippers, dead people, dead hearts, under cathedrals whose spires sparkle in rising and in setting suns.

From the Great Tribulation, by Dr. Cumming.

Canada East and Northern Vermont Conference.

MOORE'S FORKS N. Y.

To the Advent brethren convened in conference,

Dear Brethren:—Scattered as we are over the known world, having no abiding home or continuing city here, truly we may say we are but pilgrims and strangers on the earth. Still we feel to rejoice that we can say there are some precious souls here who are waiting the return of the Nobleman to gather his ransomed ones home, where the wicked cease from troubling and the weary are at rest. O hail happy day.

Some two years have elapsed since we, through the faithful labors of our much esteemed brother

Reynolds—who still labors with us—formed ourselves into a church: we number to-day about twenty; our number is small, yet we feel strong in the Lord and in the power and might of Israel's God; and and may the Lord through the labors of our faithful pastor and the prayers of his dear children add unto this little branch of his own right hand planting daily such, and such only, as shall be saved in the day of his coming. Brethren and all, let us be faithful; for truly the signs portend the day near at hand, when God says he will arise to shake terribly the earth. May we keep unspotted from the world, that we may be saved in the coming kingdom.

M. BRANCH, Clerk.

NORTH DANVILLE, VT.

I have been requested by the brethren to give a brief account of the state of our little church in North Danville Vt. and willingly comply. There are a few here that rejoice in the blessed hope of soon seeing the King in his beauty. We number about 25, who are identified with the advent cause. We have preaching one fourth of the time from Elder W. H. Eastman, and keep up our prayer meetings with interest. We are prospering; for we feel that the Lord is with us. We have additional help of late from Brn. Canfield and Blackstone of St. Johnsbury, Vt. We hope our brethren will remember us in their prayers.

N. BLODGET, Clerk.

BARNSTON, C. E.

To the brethren in conference assembled:—Dear brethren,—since our last annual conference Bro. John Chapman has labored with us part of the time. Once in three months we have had the sacrament of the Lord's supper administered by him. Our monthly meetings have been on the whole rather interesting. Elder Chapman has resigned his pastoral care of the church;—Elder D. W. Sornberger has accepted it and will labor with us one fourth of the time. Our congregations on the Sabbath are usually large, and good attention is given to the word preached.

Two members have withdrawn from the church during the past year. Our present number is 13, with love and harmony existing among us. There have been two weekly prayer meetings sustained in our vicinity. One in an adjoining neighborhood has been very interesting;—quite a number of persons have been reclaimed and some few converted. Amid all the conflicting elements which some have endeavored to introduce, we are trying to maintain gospel order. We hope the standard of the cross will be raised and sustained, and the time come when ministers will cease contending and preaching about doctrines that gender strife, and rather strive to get a people ready for the coming of the Lord. In behalf of the church, J. W. HEATH, scribe.

NORTH BROME, C. E.

In reporting the church in N. Brome and E. Farnham, I am happy to state the fact that there are some "living epistles" holding on to the promises of God, expecting soon to share in the promise left to Abraham and his seed. These are ready to sacrifice time, talent and substance, and what lies in their power for the welfare of souls, and promotion of the cause of Christ. "They receive not honor one of another but seek that which cometh from God only." The church numbers about fifty. We have had many cheering and blessed seasons for the past year, both in services, conferences and prayer meetings; two on the Lord's day, when there is no preaching, and one in the week; also preaching one fourth of the time; sacrament administered quarterly. We have the labors of Elder J. Chapman, pastor of the church. He is also present at our monthly conferences, held on Saturday previous to his appointment on the Sabbath, he delivers three and often four discourses before leaving. The Lord has, and is blessing his labors with us. We have seen three buried in the likeness of Christ during the past year. There are others devoted ones who have recently commenced to fight the great warfare, which we hope soon to follow to the water and see them buried beneath the liquid wave, in obedience to the requirements of God, and imitating the example of their Master. May the Lord help the entire church of Christ to watch and pray mightily for the out-pouring of His Holy Spirit, that the re-

bellious and stubborn heart may be brought to hear the word of God, and keep it and thus escape the great storm that is gathering over our heads, soon to burst upon a guilty world. And the Lord direct our hearts into the love of God and into the patient waiting for Christ.

L. MARSH, Deacon.

The following letter dated, Stanbridge C. E., May 14th, was written by Bro. Dow at a time when he did not expect to be able to attend our annual meeting. He was with us, however, two days. It is given entire as shewing his position:

Dear Brethren in Conference assembled:—The onward movement of time has brought about another annual gathering of your number to confer upon the interests of the cause of our coming Redeemer.

I much regret that, as on former occasions of like nature, I am again prevented from being personally present with you, by a pressure of duties which demand my presence and effort elsewhere.

But I am with you in spirit, joying, and beholding your order, and the steadfastness of your faith in the gospel of the near advent of Christ, and the Restitution.

I occupy the same position that I have occupied for the last fifteen years, and can heartily co-operate with the members of this conference, holding with them the creed, and occupying the platform of the Albany conference, convened in the year 1845; and although I believe more truth than is comprehended in the ten propositions of that document, yet I hold no view, nor will I manifest a spirit adverse to Adventism. I am laboring with the church of Adventists in North Stanbridge, C. E. as pastor, which church was organized by me March 5th, 1859, consisting at that time, of 33 members, 4 of which have been dropped by request, on account of apostasy. Since that time 27 names have been added, and, during the last conference year, 21 have been immersed, and others are expected to go forward soon.

One year since, or upon our organization, we established a quarterly meeting, as a sacramental occasion, which has been regularly attended since, and has proved a great blessing to the society, which is at present enjoying as great a degree of spirituality, and outward prosperity, as the most of our churches with which I am acquainted; and although there is among us, an honest difference of opinion upon the subject of Life and death, yet there is no discord, no schism in the body, but a general exhibition of that "charity that suffereth long and is kind." Interested persons, and parties, have exerted themselves considerably to create apprehension of danger, and stir up strife; yet their efforts have been so bungling, and their motives, and jealousy so easily seen by the discerning, that their good words and fair speeches have hardly deceived the simple. We are resolved as a church, to love as brethren, be pitiful, be courteous, and act the Christian motto of, In essential things unity, in doubtful things liberty, in all things charity. May your deliberations be characterized by the wisdom of the serpent, and the harmlessness of the dove, and your watchword be "Marantha," The Lord cometh!

C. P. Dow, Pastor.

The following letters from Brn. Himes and Hutchinson were read:

To the Canada East, and Northern Vt. Conference of Adventists—Dear Brethren, As it will not be my privilege, as in former years, to meet with you, in the conference this year, I take a moment to address to you a word of good cheer.

There has been no time in the last fifteen years, in which the aspect of the world was so favorable to our cause as now. Look at Europe; Parma, Modena, Tuscany, have been annexed to Sardinia, and almost all the strength of Italy is combined against the papacy. As things now go on, Rome must soon lose its temporal power. And then comes the kingdom.

The Eastern question, too,—the most important and perplexing of all political questions,—is being agitated again. The quarrel about the Keys of the church at Jerusalem, and the silver star at Bethlehem, that brought on the Crimean war, will soon be re-opened by Russia, who will in this instance be sustained by France. A French

fleet is nearly ready to sail for the East and a Russian army is being gathered in the southern part of the Empire. Russia and France have come to an understanding about the division of the Turkish Empire, and if England refuses to take part in the spoils, they will act without, and independently of her. Soon these waters of the Euphrates will be dried up. How glorious the prospect, for the people of God!

In connexion with these signs, the prophetic periods are running out, and the end may be looked for within a small circle of a few years, at most. Oh, how glorious are our prospects. We have suffered, we have toiled, and we have sacrificed in the Advent cause, in the hope of the speedy coming of our Saviour and King; and how cheering to our longing hearts, to see the signs of speedy deliverance.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

The Lord be with you, and bless you; and in all your deliberations, may divine wisdom guide you. Let us be ready, and waiting for the coming of the Son of Man.

Very truly yours, in the hope of Christ's coming,
JOSHUA V. HIMES,
Cabot, Vt., June 11, 1860.

Elder J. M. Orrock, Secretary:—Beloved Brother in Christ, I wish to say to the brethren, through you, that I shall not be able to meet them in conference this year. The time and place of the conference not being duly arranged, thus making it uncertain when it would be,—I responded to a call in Canada West; and now I am six hundred miles away from the place of your meeting, with engagements till about the first of August. But though I cannot be with you, my sympathies will be with you, in all your deliberations and plans, for the advancement of Messiah's cause. I would like to see a renewed effort put forth in Canada East, for the presentation of our Faith and Hope, and for the promotion of New Testament order in our churches, and among the scattered flock. I earnestly hope that you will be able to enter into some arrangement for the accomplishment of these desirable objects. All—both ministry and laity—should feel an interest, and do what they can in this work. And let those who are entrusted with wealth, see that they do not "withhold more than is meet," while the cause of him who gave his life, is languishing and dying at their feet, for the want of suitable aid. Instead of being less and less active as time advances, we should be more and more consecrated, and ready for every good word and work, as we see the day approaching. I cannot better express my views of this matter than in the beautiful language of Dr. Cumming:—"I believe that the morning twilight is near; I believe that the axes are heated by the accelerated revolutions of the wheels of time, as they near their rest. But instead of that being a reason for relaxing our exertions, it is the reverse; if the letter paper is nearly full, let us crowd more writing into the space that remains; if the candle-light is nearly extinguished, let us work the harder ere it go out. Let your loins be girded and your lamps burning, as men waiting for the Lord." Yes, he who says, "Watch and pray always," also says, "Occupy till I come." While we are longing and waiting for the return of the Nobleman, we must be faithfully engaged in his work and service. My earnest prayer is that the Adventists of Canada East and Northern Vermont, may act with fidelity during these final hours of gracious opportunity; and may we all act with wisdom, as well as zeal, in the labor assigned to us. Above all, we should cultivate a close walk with God, and great purity of heart and life. Pray for me that this frail worm may have sufficient grace. God bless you, and make you a blessing.

Yours in hope of eternal life,
R. HUTCHINSON.

KINCARDINE, LAKE HURON, C. W., JUNE 4th, 1860.

The morning session closed with the benediction.

At 2 o'clock the services commenced by singing the 463d hymn. Prayer by Elder Daniel Blake. Preaching by Elder S. W. Thurber from 1 Cor. 13:8, "Charity never faileth." After sermon, Elder J. M. Orrock introduced the fol-

lowing resolution, which was accepted, discussed, and unanimously adopted.

Whereas, We have published eight numbers of a series of tracts on prophecy, entitled, "Tracts for the Times," of which upwards of 15,000 copies have been circulated by this conference alone, and as the debt incurred by their publication has been liquidated; and whereas the wants of the cause demand that we should not relax our exertions in the publishing department, Therefore,

Resolved, That the standing committee of three, viz. R. Hutchinson, S. Foster and J. M. Orrock, be encouraged and authorized by this Conference to continue to issue this series of tracts; or, if they deem it best, to publish for general distribution one or more numbers of a paper containing articles presenting evidence of our proximity to the Advent, and thereby giving a warning to the church and world.

A collection was made to assist the publication department, amounting to \$5.43.

The following resolutions were read and adopted:—

Resolved, That S. W. Thurber and J. M. Orrock be authorized to appoint the time and place of the next conference and that churches desiring to have the conference with them be requested to correspond with this committee.

Resolved, That a vote of thanks be given to the brethren and citizens of this town for their kindness and hospitality to the friends from abroad, during their stay among them.

Thus terminated the business sessions of the Conference. Meetings were held by Elders S. W. Thurber and Orrock, as previously arranged. The attendance throughout was good. The friends from abroad were well provided for. The weather was favorable. Our preachers were kept busy. The blessing of God rested upon us; harmony prevailed, and though we are separated to labor again in our respective fields yet it is with the joyous hope of meeting ere long where the parting hand will not be extended and farewell sounds will be forever unknown.

J. M. ORROCK, Sec'y.



ADVENT HERALD.

BOSTON, JULY 21, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

OUR FINANCIAL DEPARTMENT, begins to feel the need of the friendly aid of kind donors. We shall need to purchase a supply of paper for the 1st of August and shall need about \$300 for that purpose. Our friends will bear in mind that our subscription list does not quite meet our expenses of publication, and that we look to the donations of friends to supply the deficiency. We have not yet incurred any debt whatever. But we cannot purchase the paper needed a month ahead, without so doing. We shall look to the friends of the office,—hoping that He who alone dost give or withhold all our blessings, will so incline their hearts—for the aid which we are about to need.

Thompson's "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven

churches of Asia"—after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

EDITORIAL ABSENCE. The absence of the Editor from the office for a limited time, as noticed in the *Herald* of July 7th, will be his apology to any whose favors shall not otherwise find prompt and usual attention. He hopes on his return to find a fund accumulated sufficient to meet that paper bill, coming due Aug. 1.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs [דָּבָר], "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"—Gesenius] of brass; His legs [פַּיִם], "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius], of iron; His feet, part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: And the stone that smote the image became a great mountain, and filled the whole earth."

The Feet, of Iron and Clay.

ROME DIVIDED.

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay," vs. 41-43.

As the gold, silver, brass, and iron portions of the image, symbolize successive empires,—each later in time, as the metal symbolizing nears the feet,—it follows that these are symbolic of government that is still later, than that represented by the legs of iron. Until, however, each of the former portions of the image, the feet of mingled constituents are not, by the interpretation, made symbolic of a new kingdom. The head of gold was declared to be one king, or kingdom: the breast and arms of silver, "another kingdom inferior;" the belly and thighs of brass, "another 3d kingdom of brass," and the legs of iron, "the fourth kingdom," "strong as iron," but the feet and toes, part iron and part clay, bring to view no new or other empire, but a changed condition of that last named. And "the kingdom" which the interpretation declares "shall be divided," cannot be understood as other than "the fourth," for it has no other antecedent; and there is no new kingdom brought to view.

The different metals are representative, each of separate governments; and an entire change of empire is marked by change of metal; but in the feet, the iron of the legs is continued,—though not as there, unmixed; which shows that the ruling element of the fourth kingdom is not displaced,—as was the Babylonian by the Medo-Persian, that by the Grecian, and this by the Roman, successively;

but that it continues, though not in its purity, with another element, represented by the clay, intermingled. Mr. Barnes very forcibly remarks:

"As a matter of fact, the other three kingdoms were comparatively homogeneous in their character. The predominant feature was Oriental; and though there were different nations and people intermingled in the Babylonian, the Medo-Persian, and the Macedonian kingdoms, yet there was the same general prevailing character in each; there was not such an intermingling of foreign nations as to produce disturbing elements, or to mar the symmetry and strength of the whole."

The same statement, as to homogeneity of people would be true of the Roman empire, previous to its being overrun by the northern hordes. Those incursions brought in a new element,—an element of weakness,—represented by the potter's clay.

In the previous kingdoms, on the conquest of each, a new people came forward and took the supremacy,—keeping up clearly the distinction between the conquering and the conquered. On the division of Alexander's empire among his four generals, they were literally his successors; the same ruling element was continued, though divided; there was no intermingling of a new power, and therefore the whole was still appropriately symbolized by the brass of the image. But on the subversion of the Roman empire, the barbarians who poured in from the north, became incorporated with the previous population,—neither displacing it, nor reducing it to a subordinate position; conquerors and conquered coalesced, and in the divided rule which followed, the old Roman element of the iron empire shared equally in the dominion, with the new element that had mingled with it. So that as the iron legs represent the Roman empire in its unity, so do the feet and toes, of clay and iron, represent the same empire, subdivided, and incorporated with other people.

Whilst in the interpretation of the former parts of the image, the metals alone are designated, and there is no significance given to the plurality of the parts thus constituted, it is not so with the feet;—the "toes" of which are twice named; and as in Dan. 7:23, 4 where the same empires are symbolized by beasts, it is said that "The fourth beast shall be the fourth kingdom upon earth," and "ten horns out of this kingdom are ten kings," or kingdoms, "that shall arise," it is clearly evident that the "toes," the same in number, are numerically indicative of the same decem-regal divisions of the Roman kingdom.

The kingdoms of modern Europe occupy the territory of the Roman empire, mainly, as it existed before it extended its conquests into the Macedonian kingdom; but these, and their correspondence, numerically, with the toes of the feet, will engage our more particular notice when we come to the consideration of the horns of the fourth beast. The present argument has respect more to the significance of the constituents of these symbols.

It has been argued that, as the legs were two, the divisions symbolized by the toes, must be five in each of the two divisions of the Roman empire. The fallacy of this, however, is apparent from the following considerations. 1st. No significance is given to the number of the legs in the interpretation; but the iron of them, as a unit is explained to be significant of the fourth kingdom—no division of which is there hinted at. 2d. Its divided condition is symbolized only by the admixture of clay in the feet, and numerically indicated by the toes. 3d. The territory of the Roman empire, of the ruling power, was really that of western Rome—the eastern part being territory conquered by the western, and belonging to the Macedonian and other kingdoms. And 4th. These were symbolized by the brass, silver, and gold of the image, and not by the iron; so that in the admixture of the clay the divisions resulting therefrom are to be looked for only in the original empire, which subdued and brake in pieces the others, and not in the territory which was thus subdued and broken; for it was with the iron that the clay was mingled, and not with the other metals which symbolized the other empires, and over which the Roman or iron was extended.

In the mingling of iron and clay, there is no homogeneity of material: they cannot be welded or fused into one solid. And as in a mixture of baked clay and iron, there would be the strength of the iron, and the weakness or brittleness of the earthen; so in governments symbolized by such a mixture, there must be the corresponding elements of strength and weakness. And the significance of the symbol is explained to be, that, "the kingdom," that is, the Roman empire, "shall be divided," so as to exist in distinct parts, but which should retain of the strength of the undivided empire.

The appropriateness of this symbolization is seen in the whole history of modern Europe. Rome, in the height of her greatness, was no more the dominant power in the world, than are its existing divisions,—when they act in concert; and in their wars

and quarrels with each other, not only are the interests of the world involved, but the violence of their collisions, the protractedness of their contests, and the strength of their positions, have evinced that iron ability and persistency, which characterized ancient Rome. Habershon justly remarks: "What in fact Babylon, Persia, Greece, and imperial Rome, were to the ancient world, and to the church, has Rome in its divided state been to the modern world—it has in it the strength of the iron."

The 41st verse shows that as the iron and clay are intermingled, the kingdom should not continue a unit, as when symbolized by the iron, but that there should be in it its iron strength. The 42d verse is not a mere repetition of this, but takes up the separate divisions, as numerically indicated by the toes, and shows that as they, as well as the feet, are part of iron and part of clay, so will the kingdoms they symbolize be partly strong, and partly broken.

Their being part of iron and part of clay does not imply that some of them were of the one, and some of the other of these, but that the two materials were intermingled in all,—making all the divisions partly strong, and partly fragile, or brittle. And then verse 43d shows that there would be efforts made to consolidate these kingdoms into one, but without success.

Thus the intermingled condition of the iron and clay, is interpreted to signify, that they should "mingle themselves with the seed of men." This implies says Prof. Stuart, that they shall intermingle by or in the way of family alliances—according to the significance of the original. The subjects of these unions, are the divided kingdoms; the heads of which would seek to strengthen their dynasties by intermarriages.

According to worldly calculations, nothing was more probable than that by such alliances, and other schemes of conquest and aggrandisement, the lesser kingdoms would successively become allied to, and submerged in the larger ones, until, like the seven kingdoms of the Saxon heptarchy, they would again constitute a united power. This has been often attempted, has been the ambition, in turn, of Germany, Spain, France and England, and it has sometimes been apparently on the eve of accomplishment. But this would have falsified the prophecy: "They shall not cleave one to another," was uttered respecting them more than a score of centuries ago; and all the arts and schemes of designing monarchs, have not been able to frustrate the divine decree. As Stuart renders it, "they shall not cleave together, with that, see! even as iron cannot mingle with clay."

It would seem as if no prophecy could have been more clearly enunciated, than that of the continuance of the divided condition of the fourth empire; and yet rivers of blood have been shed to effect a union which God had said should never be; or to guard against that which prophecy had declared impossible. When the boundaries of some of those nations have been greatly extended, and lesser ones have been subjected, as by the arms of Napoleon I., they have soon been restored to near their former limits and condition. And, it would have required only a little knowledge of and faith in Jehovah's word, to have shown those who have aimed at, or have feared that others would attain to universal supremacy, that all their efforts and fears were groundless; for God having spoken, the decree that they shall not cleave one to another having gone forth, it is not possible for human instrumentality to disannul it. That word has been more potent than all the treaties of kings, to preserve the balance of power in Europe,—as shown by the events of fourteen centuries.

The Views of Mr. Shimeall.

We have dwelt sufficiently on the historic chronology of Mr. S. and may not have occasion again to refer to it. He has some other views however, which need to be noticed—particularly his explanation of the "seven times" of Lev. 26th, and the "seven times," of Nebuchadnezzar in Dan. 4th. We also propose giving his argument on the ending of the Prophetic periods, with that of others on the same—our readers being entitled to all the light emitted by any one.

There is one theory of his, given in his earlier volume, which we do not recall having elsewhere met with,—viz. that this earth is nearly 42,000 years old.

He there estimates that the six days of creation were periods of 6000 years each—making 36,000 yrs. before the Sabbath of rest; that the seventh day, or sabbath of rest, is also a period of 6000 years; and that that Sabbath, or rest day, is the 6000 years extending from the end of the 6th day of the creation week, to the consummation—a few years now in the future. We shall not here stop to argue this point. It is only necessary to notice that it is expressly declared that in six days the Lord created all things and rested on the seventh; and that as Adam was created on the sixth day, if each day was a period of 6000 years, then the 6000 from Adam's creation must terminate as much before the end of the

6000 years of the sabbath, as his creation was before the close of the sixth day.

Mr. S. argues, respecting the term day, that, "In addition to its general acceptation, as signifying a single revolution of the earth round its axis, it will be found to denote,"

"1. A revolution of the earth round the Sun. Thus—after the number of the days in which ye searched the land, even forty days, (each day for a year,) shall ye bear your iniquities, even forty years," Num. 14:34.

"2. One thousand years, or a milenary. Thus—a thousand years in thy sight are but as yesterday," Ps. 90:4.

"3. A vast duration of indefinite time, as that now under consideration; which is used to denote the whole of six days. . . . 'in the day that the Lord God made the earth and the heavens,' Gen. 2: 4.

The above is a common argument respecting the term day, in respect to the days of creation; but it is defective, inasmuch as each of the illustrations is irrelevant to the case in question. For, in the

1st. A day is not expressive of a year; and it is only there affirmed that, for as many literal days as they were searching the land, so many literal years should they wander in the wilderness. In other words, the forty literal days of the search, are not expressive of the forty years of wandering, but they were representative of them. It will thus be seen, that for day to be representative of years, they must be literal days, or they would not thus represent them; and it is on this principle that in the symbolic prophecies, days are representative, not expressive of years. And so in the six days of creation, if they represent years, they must be literal thus to represent them; but if they are literal, then they are not long periods.

2d. In the expression, "a thousand years in thy sight are but as yesterday," it is in God's sight only that they appear thus brief,—not in man's. And in this case, as in the parallel passage in Peter, there is an express comparison, in the use of the figure called a Simile, by which a thousand years are compared to yesterday. It will be noticed that it is a literal 1000 years that are compared to yesterday, a literal day, to which they are compared; so that both the 1000 years and yesterday are used literally, and so express literal time. But a comparison of one thing with another, in one place, affords no warrant for affirming that it is that other, in a different place, unless it is there so affirmed.

In the first of Genesis there is no such comparison instituted, nor any such affirmation, and therefore there is no warrant for there affirming any such extension of duration. And,

3d. In the other illustration used, a day is put by a figure, called the synecdoche, for the days of the creation. There is no affirmation that the Lord made the earth in one day; the form of expression, is that which is common to the synecdoche, and it is intelligible to every reader. It is not so, however, with the six days of creation. In respect to each of those it is expressly affirmed that the evening and the morning of each, were its respective day. In that form of expression, the only figure possible is the metaphor; but in the metaphor the subject of which the affirmation is made, is always literal. The respective evenings and mornings are the subjects that are affirmed to be days, and therefore they are literal evenings and mornings that constituted those days; but literal evenings and mornings could constitute only literal days, and therefore only literal days can be understood as the subjects of those affirmations. To have had day, in connection with such an affirmation, significant of 1000 years, or of 6000, it would have been necessary to have had one of those periods as the subject: for it can be only when it is affirmed that the first 1000 years, or the first 6000, were the first day, that day in such connection could be understood as a metaphor illustrative of such a period; but it being evenings and mornings that are affirmed to be days, each of those days is constituted of an evening and morning, literally expressed. Therefore to suppose those days are expressive of periods other than literal days, is to do violence to the text of Scripture.

As Mr. S. has not reproduced this theory, nor its argument, in his new volume, we hope he may have relinquished the view before entertained of it.

Brother Bliss—I wish you to inform us briefly how many of the seals are in the past, and the trumpets.

Do not the Turks politically kill at the present time? The vials, how many are poured out?

How have we seen of the signs, if we have seen them? Matt. 24.

DAVID BARBER.

June 27, 1860.

We are of the opinion that six of the seals, trumpets, and vials are in the past, and that the seventh of each may be at any time looked for. We have had signs corresponding to those foretold in the 24th

of Matt. not only literally in repeated darkenings of the sun, and falling of meteors, but figuratively in the revolutions and disturbances of the nations. You will find account of the former in Wellcome's 24th of Matt. and of the latter, in the articles from Mr. Hooper—a few Nos. since.

Foreign News.

ROME.

In a letter from Rome, of the 19th, it is stated that all the preparations are concluded for a revolution in the provinces up to the Gates of Rome. In the provinces of Frosinone and Sabini banners are prepared, having on them "Respect religion and the priests," and "Viva Victor Emmanuel, King of Italy." At Velletri the cry of the revolutionists will be "Viva la Madonna—Viva Garibaldi." Monsignor Golto, the Pope's delegate in that province, appears to be ignorant of what is going forward there although several of the Government servants are said to be in league with the chiefs of the revolution.—All carts entering the city of Rome with hay are searched lest they should contain firearms. One battalion of Irish has been organized.

NAPLES.

The Naples (June 21) correspondence of the London Morning Star has the following:

"I do not believe everything which persons here tell me concerning the spirit of the army, but two things appear indeed to be certain: Firstly, there is a speech, ascribed to Garibaldi, circulating among officers, which he is reputed to have addressed to those of them he had occasion to see at Palermo, when meeting them on peaceful errands. This short speech is to the following effect: 'Gentlemen, we have to organize an army of 200,000 men; I undoubtedly like the volunteers who have crowded round our standard; nevertheless, I should prefer to make a colonel out of a trustworthy captain, instead of out of an advocate, and to make a captain out of a lieutenant or sergeant instead of out of a chemist. You are royalists, and so am I. Only I prefer Victor Emmanuel for my king, who will lead us all against Austria, to Francis of Bourbon, who sets Italian against Italian.'

"Gentlemen, the choice is open to you too. We shall conquer without you, but I should feel proud to conquer with your aid."

SICILY.

Garibaldi has issued the following decree: Considering that a free people should abolish every custom which calls to mind the old state of slavery—Article 1. The title of excellency is abolished without respect of persons. Article 2. Doing homage by kissing hands is prohibited.

Sandy Hook, July 14—11 P. M. Steamship Vanderbilt, from Havre via Southampton 4th inst., has passed the point for New York.

Among the passengers on the Vanderbilt are J. L. White, late United States Consul at Lyons, and Col. Cipriani. The latter comes to make arrangements for the reception of Prince Napoleon, who is about to visit this country in a steam yacht.

Heenan is passenger on board the Vanderbilt with Jack McDonald, his second in the late encounter with Sayers.

Numerous failures among leather merchants had occurred in England, the liabilities amounting to over a million and a half sterling.

The Neapolitan Minister at Paris had resigned since the Baden Conference.

The Prussian Minister had had several conferences with Count Eichberg, having for his object the bringing about a more perfect understanding between the governments of Austria and Prussia.

There had been fresh disturbances at Naples. The police stations had been sacked and pillaged, and many persons killed in the skirmish. The King had arrived there, and immediately ordered the formation of a National Guard.

Prince Napoleon will succeed Jerome as President of the Privy Council. He will occupy the Palace Royal as Marshal of France, and receive Jerome's donations.

The Federal Council of Switzerland will submit the following questions for the coming European Conference of the great powers:

"Is it in the interest of Europe to leave the Simiplon pass perfectly accessible to France, without demanding that an understanding be brought about between the Kings of Sardinia and Naples, relative to the common interests of their crowns in Italy."

An ambassador from Naples was soon to arrive at Turin, with a proposition from the king of the former for an alliance with Sardinia.

The ministry lately appointed by Garibaldi was unpopular in Sicily, and fresh massacres had occurred.

The Portuguese Ministry had been dissolved.

A dispatch from Naples, dated the 1st inst., says that the concessions of the Neapolitan government have determined Garibaldi to precipitate annexation.

Palermo, June 25. Fresh disturbances having oc-

curred Garibaldi has sent troops to re-establish order. The London Herald and Standard and all the weeklies were confiscated on the 2d.

The Paris Moniteur announces a project of law, laid before the Legislature, demanding its approval of a convention for the establishment of a submarine telegraph between France and the United States.

Marseilles, July 4. It is stated that a skirmish took place on the 30th ult., near Messina, between some detachments of Garibaldi and a portion of the royal troops.

Genoa, July 4. Advices from Palermo give the names of the new ministry appointed by Garibaldi.

Madrid, July 3. Morocco has paid the first installment of the indemnity due to Spain.

THE MASSACRE OF CHRISTIANS AT SIDON. An Eastern correspondent of the London News states that the number of Christian refugees from Mount Lebanon, who were massacred by the Mahometans at Sidon, as given in the official account of the English Vice Consul, was three hundred, and the French Vice Consul adds forty more to the number. An account is also given of another horrible massacre of Christians at Rashayia, a large Christian settlement at the foot of Mount Hermon:

"The Druses suddenly assaulted the place, and the Christians, taken by surprise, fled for refuge to the palace in which the regular Turkish soldiers were stationed. The latter shut the gates in their faces, and the Druses had it all their own way. It is usual for the Druses to respect women in warfare, but this was not the case in the present instance, for men were murdered, women violated, and young children torn to pieces. Of the two thousand inhabitants of the place, besides refugees from other villages, not twenty are left to tell the tale."

An English paper says that "the Christianity of the Lebanon is of a most equivocal character, being in the main a groveling and fanatical superstition, which subjects the people entirely to the priests. The religion of the Druses is a strange mixture of Judaism, Christianity, Islamism, and mysticism; but the people are intelligent, warlike, and generally a fine race of mountaineers. The authority of the Porte has been at all times borne with impatience by the Lebanon. Mainly through the instrumentality of England, the government of the Lebanon, after 1842, was vested in two caimacams, or lieutenants of the Pasha of Said—one for the Christian, the other for the Druse district. But the old rivalry was not extinguished, and both sides of the mountain nourished the hope of a quasi-independent government under one head, the Druses and the Christians each striving for preponderance."

By right of the old capitulations, France claims to be the protectress of the Latin Christians of Turkey, and so far as Syria is concerned, has taught the people there to look up to her rather than to the Porte as their real sovereign. The Druses, on the other hand, looked always to England for protection, but the interference of that government in their behalf has been employed most sparingly, and never in the way of maintaining any opposition to the Porte. But the Maronites are impressed with the idea that with the assistance of France, at the opportune moment, they will be able to establish themselves as the masters of the Lebanon, to the exclusion both of Turk and Druse, and they probably thought the hour had come.

TERRIBLE FLOOD IN AUSTRALIA. A letter from the Illawarra District, New South Wales, dated March 31, gives some particulars of one of the most fearful floods ever known in Australia. Life and property have been sacrificed to an extent truly appalling. The damage done cannot be estimated. Whole families, with every living thing on their homesteads, crops and all, were swept into the sea of the resistless flood, and no one left to tell what they have lost.

At Bell's creek diggings the claims have all been filled. The poor miners were whirled away clear over a fall of a thousand feet deep, at the bottom of which the remains of many were found. No one at the diggings escaped to tell how suddenly the waters came down upon them, or of the gold that was lost.

PRUDENCE IN MINISTERS.—Dr. Murray—Kirwan—in a sensible communication to the New York Observer, against "low cunning, dirty selfishness, and Jesuitical trickery," in preachers, tells several anecdotes. Here are two: "A young minister who thought quite enough of himself, rebuked, before the congregation, an old elder who was nodding under a summer evening lecture. His eldership left him; the impertinent rebuke was the key-note to his character—a character which it was impossible to approve or to love. A minister of fine parts was settled against the violent opposition of several leading families, over a large congregation. He entered quietly on his work. He was especially polite to those who opposed him. He soon disarmed all opposition. His opponents became his warmest friends; he rose to the

first place in their affections; he became eminent and successful as a pastor, and one of the brightest ornaments of the American pulpit."

MAHOMEDAN SERMONIZING. One morning, Nassr-Eddyn-Effendi ascended into his pulpit to preach, and addressing his hearers, said:

"O believers! know ye what I am going to talk to you about?"

They replied they did not.

"Well, then," rejoined he, "since you do not know, do you suppose that I am going to tell you?"

Another morning he again appeared in the pulpit and said:

"O believers! know ye not what I am going to tell you?"

They replied that they did.

"If you know it, then," said he "I need not tell it to you;" and he descended from the pulpit, and went his way.

His auditors, puzzled what to do, at length agreed that if he again made his appearance some of them would say that they knew, others that they did not.

And again Nassr-Eddyn-Effendi mounted into the pulpit, and said:

"O Mussulmans! know ye what I am going to say to you?"

To which some replied, "We know;" others, "We know not."

"Good!" returned he; "let those who know tell those who do not."—*Mysteries of the Desert.*

THE POPE, HIS BANKER, AND CARDINAL WISEMAN.

"His Holiness," says the Turin correspondent of the Times, "applied for money the other day, and the banker, Torlonia, after asking free leave of speech, pointed out to him where money was to be found, charging Cardinal Antonelli with the recent embezzlement of eight millions of money. Presently Cardinal Wiseman brought the same charge against the Secretary of State. The Pope turned his back upon the plain spoken banker and the blunt English prelate, and would hear never a word against his Minister. Wiseman came from the audience completely crestfallen, and was heard to say 'it was full time to bow to the hand of Providence, by which the downfall of the temporal power was visibly decreed.'"

The Jewish Messenger of Dec. 2, publishes gloomy news in regard to the condition of the Israelites in Morocco. Hundreds of families have fled from Tangiers to avoid Spaniards, Moors and Kabyles. Twenty-seven hundred of these fugitives had arrived at Gibraltar. The Jews in London have responded to the call for aid, and assistance is also hoped for from the prosperous Israelites in America.

Men are not responsible for their belief—Lord Brougham.

Unbelief in the Bible is not always criminal—Dr. Channing.

He that believeth shall be saved, and he that believeth not shall be damned—Jesus Christ.

The three Great Reformers, Erasmus, Luther, and Melancthon were quite unlike each other. Erasmus was a keen wit, and his caustic satire directed against the vices of the monks and priesthood, prepared the way for Luther, and Melancthon;—the first of whom was a strong-minded, self-reliant, courageous man,—the other, a retired, sensitive, yet ripe scholar. All were useful in their place, and their several gifts were needed to accomplish the great Reformation.

The Rev. H. M. Storrs of Cincinnati has recently preached a sermon on murder, in which he stated that during his residence in that city there had been more than one hundred murders, or an average of two a month, while in no instance had the perpetrator been executed.

Captain John Codman, grandfather of the Rev. John Codman, D. D., of Dorchester, was poisoned some 125 years ago, by his three slaves, Mark, Philis, and Phebe, in Charlestown. The two former were convicted, and Mark was executed on the north side of the Cambridge road, where the gibbet remained till a short time before the Revolution. Philis was burned at the stake ten yards from the gallows. This is the only instance under the authority of law, of burning at the stake in New England. So says the Congregational Quarterly.

God loves to lade the wings of prayer with the choicest and chiefest blessings. Many Christians have found, by experience, praying times to be a shelter to their souls, a sacrifice to God, a sweet savor to Christ, a scourge to Satan, and an inlet to assurance.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Report

of the Messianian Missionary Society of Pa., held at New Kingston, Cumberland county, during the session of the conference of Messiah's church, May 31st, 1860. After a discourse by Elder J. Litch, the meeting was called to order, H. Rupp, President, in the chair.

The Treasurer's report was read and accepted;—which was as follows:

Receipts for the year,	\$256.39
Expenditures	235.25
Balance in hand,	21.14

The report of the executive committee was read and accepted—as follows:

To the President of the Messianian Missionary Society of Pa. The executive committee submit the following report.

The executive committee have held two meetings since the last annual meeting of the society. We have employed the same missionaries as the last year and our enterprise has been highly successful. Our financial affairs have been attended with the most satisfactory results, and promise to improve another year. Our treasurer's report will present accurately their condition.

During the last year we have enjoyed revivals at each church in our field of labor, resulting in the addition of 45 persons to the churches, and the conversion of a number of others who have not united anywhere, and producing a salutary influence upon the community.

The people in places adjacent to our missionary field are interested in our views and prosperity, and many regard us with favor. If we were in possession of means to place more missionaries in the field we know of no part of the country more promising.

In conclusion, we invoke our brethren as heretofore to give their support and encouragement to the missionary society, believing it the most efficient human agency we have among us. Respectfully submitted.

J. T. LANING,
Sec. of Exec. Com.

The following officers of the society were elected for the coming year: H. Rupp, President; I. R. Gates and J. D. Boyer, Vice Pres't; William Pridemore, Rec. Sec'y; J. Litch, cor. sec'y; Thomas Wardle, Treasurer.

Board of Directors: S. Prior, J. A. Heagy, W. H. Swartz, H. M. Stouffer, J. L. Fulton, Daniel Rupp, J. T. Laning, H. K. Boyer, M. A. Frank, M. L. Jackson, A. Jackson, James Colder, T. Drake, Pardon Ryan, J. Shearer, Israel Conover, E. P. Warral.

On motion, that section of the constitution providing the terms of membership of this society, was so amended as to admit of life membership by the payment of \$25 at one time.

The following persons gave their names as life members: I. R. Gates, J. Shearer, R. Heagy, H. Rupp, W. H. Swartz, Daniel Rupp.

Adjourned.

Friday, June 1st. The M. Missionary Board met at 8 1-2 A. M. H. Rupp, Pres., in the chair.—Meeting opened by devotional exercises.

The chair reported that he had audited the treasurer's report, with his vouchers, and found it all correct. Report adopted.

The following persons were appointed as an executive committee for the ensuing year: J. Litch, H. K. Boyer, T. Wardle, J. L. Fulton and J. T. Laning.

On motion of J. T. Laning, the executive committee were authorized to employ a missionary, under certain circumstances, at a salary of four hundred dollars.

On motion, Elder I. R. Gates was requested to collect donations and subscriptions in behalf of this society in his widely extended field of labor.

On motion, the Board adjourned.

WM. PRIDEMORE, Sec.

N.B. One dollar per annum constitutes a member of the society, and \$25 constitutes a life member.

Dear Bro. Bliss:—In your review of Dr. Cumming's article, we have the condensed view of the

most prominent writers upon time; but their expectations have not been realized; but still they cling to the year-day system with the tenacity of a drowning man to a straw.

In Daniel 7 he has a view of four great beasts that came up from the sea, diverse one from another. When Daniel was much troubled about his dream, he saw in vision some angels, who interpret his dream, and tell him, v. 17, "These great beasts, which are four, are four kings which shall arise out of the earth."

It is understood when a parable, dream, or vision is interpreted, there is no figure or symbol used, but they speak in plain language just what they mean. Hence the angel says they are four kings—not kingdoms; but of the 4th he said, v. 23, the fourth beast shall be the fourth kingdom on earth, (i. e. the Napoleon dynasty—see A. Brown's article in Herald). This is the same as the scarlet-colored beast of Rev. 17, that was in the person of Napoleon I., and is not; why? because it is cast into the abyss (see Whiting's translation) and will ascend out of the abyss in the person of the nephew, or Napoleon III., and all the world shall wonder as they behold the wild beast that was, in Napoleon I., and is not any longer in him, and will be resuscitated in Napoleon III. vs. 9-10.

The seven heads are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, and one is (left when the five are fallen), and the other is not yet come; and when he cometh he must remain a little while. And the wild beast that was (in Napoleon I.) and is not (any longer in him, but is resuscitated in the person of Napoleon III.) even he is the eighth, and is of the seven, and goeth into destruction. The 7th head of the dynasty was the infant son of Napoleon I., whom he made king of Rome, and also abdicated his throne to him; but he died in infancy; consequently could not virtually be called a king. Hence Napoleon III. would be the seventh actual head or mountain on which the woman sitteth.

V. 12. And the ten horns which thou didst see are ten kings, who have not yet received a kingdom (i. e. during the changes in this dynasty), but they receive power as kings one hour, with the wild beast (i. e. Napoleon III.) These have one mind (or purpose, see mar.) and will give up their power and strength to the wild beast (i. e. Napoleon III.) See Dan. 7:24, 25. The ten horns here described are the same as in Rev. 17:12. And he (Napoleon III.) shall speak great words against the Most High and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time (i. e. 3 1-2 literal years).

It is expressly said, v. 24, the ten horns out of this kingdom (i. e. dynasty) are ten kings that shall arise: and another king shall arise after them.—This is the king that shall speak great words against the Most High. Now if you reduce the time, times and a half into days, and then those days into years, how long are you a going to make this king to live? At least 1260 years. Well might Bro. Brown ask, Where is Methuselah? This king is to continue until the judgment sits. He is introduced in chap. 11:21 and has filled the bill unto the 29th verse. If he has not, who can do it? His next move will be to return towards the south (Austria); but just then the ships of Chittim (i. e., the British navy) shall come against him, which I look for this summer. It is at this juncture that his indignation exceeds all bounds, he shall even return, and have intelligence with them that forsake the holy covenant (i. e. form a confederacy of ten kingdoms to destroy those ships of Chittim and their country, which must be a Protestant country and the nursery of the Christian religion: and arms (i. e. armies of the ten horns of Rev. 17) shall stand on his part, and they (this coalition of eleven powers) will pollute the sanctuary of strength (or the strongholds of Christianity) and shall take away the daily sacrifice (of a broken heart and a contrite spirit, which is offered morning and evening unto God in humble prayer), and they shall place the abomination that maketh desolate. Where will they place it? It is clearly implied that they will place it in the room of the daily sacrifice which they have just removed by law; for this is the way it is to be done. I challenge the adherents of the year-day system to show clearly what daily sacrifice was taken away, at the point where they begin those numbers. Dr. Cumming begins the 1335 and the 1260 and 1290—to use his own words, "all beginning, we here assume, at 533," and ending in 1867. Well, it is assumption, and nothing but assumption! Where was the daily sacrifice that was then removed? ch. 12:11: "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days"—not years. V. 8—See the anxiety of Daniel to understand these numbers, "O my Lord, what shall be the end of these things? . . . the words are closed and sealed to the time of the end"—i. e. the year of the end: for

time means year. In the year of the end the mysteries shall be unclosed and the seals broken. Thank God, they are beginning to give way! and we see a beauty in those numbers that we never saw before. Hear the angel with hands lifted to heaven, and swearing by him that liveth for ever and ever that it shall be for a time, times and an half, and that it will take the abomination that maketh the earth desolate 3 1-2 years to subjugate the Christian world. See 11:31-35; also 8:9-14: "Yea he (Napoleon III.) magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down and an host was given him (i. e. ten kingdoms) against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered [for 3 1-2 years].—Then I heard one saint speaking, and another saint aid unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days then shall the sanctuary be cleansed. In v. 11 he tells us where to begin the 2300 days, and tells us who will take it away. It was to be the little horn that waxed exceeding great. The most that have written upon this number have begun it 457 years, or 433, B. C. Jesus speaks of it as being yet future, Matt. 24:15, "When ye therefore shall see the abomination."—Mark this, that these same writers call this little horn Rome, or Romanism; and again they say that Rome Pagan began 30 or 31 years B. C. Now the angel says, "By him the daily sacrifice was taken away," and they tell us that this taking away was more than 400 years before the power came into existence, according to their own statements. They also make two takings away, by beginning the 2300 days before Christ 433 and the 1290 after Christ 532. Hence they make two starting points, whereas the angel has made but one. Again, Gabriel was commanded to make Daniel understand the vision. "But he said unto me, Understand, O son of man: for at the time of the end shall be the vision," v. 17. But what says the modern theory of the vision? Well, Daniel saw the vision 555 B. C., and theory says it began 453 or 77 before Christ, about 100 years after he saw the vision. Pray tell me if this was at the time of the end, as the angel had declared it would be? See v. 26, "Wherefore shalt thou up the vision; for it shall be for many days." The same power that was brought to view in the 7:26 now takes away the daily sacrifice when the host is given him, and places the abomination that maketh desolate. Now what saith our Lord, Matt. 24:15? "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whose readeth let him understand—what? Ans. That the great tribulation now begins and that it will be so sudden that he who is on the house (will brother Wellcome show when this sudden and fearful time took place? for that will be the time to begin the 1290 days, Dan. 12:11) top will not have time to go down into his house to get his fine clothes, or purse of gold; and neither let him who is in the field return to take his clothes [that he has laid off at the end of his field]. V. 21, "For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." Hence you place this in the past, at the destruction of Jerusalem, or before the great dark day, and you make it a greater tribulation than it will be when the great winepress is trodden without the city and the blood flows even to the horses' bridles for the space of 200 mls. or when the slain of the Lord, Jer. 25:33, shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung on the ground. Jesus adds, that except those days should be shortened, there should be no flesh saved, but for the elect's sake those days shall be shortened. I ask the candid reader, when was there a time since the flood that there was danger of no flesh being saved. It is yet future, reserved for Paul's man of sin, 2 Thess. 2:8. Jesus says, v. 29, "Immediately after the tribulation of those days," i. e. the first rising of the man of sin, which will be after the manner of St. Bartholomew's eve, which is clearly shown in the 2d chapter of Joel 1 to 11.—He says they shall creep in at your windows like a thief, and Peter says, "the day of the Lord so cometh as a thief in the night." This will be the taking away the daily sacrifice, and the beginning of the time, times and an half. Hence we shall all know when that time comes. Here begin all those numbers in Daniel—the 2300, 1335, 1290, 1260 or 3 1-2 years. They mean what they say, days.—They are all literal. See 1 Thess. 5:1-9. "But ye brethren are not in darkness that that day should overtake you as a thief." Why not? Because here is our light. First, the time, times and half are literal years—3 1-2—just the same as they will

be a subjecting the Christian world. Then those days are shortened 30 days, which brings us to the 1290 days. "Immediately after the tribulation of those days shall the sun be darkened." This doubtless comes in the course of the 30 days between the 1260 and 1290, and then shall appear the sign of the Son of man in heaven, and probably the 1290 days bring us to the coming of our Lord; and after this Napoleon makes war against him, Rev. 19:14. The 1335 days brings the return of the Jews, or the gathering of his elect from the four winds of heaven. See Isa. 66:15-24; Jer. 23:3, 21, and 30:7-11 and 46:26, 28 and 31:8-17; Zech. 12:9-14 and 13:1; Dan. 12:1, when Daniel and his people shall stand in their lot at the end of the days. Rom. 11:25-27; Isa. 11 and 35 54 and 60; Ez. 34:25, 31; Amos 9:11-15; Isa. 65:17-23; Hosea 2:14-23; Zeph. 3:8-20; Heb. 8:8-13; Isa. 2:1-5; Micah 4:1.

The 2300 days begin with the taking away of the daily sacrifice and will terminate about new year's day 1867. Hence with this view I have drawn up the following table:

Begin about Sept 12—da. taken away—abom. set up—end	
3 1-2 years	1860
1290 days	1860
1335 days	1860
2300 days	1860

This is a hasty sketch, and but slightly matured. Hence these dates may not be correct, but need some alteration. Napoleon III. may not make his great strike this year, or in September; yet this is my expectation, and I have written accordingly.

CASTLE CHURCHILL.

New Hartford, Iowa, May 6, 1860.

Late accounts show that a large number of the Austrian Emperor's principal officers, some military and civil and financial, were, during the late war, engaged in swindling him, to an extent that greatly embarrassed his military operations and nearly bankrupted the government. Doesn't that look very much like, "They that feed of the portion of his meat shall destroy him, and his army shall overflow and many shall fall down slain," Dan. 11:26.

Says a writer, "These gigantic frauds—involving a multitude of names, some of them holding position so high as to render even allusion hazardous,—were in no small degree influential in bringing to a termination the recent hostilities. . . . Solerino and Magenta might each tell another tale, had not the hunger caused by Austrian fraud weakened, if not paralyzed Austrian valor."—A. BROWN.

Leaves from my Note Book.

Sunday evening, June 10th. The shadows of night have again fallen, like a dark pall, over the land. The public religious services are past. The cloudiness of the day was in keeping with my depression of spirits on seeing so little interest, even among those who profess to be waiting for the kingdom of God; but this is my sheet anchor. Go ye, therefore, and teach all nations . . . to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.—or, more literally translated—"I am with you all the days unto the conclusion of the age." Whether they are days of sunshine or of shadow, of cold or of heat, of prosperity or adversity,—days when congregations are large, or audiences small, only let me preach the gospel and Christ will be with me "all the days." Blessed promise! It can and will sustain my soul amid the storms that sweep over life's troubled sea; and when "the age" ends; the millennium comes; faith is lost in fruition; hope is merged in possession; promise brightens into performance; earth ceases its groans; creation's travail terminates, and the Crucified of Galilee ascends the throne of universal empire!

Tuesday, June 12th. The Canada East and Northern Vt. Conference of Adventists began its sessions to-day at Fitch Bay in Stanstead, U. E. This is the ninth annual meeting of the conference which I have been permitted to attend. The Lord is with us as in by-gone years. It is cheering after months of separation to meet with those of like precious faith; but as we come together such questions as these arise in my mind, Do we realize the responsibility that rests upon us as a people engaged in the last proclamation of mercy to a fire-doomed world? Can it be that we stand on the margin of two ages, hearing the dying moan of one and catching from afar the awakening anthem of the other? Is it true what Daniel O. Eddy says in his Angel Whispers, p. 184?—"The word of God, compared with the history of passing events, fully indicates that earth's great drama is hastening to a crisis. Time has grown old; six thousand years encircle its weary brow, and with inconceivable velocity it is rushing on to its eternal sepulchre. And soon the end will come, the purposes for which time was given be accomplished, and its ages, years, and hours all be narrowed down to the moment of its close."

The great events connected with the winding up of all earthly affairs, the rendering of the last account, cannot be far distant. The earth wrapped in flame, the heavens blanched and pale with terror fleeing away, the opening of the Book of Remembrance, in which all our good and evil deeds are recorded, are but a step before us." Did we but realize these things as we should what a check it would be to our levity and worldliness! What a motive would be presented to renewed efforts to save souls! What holy joy would be produced, and how soon the murmuring of discontent would be hushed! O God baptize us anew into the Spirit of the work thou hast called us to perform.

June 13th. Attended the conference during the day, and at 4 P. M. preached in the Record school house on pure and undefiled religion, James 1:27. The following lines ascribed to Bishop Heber, might well be read, learned, and inwardly digested as giving a correct answer to the important question, What is religion?

"Is it to go to church to-day,
To look devout and seem to pray,
And ere to-morrow's sun goes down
Be dealing slander through the town?
Dots every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Oft veil hypocrisy within?
Is it to make our daily walk
And of our own good deeds to talk,
Yet often practice secret crime,
And thus mispend our precious time?
Is it for sect or creed to fight,
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?
Is it to wear the Christian's dress,
And love to all mankind profess?
And treat with scorn the humble poor,
And bar against them every door?
O, no, religion means not this,
Its fruit more sweet, and fairer is—
Its precept this: To others do
As you would have them do to you.
It grieves to hear an ill report,
And scorns with human woes to sport,
Of others' deeds it speaks no ill,
But tells of good or else keeps still.
And does religion this impart?
Then may its influence fill my heart.
O! haste that blissful, joyful day,
When all the earth may own its sway."

June 14th. Having gone eight miles after meeting last evening, a ride of ten miles brought me to the conference again. At 5 o'clock I preached at Amy Corner from 1 Peter 4:7-9, and afterward learned that Elder S. W. Thurber preached in the same place from the same text the evening before; but as our manner of speaking, division of subject, and illustrations were different, and yet we agreed in doctrine, some began to think it must be true that the end of all things is now emphatically at hand.

June 15th. Participated in the exercises of the Conference in the day time, and at 6 P. M. preached on Brown's Hill. This being a new field of labor, I was at a loss to know what to present; but as Christian ministers are expected to preach on faith and repentance, I selected as a subject—Faith and its effects,—and with Paul's definition of faith for a text, had ample room to present our hope: "Now faith is the substance" i. e. the foundation or basis, "of things hoped for, the evidence of things not seen." Heb. 11:1.

"The steps of Faith
Fall on the seeming void, and find
The Rock beneath."

June 16th. The business sessions of the conference terminated yesterday, but as previously arranged, meetings are to be continued over the Sabbath. Elder S. W. Thurber preached to-day, in the morning and evening, and myself in the afternoon. Our audiences and the interest are on the increase.

Sunday, June 17th. A large audience being assembled, I endeavored in the morning to point out the characteristics of those constituting the army of Christ in the coming conflict, as delineated in Rev. 17:14, "These shall make war with the Lamb and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful." Bro. Thurber followed in the P. M. with a discourse on the blessedness of the victors, based on Isa. 25:6-9; after which as many as felt disposed sat down to commemorate the Savior's love in the breaking of bread. It was doubtless a precious season to many. In the evening we had one of our best meetings. The crowd had withdrawn; quietness prevailed, and if the serious countenance and the tearful eye are an index to what is passing within, we had a right to conclude that the spirit of conviction rested on many minds. Having selected Rev. 12:11 as text, my theme was, The blood of the Lamb—a subject always interesting to me. It was by a rising vote decided to hold meeting again to-morrow evening.

June 18th. Prepared the minutes of our Conference for publication, and preached at half past 5. About one hundred persons were present. One back-

slider publicly expressed a desire to return to Father's house. If he were as sincere and determined as the prodigal son, he will meet with as kind a reception. See Luke 15th chapter. Others were moved; and if the meetings could be continued, with efficient labor and God's blessing, much good would be the result.

June 19th to 21st. Returned home; attended the monthly covenant meeting; wrote letters; performed other duties, and feel like adopting the sentiment of the eccentric John Berridge in his letter to Lady Huntington, dated Dec. 26th 1767, where, speaking of Jehovah, he says: "He has taught me to labor for him more cheerfully, and to loath myself more heartily, than I ever could before. I see myself nothing, and feel myself vile, and hide my head, ashamed of all my sorry services. I want his fountain every day, his intercession every moment, and would not give a groat for the broadest fig-leaves, or the brightest human rays to cover me. A robe I must have of one whole piece, broad as the law, spotless as the light, and richer than an angel ever wore—the robe of Jesus. And when the elder Brother's raiment is put on me, good Isaac will receive and bless the lying varlet Jacob."

J. M. ORROCK.

One Hundred and Eleven.—The Newport Mercury relates a capital story of Stuart, the painter, which illustrates finely the power which a secret has to propagate itself, if once allowed a little airing, and to reach a few ears. Stuart had, as he supposed discovered a secret art of coloring—very valuable. He told it to a friend. His friend valued it very highly, and came shortly afterward to ask permission to communicate it, under oath of eternal secrecy, to a friend of his who needed every possible aid to enable him to rise.

"Let me see," said Stuart, making a chalkmark on a board at hand; "I know the art, and that is—"

"One" said his friend.

"You know it," continued Stuart, making another mark by the side of the one already made; "and that is—"

"Two," cried the other.

"Well, tell your friend, and that will be—" making a third mark.

"Three only," said the other.

"No," said Stuart, "it's one hundred and eleven!" (111.)

Six hundred thousand persons die in the United States every year; six hundred thousand funerals move in procession to the grave; and three million mourners go about the streets.

This is the conclusion at which we must arrive, assuming the population of this country to be only twenty-five millions (and it is, doubtless, much more than that), and applying to that population the mean deathrate deduced from Prof. Tucker's ingenious calculations in his Progress of the United States, which are regarded by statisticians as being more reliable than any other estimate of the mortality of the United States yet made.

FAITH. What is faith? A receiving into the mind the truth concerning Jesus; a going to Jesus, as revealed in the truth; a committing of the soul to Jesus; a trusting in Jesus; and a living upon Jesus for all things, to the glory of the Father. Faith triumphs over reason, by receiving the revelation of the God of reason.

Sudden death is generally dreaded:—yet why should it be by the Christian? There are those who have not dreaded it, but petitioned for it.

John Wesley wished to live no longer than he could labor for his Master; and a favorite hymn of his contained the stanza:—

"O that without a lingering groan
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

A man once applied to the Rev. Rowland Hill for admission to his church, and began an account of his religious experience by relating a dream. Mr. Hill replied: "We will tell you what we think of your dream, after we see how you go on now you are awake."

A young minister, once, in a sermon addressed to a fashionable audience, attacked their pride and extravagance as seen in their dresses, ribbons, ruffles, jewels, etc. In the evening, talking with the older minister for whom he had preached, "Father D.," said he, "why do you not preach against the pride and vanity of this people, for dressing so extravagantly?" "Ah! my son," said Father D., "while you are trimming off the top and branches of the tree, I am endeavoring to cut it up by the roots, and then the whole top dies of itself."

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blisters, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goitre, or Swelled Neck.
Zebulon Sloan, of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilis ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius J. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, tumors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wright, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 21, 1860.

Break every Bone in his Body.

Revenge is one of the strongest passions of the unrenewed human heart, and among heathen nations has often been enjoined as a sacred duty. But it is forbidden by the Christian religion, and those who are injured are enjoined to return love for hatred and blessing for cursing. The gospel method is a difficult one to practice oftentimes, but it secures the result of heaping coals of fire on the offender's head. The following incident is a capital illustration of the power of Christian revenge to break every bone in the body of one's enemy:

"What would you advise me to do, grandpa? Jim Blake does everything he can to vex me. He hides my books to make me miss my lessons, trips me when we run races, and brags how big he is beside me, and how easily he can take me down; and to-day he broke the snapper off the new whip you gave me, and when I ran to tell the teacher he called out 'tall-tale.' I wish I could leave the school, or get him turned out."

All this was said by little Sammy Halsey, on his way from the large front gate, where his grandfather had taken him in his carriage on his way to the barn. Imagine his surprise when the white-haired old man, whose quiet temper had always been held up as a model for imitation, turned about and said:

"I don't know, Sammy, unless you contrive in some way to break every bone in his body; that is the way my father once conquered an enemy."

"Why, grandpa, I thought your father was a minister."

"So he was, and at the time that I refer to was a Christian boy, just beginning to turn his attention to the subject of studying for the ministry."

Seeing Sammy's wondering, dissatisfied look, grandpa said:

"Take hold and help me unharness Bill, and while we are at work I will tell you about it. When my father, whose name was Robert, was a boy, he and his brother Richard used to have some differences. They loved each other, but still their high temper sometimes led them astray. After a while my father became a Christian, and by his godly example reprov'd many of the wicked and thoughtless practices of his companions. He refused to accompany them when going to rob an orchard, break the Sabbath, or disobey their parents, and persisted in reprov'ing their conduct on all proper occasions, so that even his own brother was for some time turned against him."

"By-and-by," I heard my uncle say, "we couldn't stand Robert's pious ways any longer, particularly as he had told father of some of our wrong doings, and got us punished. So one day I caught him alone in the orchard, got a horse-whip, and gave him a regular thrashing; and knowing that he would tell my father and get me whipped in return, I gave him several extra cuts on that account. I came in rather slowly when the horn was blown for supper, for I dreaded father's angry looks, and besides, I began to be ashamed of my disgraceful conduct. As Robert had not tried to resist me, but had walked away without speaking, I felt sure that he would make up for it by telling of me as soon as he reached the house. To my surprise,

no one seemed to know about it, and Robert greeted me as kindly as if nothing had happened, though I knew his back was so sore that he could hardly sit up. Just before bed-time I said, in a kind of sneaking way,

'Didn't you tell father of me, Bob?'

'No, Richard, no one but my father in heaven, and he has helped me to forgive you.'

'That remark, and the kind look of his face, broke every bone in my body. I begged his forgiveness alone and before the whole family, and from that day was a changed boy. I never again did anything to grieve him, and before long, began, I trust, to walk the strait and narrow path with him.'

"Poor, dear Robert, after many sufferings and toils, he has gone to that bourne from which no traveller returns."

Sammy's grandfather added, "I have frequently heard uncle Richard say, in a trem'ling voice, 'That time he broke every bone in my body.'"

By this time the horse was turned into the field, the wagon-house closed, and Sammy walked by his grandfather's side in a different mood from that in which he had entered the carriage.

As grandpa went into the house, he said: "Sammy, don't you think you had better try Robert's way of subduing an enemy? Take my advice; try it; heap coals of fire upon his head, and he will be apt to surrender."

Little Tommy.

A few years ago, a little boy called Tommy, although a Catholic, commenced to attend a Scriptural school in the North of Ireland; for three years he continued an attentive pupil there, with occasional interruptions which he could not avoid. But at length the priest succeeded in preventing his ever again entering the school. The poor little fellow was greatly grieved at this, and whenever he happened to meet the minister on the road, he would lament over it, and say, "Ah, sir, it is not my fault, and I was so fond of the mistress," meaning the minister's wife. Time passed on, and at length little Tommy was laid on a sick bed, from which he never arose; he was suddenly seized with scarlatina on a Saturday, and was so ill as to be quite insensible all day; during that time his parents sent for the priest, and had him appointed. Little Tommy continued insensible until the morning, when he again became conscious, and spent his last Sabbath on earth repeating over and over again the beautiful little hymn which he had learned at the Scriptural school:—

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee—
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot—
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt,
With fears within, and wars without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find—
O Lamb of God, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yea, thine alone—
O Lamb of God, I come!

He dwelt particularly on the 1st and 2d verses. On the following morning he died. May we hope that the Holy Spirit had indeed taken of the things of Jesus, and shown them unto this little boy; and that, when his eyes closed in death, he found himself forever with him to whom he had just before been saying, "O Lamb of God, I come!"

APPOINTMENTS.

Elder Isaac Blake may be expected to preach in Water-
loo, C. E., the first Sunday in August.

G. W. Burnham may be expected to preach in Haverhill the 4th Sabbath in July; in Salem, the 5th Sabbath; Newburyport, two first Sabbaths in Aug.; North Springfield, Vt., 3d Sabbath; Hebron, N. Y., 4th Sabbath.

Elders Pearson and Osler, of Newburyport and Provi-

dence, will preach at Sugar Hill, N. H., Sunday, July 22, and in Whitefield the following Saturday and Sunday.

W. H. EASTMAN.

Whitefield, July 9th, 1860.

Dear bro. Bliss:—Please say in the Herald that I will fill Bro. G. Burnham's appointments in July, beginning at Low Hampton, July 8th, if the Lord permit; and then New Haven, Vt., the 22d. Yours in haste,

D. I. ROBINSON.

Brooklyn, June 16, '60.

Brother Bliss:—Please notice in the Herald, Elder A. Cleaveland, will preach, Providence permitting, at North Troy, Vt., Sunday, July 22; and once in four weeks the ensuing year; commence a quarterly meeting at So. Troy, Saturday, July 28, to hold over the Sabbath. Preaching brethren are invited to be present. He will also preach at South Troy once in four weeks through the year.

N. OLCUTT.

Troy, Vt., July 5, 1860.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. M. Orrock. Sent the 12th, tracts and postage, 35 c.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JULY 17, 1860.

Mrs N. Holton, Waterloo, Canada East 1.00
J. J. E. Morgan, Junius, New York 1.00
Susannah Prior, Yardleyville, Pennsylvania 1.00

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FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, JULY 17.

The No. appended to each name is that of the HERALD in which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

A. C. Brown, A. Gorham, F. L. Smith, J. F. Huber, W. D. Reichner, Mrs. Oliver, T. Dutcher, S. Wilson, Geo. Worthington, John Brown, R. White, R. Lee, J. Walker, W. A. Curtis, A. P. Wadleigh, D. Sanborn, A. Pickering, A. Bean, Wm. L. Hopkinson, D. Y. Dyer, Mrs. S. G. Robinson, J. Small, J. Kenney, A. Kenney, each to 1023; E. Vankleek 1049, J. S. Brandeburg 997, R. Jackson 1026, J. McLean 1012, W. H. Swartz 2 cots to 1011, J. Heath 997, J. B. Payne 1018, Mrs. H. Coolidge 1049, G. W. Whiting 1026, Mrs. J. Aldrich 1030, G. D. Hilliard 1026, Wm. B. Weeks 1025, N. True 997, B. Hay 997, M. Needham 1027—each \$1.

R. W. Laird 1049, Mrs. W. Goodenough 1057, C. E. Myers 997, E. Pike 1049, E. A. Dodge 1036, E. Dunham 1016, Mrs. F. Clark 1023, S. Hicks 1049, H. Hough 1028, L. W. Spalding 1023, B. F. Thomas 1036, Wm. Baird 1023—each \$2.

Dr. R. Parmelee 1066—\$3.

A. Fordney 997, \$1.50; L. Lawrence 1029, \$2.72; S. Overturf 1010, 50 cts; G. Egie 1010, 50 cts.

The first of these parables is that of the wise and foolish virgins. This parable describes the period of the translation, and the condition of the heavenly-minded in Christ's Church at the time of the Lord's appearing. "Then--i. e., at the end of the age--shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom," &c. (Matt. 25:1-12). The parable evidently shows that, at the end of this age, there will be found among the baptized a people expecting the

coming of the Lord, professing to be waiting and preparing for him. The parable does not represent the condition of all the baptized, but of those only who hold fast the profession of their faith: for our Lord had before remarked, that the great body of the baptized will be sceptical and unbelieving, touching his advent, "even as in the days of Noah!" The parable includes those only who profess to believe in his coming, and who are making certain preparations for that event. This is implied also in the number here mentioned, ten being emblematic of the kingdom. They are all designated virgins, thereby signifying that they had escaped the pollutions which are in the world through lust, and attained unto great sanctity and purity. They all took their lamps, being instructed in the things pertaining to the kingdom of God. The lamp is an emblem of the capacities of the mind or understanding, showing that they were not ignorant of the Lord's coming, but were well informed respecting it. They all professed their faith in his advent; for they all went forth to meet him. Their faith and patience were tried by a seeming delay in the Lord's coming—"Whilst the bridegroom tarried they all slumbered and slept."

"At midnight"—at the darkest hour, when their faith was tried to the uttermost—"there was a cry made, Behold, the bridegroom cometh; go ye out to meet him!" Then all those virgins arose and trimmed their lamps—their minds were once more awakened to a sense of the Lord's coming, and their faith and expectations revived. But the lamp being of no use without a constant supply of oil, the foolish virgins, that took no oil in their vessels with their lamps, found their lack of it when they most required it; and they said unto the wise, "Give us of your oil, for our lamps are going out." But the wise had none to spare; and whilst the foolish virgins went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut! After this, the other virgins returned, having (as it is implied) obtained oil; and they seek admission, but it is too late, the door being closed, and they are rejected!

The only distinction between them was the oil. They were all virgins—they all took lamps—they all went forth to meet the bridegroom, but the foolish had no oil in their vessels! Now, in all Scripture, oil is an emblem of the Holy Spirit; and we are taught in this parable, in the most solemn and impressive manner, that the gift of the Holy Ghost, even his most gracious indwelling, is indispensable to our attaining a meetness for the translation; for the wise virgins only are gathered unto the Lord when he appeareth—they only enter into the marriage. If we would, therefore, obtain that blessing, we must be as the wise virgins—filled with the Spirit—having the unction of the Holy One.

The same truth is expressed by the sealing in the seventh chapter of Revelation, and by the writing of the Father's name in the forehead, in the fourteenth chapter. The translation is pointed out in each of these illustrations; for, as the wise virgins enter into the marriage at the Lord's appearing, so the sealed ones escape the great tribulation, and those bearing the Father's name on their foreheads stand with the Lamb on Mount Zion.

To be continued.

The Prophecies of Daniel and John.

Bro. Bliss.—I discover by the Herald of June 23d, that your Louisville correspondent has for several months been laboring for my especial edification. He will please to accept my thanks for his kind endeavors. And for his encouragement permit me to say, that I have been much interested in his productions, although I cannot say that I have become a convert to his theory.

And further, by your permission I will say that for the last ten years, many persons, both in Europe and America, have held and published similar views to his own in reference to the Napoleon dynasty.

But although I doubt not that Napoleon is an important character in the great drama of the last times, I have failed as yet to be convinced that he is the seven-headed beast of either the 13th or 17th of Revelation. But I assure your

correspondent that it is not because I am in anywise "prejudiced against anything he may write." For an elucidation of many portions of the prophetic Scriptures to which he has called attention which shall clear them of difficulties, would be received with very great thankfulness, whether coming from him, or any other source. Truth, harmonious exposition of Scripture, is the object of my most ardent desire and daily search. I have no theories too dear to be surrendered when their erroneousness is made clear; and am equally ready to embrace another when it is proved to be true. Let us have all the light there is, either from the rising, setting or midday sun.

The fourth beast of Dan. 7th chapter, your correspondent regards not as the four great empires but as four individual kings. I am constrained to differ for several reasons.

1. The fourth beast is expressly declared to be a kingdom; and the fourth kingdom upon earth; clearly indicating that the three preceding were kingdoms, as well as this.

2. "The ten horns out of this kingdom," &c.

3. The first beast is the fac-simile of the symbol of the Assyrio-Chaldean empire found in the ruins of Nineveh.

4. The four empires, Assyrio-Chaldea, Medo-Persia, Greece and Rome, have filled the course of time from Nimrod to the present. And that last empire is perpetuated in the papal government to the present time, as claimed in the papal bull published in a late number of the Herald.

5. The ten kings did arise in the empire before the Pope's establishment.

6. The kingly power of Rome was overthrown in 538, and the Novella of Justinian became in force in Rome and continued so 1260 years under papal jurisdiction; and in 1798, they did take away his dominion, and abolish or set aside the Justinian Code by abrogating the whole Roman government and erecting the Roman Republic.

7. From then till now there has been a decadence of Roman power under the Pope. This seven-fold argument constrains me to hold fast to the old land-marks.

To my mind, no exposition or calculation of the historical facts or time of that chapter, ever yet given to the world, begins to compare in strength of argument to the old '43 argument. And until something more clear is given, or the error in this pointed out, I must abide by this.

As to the 11th and 12th chapters of Daniel, I frankly confess that I do not understand them. And any light which your correspondent may be able to shed on them, I shall hail with pleasure. But while I confess he has suggested many interesting thoughts, he has not as yet given us an exposition which to my mind is even as clear of difficulties as our old view in the Prophetic Expositions. I do not deny that Napoleon may yet be proved to be the wilful king, but as yet it lacks confirmation at several points. I mention one.

The terms, "king of the north" and "king of the south," are evidently used in reference to the northern and southern divisions of the kingdom of Grecia, and have for a long time a clear fulfillment in the history of Syria and Egypt. And it is not so easy a matter with me to slide over from those divisions designated as the king of the North and South, so well defined and identified, and make of them some modern western governments not at all embraced in the Grecian empire. Any satisfactory exposition of the chapter must meet this difficulty. It is not enough to say that the four kings of the Grecian empire were not those usually designated: for the language is explicit, that the kingdom of the mighty king of Grecia shall be divided toward the four winds of heaven and "The king of the south," &c. It requires a great amount of violence to make this anything but the southern division of the empire of Alexander. And if it is so in the beginning, why must it not continue so to the end of the chapter?

I wish your correspondent to understand that I have no theory to sustain on this chapter, as a whole, but point out my difficulties, as sitting at his feet to learn.

On some of his views of the Apocalypse I may have something to offer in a future number.

J. LITCH.

Every One of You.

When the murderers of Christ cried out on the day of Pentecost, "Men and brethren, what shall we do?" Peter replied, "repent, and be baptized, every one of you." I shut out no one of you; for I am commanded by my Lord to deal with you as it were one by one, by the word of his salvation.

Objection. But I was one of them that plotted to take away his life. May I be saved by him?

Peter. Every one of you.

Obj. But I was one of them that bore false witness against him. Is there grace for me?

Pet. For every one of you.

Obj. But I was one of them that cried out, "Crucify him, crucify him!" and desired that Barabbas, the murderer, might live rather than he. What will become of me, think you?

Pet. I am to preach repentance and remission of sins to every one of you, says Peter.

Obj. But I was one of them that did spit in his face when he stood before his accusers. I was also one that mocked him in anguish as he hung bleeding on the tree. Is there room for me?

Pet. For every one of you.

Obj. But I was one of them that in his extremity said, "Give him gall and vinegar to drink." Why may not I expect the same when anguish and guilt is upon me?

Pet. Repent of these your wickednesses, and here is remission of sins for every one of you.

Obj. But I railed on him, I hated him, I rejoiced to see him mocked by others. Can there be hope for me?

Pet. There is for every one of you. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Oh what a blessed "every one of you" is here. How willing was Peter, and the Lord Jesus by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God. How unwilling was he that any of these should escape the hand of mercy. Yea, what an amazing wonder it is to think that above all the world, and above every body in it, these should have the first offer of mercy!—From Bunyan's "Jerusalem's Sinner Saved."

Theodore Parker.

Without stopping to examine the evidences for or against revelation, he assumed that the institutions of the Bible, like those of other religions, rested upon mere fable; that miracles were impossible; that religion is a mere outgrowth of human nature; that man's progress is the result of his own independent efforts; and that out of the depths of savagism, ignorance and crime, he is gradually rising to perfection. Some of his teachings are absolutely shocking. He ridiculed the miraculous conception of Jesus; pronounced the doctrines of Christianity a hindrance to human progress; and made it the great mission of his life to throw himself against the Bible, which he denominated "an anonymous Hebrew and Greek book;" the "Fetish of Protestant ministers." "I have departed," says he, "from the fundamental principle of the Catholics and Protestants, denied the fact of a gracious Revelation given exclusively to Jews and Christians, denied the claim to supernatural authority, and utterly broke with that vicariousness which puts an alleged Revelation in place of common sense, and the blood of a crucified Jew instead of excellence of character."

"I do not," he says, "believe in the miraculous origin of the Hebrew church, or the Buddhist church, or of the Christian church, nor of the miraculous character of Jesus. I take not the Bible for my master, nor yet the church, nor even Jesus of Nazareth for my master. He is my best historical dial of human greatness, not without errors, not without the stain of his times and presume of course, not without sins; for men without sins exist in the dreams of girls."

These are awful words for a poor, sinful erring mortal to utter. Charity demands that we should make allowance for many errors arising

from the infirmities and imperfections of human reason; but no charity can cover up the deliberate blasphemies of a man who, with the Bible in his hands, thus renounces the only Savior, the spotless Victim, the only name given under heaven, wherein guilty man may trust for salvation. American Baptist.

Forgive Us, as we Forgive.

Mr. Whitefield once sobered Gov. Oglethorpe, of Georgia, when abusing his servant for some misdemeanor, and saying, in great excitement, "The rascal shall suffer for it, for he knows I never forgive such offences." "If you never forgive," said Whitefield, quietly, "I hope you never sin, or need forgiveness of God." There is instruction in the following story:

In the Middle Ages, when the great Lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect he said,

"My lord, since I cannot persuade you to give up this plan of yours will you at least consent to come with me to the chapel, that we may pray together before you go?"

The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior,

"Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ Himself taught to His disciples?"

"I will do it" replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." Then the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare to do so?—'Forgive us our trespasses, as we forgive them that trespass against us.'"

"I cannot," replied the duke.

"Well God cannot forgive you, for He has said so. He Himself has given us this prayer. Therefore, you must either give up your revenge or give up saying this prayer; for to ask God to pardon you as you pardon others, is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No," said he, "I will finish my prayer: My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver us from evil!"

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

Gems from Jerome.

BORN 331, DIED 420.

Whether I am eating or drinking, or whatever I am doing, that voice seems always to sound in my ears, Arise, ye dead, and come to judgment. Whenever I think of that day of judgment, I tremble all over, heart and body. Whatever pleasure there is in this present life, it is so to be tasted as that day of coming judgment may never be lost sight of.

He is rich enough who is poor with Christ.

You err, my brother, you err, if you think that anywhere a Christian is not to suffer persecution. Then chiefly are you assailed when you know not that you are assailed.

Read again and again the Divine Scriptures; nay, let the holy book never be out of your hands. Learn, that you may teach.

Of Christ's minister let the mouth, the mind, the hands, be ever in harmony.

It will come, it will come, that day when as victor you shall return home; when as a crowned warrior you shall march through the heavenly Jerusalem.

Far rather would I have pious rusticity than learned blasphemy.

Lord, let me know myself, that I may better know Thee, the Savior of the world.

The economy of the world, visible and invisible, before and since creation, has reference to the coming of Jesus Christ to earth. The cross of Christ is the centre to which everything tends—the summary of the history of the universe.

The praiseworthy thing is, not to have been at Jerusalem, but to have lived well there. The city which we desire, is not that which slew the prophets and shed the blood of Christ, but which the river of life gladdens; which being set upon a hill cannot be hid; which the Apostle calls the mother of the saints, and in which he rejoices to have citizenship with the just.

O lust, thou infernal fire whose fuel is gluttony, whose flame is pride, whose sparkles are wanton words, whose smoke is infamy, whose ashes are uncleanness, whose end is hell!

You walk as one loaded with gold; beware of the robber. This life of ours is a race; here we strive, that hereafter we may be crowned. No one can walk securely amid serpents and scorpions.

It is difficult for the human soul not to love something; and our affections must go out somewhere. Carnal love is overcome by spiritual love; desire is quenched by desire; and that which is lost on the one hand is gained on the other.—Therefore cry out and say upon your couch, In the night I sought Him whom my soul loveth.

Let the doors of your hearts be opened to Christ but closed against the devil.

Like Daniel, have your windows open to Jerusalem, whence the light shall enter, and you shall behold the city of the Lord.

The World as it is.

Out of eight hundred million people on the face of the globe to-day, it is understood that there are only two hundred million within the bounds of christianity! What, then, is the moral condition of six hundred million of our fellow-beings? They are heathen;—they are rooted through and through with abominable heathenism! And look at the two hundred million nominal christians.

Blessed christians are those in Italy! Splendid christians are those in Austria! Great christians are the serfs packed and huddled together in christian countries of Europe! Yet all these go to make up the two hundred million christians on the globe. And if from these two hundred million you exclude all that the christians themselves exclude in talking about each other, there are only about two dozen real christians in the world after all! But, not to exercise such a narrow and mean charity as this, not to be governed by any such metaphysical nicety as this, but forming our judgment in the largest and most tolerant way, there are probably not more than a hundred thousand of those that ordinarily call themselves christians, who prove themselves to be such by a moral life, by sweetness of disposition, by any approach to obedience to the Divine will.—H. W. Beecher.

Much in Little.

"I shall go to him." 2. Sam. 12.

Who can condense as does the Holy Spirit? In these five little words of the inspired prophet four Scriptural and heart-cheering doctrines are contained and taught.

1. Infant salvation stands out in bold relief. "I shall go to him." Whoever may doubt or call in question infant salvation, David believed it, and comforted himself by the faith of it. "I shall go to him." Besides special promises are made to children. No threatenings are found in the Word of God against them. Nineveh, that great and wicked city, was spared for their sake. They are not subjects of a judgment to

They have done no "deeds in the body." It is only they who have, who "shall appear before the Judgment seat of Christ, to give account," etc. And the apostle speaks of "a generation (infants) who have not sinned after the similitude of Adam's first transgression." And Christ says (and will not that satisfy every one?) "Of such is the kingdom of heaven." He does not say that infants shall make a part of it, but that they mainly constitute it: "Of such is the kingdom of heaven." The following epitaph, found on the tombstone of four infants, does much to set the doctrine at rest: "Blind infidelity turn pale, and die; Beneath this stone four infant children lie.

Say, are they lost or saved? If death's by sin, they sinned, for they are here; If heaven's by works, in heaven they can't appear.

O reason! how depraved! Revere the sacred page; the knot's untied.

They died, for Adam sinned; They live, for Jesus died."

That is, the imputation of Adam's guilt slew them, and the imputation of the righteousness of Christ saved them.

Infant salvation is the doctrine of all the Reformed churches, and ever has been taught and sung in holy song by all their sainted fathers. For how long, and at the funerals of how many infants, have these verses been sung!

"From adverse blasts and lowering storms Her favored soul he bore, And with you bright angelic forms She lives, to die no more.

"Why should I vex my heart, or fast? No more she'll visit me; My soul will mount to her at last, And there my child I'll see."

Cheer up! cheer up! bereaved, heart-stricken Christian parents, weeping your infants dead; the separation is not forever. Soon you shall go to them, there to adore him who "by his blood" made them and you "kings and priests unto God and his Father forever. Amen!"

2. Not only is infant salvation taught in these words, but also personal recognition in the future state. "I shall go to him." David believed in it, and comforted his stricken and bereaved heart by it. "I shall go to him." And does not Christ teach it in his parable of the rich man and Lazarus? Did not the disciples know Moses and Elias on the Mount? And the wicked, we are taught, shall look into the kingdom, and see their friends and parents there. Shall we know less than we do now?

3. Personal assurance is also taught in these words, "I shall go to him." Not a single doubt does he entertain of it. "I shall go to him." And is not this assurance the privilege, purchased by the blood of Christ, of every Christian believer? Adam, in innocency enjoyed it; and do the blood-bought sons of God enjoy less blessing? Nay, says Christ, "I am come that ye might have life more abundantly." And, says the Apostle, "We have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba Father." And "the Spirit beareth witness with our spirits, that we are the children of God."

Greek and Papal Churches.

The following article, translated for the Watchman and Reflector, from a Greek newspaper published in Athens, gives an outline of the difference in these churches which will be sufficient for the general reader.

1. Concerning the Supremacy of the Pope. The Papal church holds that the Pope is the only head of the church, the successor of the apostle Peter, and the Vicar of Christ on earth, having the keys of heaven and hell, so that whatsoever he looses or binds on earth shall be loosed or bound in heaven; thus he is regarded as infallible, and his decision upon disputed points has more authority than the testimony of the Holy Scriptures themselves.

The Greek church, on the contrary, maintains that Christ did not leave any special vicar on earth, but that all bishops are his representatives, and that the Pope is only a simple bishop.

2. Concerning the procession of the Holy Spirit.

The Papal church holds that the Holy Spirit

proceeds not only from the Father, but also from the Son. The Greek church, on the other hand, maintains that the Holy Spirit proceeds only from the Father.

3. Concerning the Unleavened Bread, and the Giving of the Bread only to the Laity.

In the celebration of the communion, the papal church uses unleavened bread, and permits the laity to partake of this; the Greek church uses leavened bread, and gives to the communicants both the bread and the wine, in remembrance of the death of Christ.

4. Concerning the Rest of the Saints, and Purgatorial Fire.

The papal church holds, that in the future world there are three conditions; 1. That of eternal happiness for the righteous; 2. That of eternal punishment for the wicked and the impenitent; 3. An intermediate state for the souls of those who have repented, but not in time to show their repentance in the present life by good works. This last condition is called the fire of purgatory, or the fire which, in a limited time, purifies souls from the defilement of sin, and thus prepares them to enter into heaven. In other words this condition is one of temporary punishment, inflicted by the Lord upon the souls of those who have repented before death, but have not had time to perform good works, and limited to a certain duration, at the end of which he permits them to enter into the everlasting mansions. The Greek church, on the other hand, holds that there are only two conditions, that of those who are saved, and that of those who will be punished. And in regard to those who have repented, but have not had opportunity to perform good works, on account of the intervention of death, the Greek church declares that they are wholly forgiven at the very moment of confession, and that there remains nothing for them to expiate after death. The papists, however, in defense of their own church, say that the Greeks reject the name, and still retain the thing. For they make offerings to the priests, in order that they may pray for the dead, and perform masses, and make supplications to God, and give alms on behalf of the souls of the departed, which signifies that they believe their souls are in torment, and that they can by these means better their condition, that is, deliver them from punishment, and introduce them into heaven; which is the same with the purgatorial fire of the papal church.

Besides these principal differences, which were the cause of the separation from the two churches there are also the following secondary ones:

5. Concerning the Celibacy of the Clergy.

The papal church imposes the condition of celibacy on all its priests; the Greek church leaves them free to choose a married or an unmarried life. Indeed, at the present time, so far as we are informed, in free Greece, license is given to no one to be ordained a priest, unless he is married.

6. Concerning the use of Graven Images in Churches and in Private Houses.

The papal church, as is well known, uses in churches and in private houses graven and molten images of Christ, of the Virgin, and of saints and angels; the Greek church uses only pictures.

7. Concerning the Holy Scriptures.

The papal church not only hinders the distribution of the Holy Scriptures among the people, but also punishes those who read them, in the States of the church, in Naples, and in Austria, with imprisonment, and other civil penalties; and in other kingdoms, where it cannot use the temporal sword, it uses spiritual weapons for the same end. The Greek church, however, both exhorts the people to read the Holy Scriptures, and herself distributes them among her spiritual children. It is true that there are some even in the Greek church, who have declined from the right way, and who Romanize in respect to this subject; but the usage of the Greek church is in favor of the Holy Scriptures.

I Know Him.

The late Dr. Alexander's dying comment on a text, though somewhat critical for the circumstances, is worthy of record. On a suggestion

that he was exhausting himself, and needed rest, he said: "Let me add one word more respecting the solemn events to which you have called my attention. If the curtain should drop at this moment, and I were ushered into the presence of my Maker, what would be my feelings? They would be these: First, I would prostrate myself in the dust in an unutterable sense of my nothingness and guilt; secondly, I would look up to my Redeemer with an inexpressible assurance of faith and love. There is a passage of Scripture which best expresses my present feeling; and it is this, 'I know in whom I have believed.' This is not correct; Christ himself is the object of the apostle's faith. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. That is all I have to say."

Eleven Hundred Years Ago.

Looking back to the year 755, the student of history finds events transpiring at that time in Italy, which with the men engaged in them, have a singular correspondence with what is now going forward on the same field. It was in that year, as the result of an iniquitous bargain entered into by Pope Stephen and Pepin, King of France, the Bishop of Rome became a temporal prince. Pepin needed the help of Stephen in establishing himself upon the throne he had usurped. Having imprisoned the weak King Charles of France in a monastery, he had seized the sceptre himself. The Pope's influence with his superstitious subjects would materially serve his cause, if exerted on his side. Stephen, on his own part, wished to add to that spiritual supremacy which was now generally conceded to the Papal chair throughout Western Europe, the powers and revenues of a secular prince. And recent events seemed favorable to his wishes.

There were four Provinces in that part of Italy which would be most convenient for the purposes of Papal sovereignty; Ravenna, Campania, Rome, and Pentapolis. Of these, Ravenna properly belonged to the Greek Emperor, at Constantinople. It was governed by an Exarch, as the Emperor's representative. Instigated by the Pope, and absolved from their allegiance, the people revolted and killed the Exarch, Paul. Campania was governed by its own Duke.—But he about this time was killed, and at the same instigation. Rome had a municipal government of its own, but not an efficient one. Astolphus, the King of the Lombards, learning of these things, came with an army, and seized upon Ravenna and Pentapolis. Stephen having failed in an attempt to bend Astolphus to his own policy, called to his aid Pepin the Short of France, who, as we have just said, had recently usurped the throne of that kingdom, came with an army, defeated Astolphus, and then, on the condition that Stephen should grant the papal sanction to his seizure of the French throne, gave to him the four provinces named above.

It was then, a king of France who placed Pope Stephen in possession of his temporal sovereignty. An Emperor of France has been a chief instrument in taking from Pope Pius IX. a large portion of the territory thus granted. A Lombard king also played a part in these transactions, and in that quarter of Italy where he then held rule, Victor Emmanuel, the prince who takes possession of the provinces which the Pope has been compelled to abandon, now reigns. It seems a singular fact that the parties to what is at present going on, should after the changes of so many centuries, be so similar to those in the original transaction.

Their mutual relations, however, are much altered. The French Emperor and the Lombard King are now the confederates, and the Pope is the victim.—The method pursued in the transfer of sovereignty, by which Pius IX. loses and Victor Emmanuel gains the provinces of the Romagna, is also strikingly different from that which Pepin and Stephen adopted. They played against the half heathen Lombard a game of robbery, and being stronger than he, carried the day. Neither party thought it necessary to consult the wishes of the people themselves. Victor Em-

manuel has submitted the question of his dominion there to popular suffrage, and is the king whom the people themselves chose. This fact illustrates how differently the relations of ruler and ruled are estimated in the nineteenth than in the eighth century.

Another circumstance may be noticed. The beginning of the Pope's temporal dominion in Italy was much like what the close promises to be in one respect. The people of Southern Italy were fully as unwilling to acknowledge the arrogant Roman priest for their sovereign, as their descendants of the present century have been. It was at least fifty years from the time when Pepin the Short made his donation to Pope Stephen, before the inhabitants of the provinces submitted to be so governed. As the present French Emperor has been compelled to protect Pope Pius against his own subjects, so was Charlemagne compelled to do for Adrian, the successor of Stephen. The same thing he did also for Leo III., who, as Pius has been, was driven from Rome by his exasperated people, when they found his stupid tyranny no longer endurable; and only ventured back, like Pius IX. again, when he had a French army at his heels.

Nor has the government of the Pope ever been patiently endured by its subjects. There is reason even now to believe, that if it should be left, without foreign interference, to the will of the people, what remains of it would be speedily wiped out. Nor can this finishing event be very far off. It cannot be long before the words of the Psalmist will be literally true of the man of sin: "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." The dark and dreary annals of papal usurpation are drawing to a close, and the Lord himself will ere long annul that unrighteous covenant in which, eleven centuries since a foundation for it was laid. Surely every friend of humanity and of God must rejoice at the prospect.



ADVENT HERALD.

BOSTON, JULY 28, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Home Again.

Our brief and rapid journey to the Mississippi river and back, is over, and we are again at our desk. A kind Providence has guarded us amid dangers seen and unseen, and we return with improved health and spirits, and we would recognize God's care and goodness.

Our Finances.

The Treasury of the A. M. A. has not been replenished during our absence as we had hoped. Our bill for paper has come in, amounting to \$397.50—a little more paper having been made than we ordered, but enough to last us through the year. What we now need is the means to meet it on the first of August—which we shall not be able to do, as we expected to. Stewards of the Lord, your barns are groaning with plenty; God has given you abundant harvests, and shall your paper lack the means for its support?

Thompson's "Morning Hours in Patmos," an

excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs [כסף], "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"—Gesenius [of brass]; His legs [עץ], "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius, of iron; His feet, part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: And the stone that smote the image became a great mountain, and filled the whole earth."

6. THE KINGDOM OF THE STONE AND MOUNTAIN.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." vs. 44, 5.

In the symbol thus interpreted, Nebuchadnezzar saw "till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." vs. 34, 5.

The phrase, "In the days of these kings," is rendered in the Vulgate, "In the days of these kingdoms." "Kings," is the literal reading; but "kingdoms" is, beyond all reasonable doubt, the actual meaning; for, in symbolic imagery, the terms kings and kingdoms are used interchangeably; or rather, "king," is often put by a metonymy for "kingdom." Thus Nebuchadnezzar is put in place of the kingdom of Babylon; for when it is said, "Thou art this head of gold," it is added: "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass. . . . and the fourth kingdom shall be strong as iron" &c. As the king of Babylon is thus classed with the kingdoms that should follow, it can be none other than the kingdom of Babylon, of which the king was the head, that is thus indicated. And as it was after the kingdom of Babylon, that there arose the Medo-Persian empire, and not immediately after the king—the reigns of Nebuchadnezzar's son, and his son's son intervening—it is clearly certain that the king was referred to only as the head of the kingdom. In the 7th of Daniel, v. 17, the interpreting angel explains that the symbol of four "great beasts," represent "four kings that shall arise;" but heads in v. 23: "The fourth beast shall be the fourth kingdom upon earth"—showing

that the "four kings," represented by the four beasts, are put for the kingdoms, that should have kingly heads. And therefore the phrase, "these kings," is correctly understood as meaning "these kingdoms."

The "kingdoms" referred to, are evidently the four great monarchies thus symbolized. These kingdoms, and no others, are expressly mentioned. Daniel said to the king of Babylon, God "hath given thee a kingdom;" "after thee shall arise another kingdom;" "and another third kingdom;" and the "fourth kingdom." No other kingdoms are specified; and when it is said "the kingdom shall be divided," it is still denominated "the kingdom," that shall be "partly strong and partly broken." Also, when the stone "shall break in pieces and consume all these kingdoms," it is explained that "the iron, the brass, the clay, the silver, and the gold," are "broken to pieces together,"—showing that by "these kingdoms" all the kingdoms symbolized are expressed.

What, then is signified, by the expression, "in the days of these kings?" It doubtless means, sometime during their continuance. This is evident on a comparison with similar phraseology elsewhere. Thus in Ruth 1:1: "It came to pass in the days when the judges ruled that there was a famine in the land;"—the famine being doubtless in the days of some one of the judges, and probably in the days of Gideon, when occurred the only famine mentioned—see Jud. 6:3, 4. We read that king Josiah, "was buried in the sepulchres of his fathers," (2 Ch. 35: 24); but as he could be buried in only one, and as it is elsewhere recorded (2 K. 23:30) that they "buried him in his own sepulchre," the translators have added in the former place the words "one of," which are not in the original. They have also added the same words to the text of Judges 12:7, where in the original it reads, that Jephthah "was buried in the cities of Gilead;" because, in only one of those cities could he have had his final resting place. Prof. Bush, therefore, correctly remarks that, "if we were to speak of anything taking place in the days of British kings, we should not of course understand it as running through all their reigns, but merely as occurring in some one of them." Thus, according to Willet, Hugo expounds this phrase; "in the days of these kings or kingdoms, that is, in one of them; and in the end of them, as the word is taken in Ezek. 7:12,—'the time is come'—that is the end;" and Willet adds: "It is agreed upon, that this time is the end of these kingdoms"—i. e. the last of them.

And so Bishop Newton says, "In the days of these kings, signifies in the days of some of these kingdoms; and it must be during the days of the last of them, because they are reckoned four in succession."

"Shall the God of heaven set up a kingdom?" This is the interpretation of the symbolic "stone," "cut out of the mountain, without hands." Says Willet: These "words are not as they are usually read, cut out without hands, but cut out of the mountain (which is not in hands); that is, which stone is not at all guided, or framed with hands."

What is not done "with hands," is not the result or is independent of human instrumentality. Thus "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1. The false witnesses, who accused our Savior, used language in a similar manner, when they falsely said, "We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands," Mar. 14:58. Repentance is called by a metaphor, "the circumcision made without hands," Col. 2:11. "The Most High dwelleth not in temples made with hands," Acts 7:48. The stone being "without hands," therefore signifieth that whatever it symbolized is of Divine, and not of human agency.

The "stone" being explained to be representative of a kingdom which is set up by the God of heaven, can therefore, symbolize none other than the kingdom of Christ; which, says Bishop Newton, was "as the ancients understood it." "Accordingly," he says, "The kingdom of Christ was set up during the days of the last of these kingdoms, that is the Romans"—in it stone, but not in its mountain form.

As the Roman empire was symbolized in a two fold state,—first strong and united, like the iron of the legs, and then weakened and divided, like the mingled iron and clay in the feet and toes, so is this fifth kingdom, the kingdom of Christ, represented in a two fold condition; which are distinguished by Mr. Mede as—"regnum lapidis," and "regnum montis,"—i. e. "the kingdom of the stone," and "the kingdom of the mountain."

These two conditions are as distinct, the one from the other, as are the united and the fragmentary conditions of the Roman empire. The stone kingdom precedes the smiting of the image on the feet and its demolition; and the mountain kingdom fol-

lows. So long as the image exists, and stands erect, so long is the kingdom symbolized by the stone; it is only the stone kingdom when it smites and demolishes the image; the image ceases entirely to exist before it is other than stone; and its expansion into a mountain is subsequent to the grinding to dust, and dissipating by the wind, of all that was symbolized by the metallic constituents. As the mountain kingdom thus follows the destruction of the image, that cannot be the form in which it is set up "in the days of these kings;" which time can only be anterior to that destruction. Hence it follows that the setting up of a kingdom by the God of heaven in the days of these kings; as symbolized by the stone cut out of the mountain without hands, is the development of the kingdom of Christ in the form in which it exists prior to the judgment. What, then, is the "setting up" thus symbolized?

Prophetic Chronology.

THE SEVEN TIMES.

The 1260, 1290, 1335, and 2300 days, with the 70 weeks, we understand to be prophetic periods, which are symbolized in the proportion of days to years. Mr. Shimeall has, however, another period, the seven times of Lev. 26: and of Dan. 4:3; which he, in common with some other writers, regards as a period of 2520 years, ending in 1868. Of this he says:

If "first we can verify by history, the precise year of the world from the creation, according to the sacred Hebrew annals, when this remarkable prophecy commenced its course of fulfillment; and if, second, the 2520 years denoted by it, when added to said year of the world from creation, amounts precisely to the sum total of 6000 years; it will follow, that our exposition of it is in accordance with the mind of the Spirit in its original announcement."

Bib. Chron. p. 131.

The "seven times" of Leviticus, and the seven times of Daniel, Mr. S. regards as "collateral;" and their starting point as "coincident." We differ from him in respect to both of these scriptures. The passage in Daniel we regard as prophetic of seven literal years; whilst that in Leviticus, in common with Mr. Winthrop (Premium Essay &c), Mr. Lord, Dr. Jarvis, Bishop Hopkins &c. we do not regard as a prophetic period, but as expressive of the intensity of the punishment threatened. It reads as follows:

"If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins," 26:18.

"And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins," v. 21.

"And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins, v. 23, 4.

"And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins," vs. 27, 8.

"Times," it is true, occur in several scriptures as periods of time; also they are used as symbolic, and in the proportion of a day for a year; which being so, Mr. S. asks:

"Wherefore, then, it may be demanded, should not the 'seven times' in Leviticus be understood as a chronological period also?" p. 134.

Elsewhere he goes further, and says:

"Understanding the term times, wherever it occurs to signify years, as each year is to be reckoned at 360 days, when it is found connected with a specific number, as seven, then 'seven times' being equivalent to seven years of 360 days, each day for a year give a total of 2520 years," p. 100.

In disproof of this last assumption, and in answer to the former inquiry, we reply, that the word "times" as used in the Scriptures, is not always expressive of duration; and therefore it may not be so used here. "Jacob bowed before Esau seven times," Gen. 33:3. "The priest shall sprinkle the blood seven times," Lev. 4:6. "He shall compass the city seven times," Josh. 6:4. "Go, wash in Jordan seven times," 2 K. 5:10. In those, and many kindred passages, this phrase refers only to the number of times the acts referred to were to be repeated. Again we read, "heat the furnace one seven times more than it is wont to be heated," Dan. 3:19; in which the degree of heat is expressed. Again it is used, a definite number for an indefinite; "His words are as silver purified seven times," Psa. 12:6. "A just man falleth seven times, and riseth," Prov. 24:16. "How oft shall I forgive? until seven times?" Matt. 18:21, 2. As the same phrase is thus expressive of a specific number, of intensity, and of an indefinite number, as well as of duration, it may not be assumed as expressive of some one of these, to the exclusion of other meanings, in any given place of its occurrence,—independent of the characteristics of its connection; which must determine its classification.

Now when "times" expresses duration, the word is always used as a noun; and it is the object of

preposition, expressed or implied, or is the subject of a verb. Thus in Dan. 4:16, the form of expression is, "Let seven times pass over him;" and in v. 23, "till seven times pass over him;" in v. 25, "and seven times shall pass over thee;" it is the same in v. 32; and its use as a period of time is there confirmed by its being said, v. 34, "And at the end of the days," &c. In Daniel 7:25, it is "Until a time and times and the dividing of time." In Dan. 12:7, "it shall be for a time, times and an half." In Rev. 12:14, the woman is "nourished for a time, times and half a time." In Acts 3:21, it is "Until the times of restitution." In Luke 21:24, it is "Until the times of the Gentiles be fulfilled." In Eph. 1:10, we read of "the dispensation of the fulness of times." And in I Tim. 6:15, it is, "in his times."

In the scripture in question, there is no word corresponding to "times" in the Hebrew; and it is entirely dependent on the connection, whether it should be rendered seven times or seven fold; which last meaning is that judiciously given by Mr. Winthrop, Dr. Jarvis and others. The phrase is there an adverb—not merely used adverbially, as nouns and as phrases containing nouns, sometimes are, but it is itself an adverb, modifying the verbs "punish," "chastise," &c. and it has none of the characteristics that mark duration.

The connection also shows that in its repetition, the several times of punishment mentioned are not coincident, but cumulative, i. e. additional each to the other. In the first instance of its use it is additional to other punishments previously named, and which shows that it is expressive not of duration, but of intensity and repetition. And in each instance of its recurrence, the nature of the additional punishment is expressly designated.

Thus, after threatening them, for sinning, with "terror, consumption, and the burning ague," &c., v. 16, it is added, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins," v. 18—that is, seven times more than the punishments previously named; which can be expressive only of punishments seven times greater than those—as the furnace was heated "one seven times more than it was wont to be heated," Dan. 3:19. The nature of this additional punishment is then specified in vs. 19, 20; where it is added, "And if ye walk contrary," &c. "I will bring seven times more plagues upon you according to your sins," v. 21;—that is plagues seven times as great as those before inflicted, and which they would have failed to heed the nature of, as is shown, in v. 22. It is then added, "And if ye will not be reformed by these things,"—that is by the seven times more plagues already specified, which must be inflicted, to be disregarded.—"Then will I also walk contrary unto you and will punish you yet seven times for your sins," v. 24. This punishment is also explained; when it is added, "And if ye will not for all this"—for all the previous punishments thus heaped upon them—"hearken unto me," saith the Lord, "Then will I chastise you seven times for your sins."

These declarations, therefore, are not mere repetitions of the same thing, but are each additional to what precedes, and conditional on Israel's being un-reformed by those preceding punishments. And being thus each additional to, and conditional on the result of the preceding, if they were chronological, they would measure four times seven times.

Pharaoh in his dream, foreshadowing years of plenty and famine, saw "seven kine, fat fleshed," and then "seven other kine," poor and ill flavored, showing that they were not the same but symbolized what was to be successive and additional to that was represented by the first; and so making fourteen in all. It was the same with the full, and the blasted ears of corn; the seven full ears came up, and the seven blasted ears "sprung up after them"—showing them to be successive, and additional to the first, like these "seven times." But the "corn" was not made thus successive, and additional, to the kine, or made dependent on them in any way,—being diverse and independent; and thus having the characteristics required in the repetition of the same vision under other aspects—the kine showing successively the effect of years of plenty and famine on the animal; and the corn, the effect on the vegetable growths. Each of the "seven times" is thus dependent on the preceding, like the kine on the preceding kine, or the ears of corn on those preceding, which is thus illustrative; but they were not independent, as was the corn of the kine,—the succession of which, therefore, does not illustrate times thus dependent.

Some writers,—not noticing the peculiarities of language, which determine whether what follows is a repetition of, or an addition to that which precedes—have not discriminated between these points of resemblance, and those diverse; and therefore they have taken the fact that "the dream was doubled unto Pharaoh twice," as evidence that the successive "seven times" were only repetitions of

the same. Whereas a careful examination will show that the parts indicated as successive, have the characteristics which denote the seven times to be successive; whilst the parts that were a doubling of what preceded, are unlike the seven times in those requisite characteristics. Another consideration, which is entirely overlooked by those who regard these seven times as symbolic, is that symbols are always representative, and are things or acts, cognizable to some of the senses; whereas the language, here, is verbal, and not symbolic; and also that periods, to be symbolic, must be in connection with, or be measurements of symbolic presentations; which removes these "times" from any such interpretation.

To be Continued.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

"M." "Sabbaton," in Matt 28:1, and the other places you refer to, is used by a metonymy for the week period that is measured by Sabbaths, and therefore is properly rendered "week." The first of the Sabbaton, then, would be simply the first of the week. Your argument would make every day of the week a Sabbath; for they are the first, second, &c. to the seventh of the Sabbaton or week. The truth is always injured by advancing a weak and fallacious argument, or when it is attempted to be sustained by sophistical and fallacious reasoning.

S. Chapman. Will give in our next.

R. Hutchinson. The article referred to was given in the Herald of July 4th. Notes by the way of July 3d is received.

D. T. Taylor. See next week.

H. M. Johnson. See the 1st column of next Herald.

D. W. Lamb. Will insert soon.

J. Wilson. Will insert.

B. P. Hildreth.

Ninety-nine Others Wanted.

Dear Bro. Bliss:—It is to be regretted that such an invaluable paper as the Herald should not be patronized with a more extensive circulation. First on the ground that its columns are so richly laden with the kind of reading appropriate to these times; and second, because the efficiency and prosperity of the Herald and Association greatly depend upon it.

I have been delighted with the liberal spirit, which has been manifested by its patrons the past year, in contributing so generously to place them on a more permanent basis. But while such a willingness has been exhibited in this respect, there has doubtless been a lack of energy to increase the circulation of the Herald. Surely it needs nothing more to sustain it, than an extensive circulation; and this would not only be placing the Herald and Association in an imposing position, but diffusing light and knowledge into the mind of those into whose hands it would thus be placed.

I would say therefore to one and all who are interested in its prosperity, let us endeavor to make a successful effort to largely increase its subscription list.

I will obligate myself, Bro. Bliss, to place the Herald in the possession of five different persons (i. e. 5 sub.) the coming year—three of which I forward in this letter—and be responsible for the first year's subscription of each. And if at the end of that period there is a delinquency, please inform me and it shall receive prompt attention,—if, (as James remarks) "The Lord will" that we shall be spared. And I promise as many additional subscribers as I shall be able to obtain; which I trust will be triple the number.

Are there not an hundred others who will engage in the same enterprise? This would be making an addition of five hundred subscribers to its list, and be placing one thousand dollars in the hands of the Association. Yours in the blessed hope,

W. H. SWARTZ.

Yardleyville, Pa. July 10, 1860.

The above cheering promise, with the three names of new subscribers forwarded, and the ten dollars for new and old ones enclosed, touches our heart in the tender spot. One hundred self-constituted agents like Bro. Swartz, laboring energetically, and judiciously, as wise as serpents and harmless as doves, would give the Herald a self-sustaining list—such as it had before the '54 movement.

There are several such devoted friends laboring for it now; but that number needs to be increased, and will not each of our readers do what he can towards accomplishing so desirable result.

Since the above was received, another letter from Bro. S. containing the names and pay from two more subscribers, completes the fulfillment of his promise. Who else will do likewise?

Civil War in Syria.

MASSACRE OF THE CHRISTIANS.

Extracts from a Journal kept by a resident in Sidon on the 1st and 2d of June.

This morning, some Christians, whose houses had been burnt, and their cattle driven off, and others, went to meet the Druses, who were assembled near the Aowally bridge, who had plundered Deir-el-Mokollis (1) the previous night, killed some Christians. The Christians, as soon as they met the Druses and after only a part had fired their guns, retreated, and some of them in their retreat came towards the city. The Moslems (of Sidon) seeing them coming, professed to believe they were coming to take the city. It is not permitted to the Christians to bring arms into the city, so one or two of them entered the garden beside the gate of the city wall and passed their arms into the windows. Some Moslem women seeing this, raised a cry that the Christians were bringing in arms. At the same time, word was brought that a Moslem had been killed by the Christians.

At the cry of the women who came on our roof some fifty Moslem youth, armed with clubs and guns, jumped over the wall opposite our house, and firing and yelling, commenced searching the gardens.—Soon I saw them bringing in, under my window, a Christian, whom they were beating with clubs with all their might. He was pushed and beaten along till he passed out of my sight, and, as immediately after there were two found dead where he was last seen, I suppose he was one of them.

On the report of the Christians coming to take the city, and the shouts of the women and Moslems, the commander of the troops let loose the soldiers from the barrack with their arms, and like beasts of prey they came rushing, without order, in a mixed crowd of armed natives. I could see them firing, and hear them shout before they reached the space opposite my house, and they are said to have killed several Christians whom they met. There were before my window some Christian peasants, who had brought their cattle from the mountains, and were seated quietly on the tombs watching them. When the soldiers reached these men, I saw them stab one of them with their bayonets, and then club their guns and beat him with the stock ends. This man was killed at once.

I saw the police of the governor then bringing another unarmed Christian before the house, beating him most terribly with long clubs. Every blow on his back and head sounded as if on a threshing-floor. As I knew these (police) officers, I called to them as loud as I could to spare him—that he had done nothing but sit there on the tombs. It was of no use; they kept beating him with clubs till he passed out of my sight behind the shops, and as I shortly after heard two guns fired, I suppose he was the second of the two killed by the upper gate.

Then these Moslems, men and youth, broke open the Christian shops near the gates, where the Christians had been compelled by the government to leave their arms, and took out all the arms, and went out in the gardens and around, beating and killing all the Christians they could find. Seven, it is said, were killed in the gardens of Beit Asairam, several under the castle, two by the mill on the Barghool river. Thus scattered about, probably many fell whose number will never be known. The least estimate of those killed near the city is twenty-five. (2) I saw them beat Christians, but not kill any more before me. The greatest fury seemed to characterize the actions of both the soldiers and other Moslems.

They plundered the dead before me, and I heard shrieks and remonstrances of women being robbed under my window, behind the wall. I heard also some Moslems expostulating with the plunderers, with what effect I do not know.

When the soldiers were bayoneting the man, I looked particularly to see if any officers were near them, and if they remonstrated with their soldiers. I saw two principal officers close at hand, looking on without interfering.

The sanguinary civil war now raging in Lebanon district of Asia Minor cannot fail to attract the attention of the whole civilized world, and unless the Turkish government musters sufficient energy to put a stop to the massacre of the Christian population, foreign governments will be compelled to interpose on the score of humanity, if no other reason. The Traveller has letters from Beirut to June 16, giving particulars of the progress of the war, from which it appears that an American missionary station has been broken up and the church property destroyed. The station was located in Hasbeiya, which contained a large Protestant community and a fine church edifice.

"It is situated near the source of the river Jordan, and had several thousand inhabitants. It was for sometime besieged, but the contest commenced in earnest on Friday, the 8th inst. and continued for three days. The Druses were defeated and driven back, and the town was wholly occupied by the

Christians. Then came in Turkish treachery to give success to the Druses.

The commander of the Turkish troops stationed at that place, under a pretense of aiding the Christians, induced them to feign a retreat toward the castle, promising to fire upon the Druses with his cannon. The Christians did as they were desired; the commander fired blank cartridges only twice, and then ceased. The retreat became real, and the deceived Christians sought refuge in the castle. Upon their arrival the commander required them to deliver their arms, which they surrendered to him. He then allowed them to enter, after compelling each one to say, 'May God give success to the Sultan.' He gave their arms to some muleteers, under the pretense of sending them to Damascus, but soon after put them in the possession of the Druses. The unarmed were turned over to the tender mercies of the Druses, who butchered a large number and burned the town, including all the American church property. Several hundreds of the Christians sought refuge with the Moslem Emceers of Hasbeiya, who were enemies of the Druses. They remained in the palace for several days, when the Emceers were obliged to surrender for want of provisions. Thirty of the Emceers were killed, and more than eight hundred Christians were led out and slaughtered like sheep."

About one hundred of them subsequently arrived at Beirut. Rasheya, where there was another missionary station and a Protestant community, has also fallen before the fury of the Druses, aided by the treachery of the Turks, who induced the Christians to give up their arms and afterward permitted the Druses to butcher the men, hack the children in pieces, outrage the women and plunder the property. Nearly two thousand persons perished in this massacre.

The chief of a large district west of Hasbeiya promised to protect the Christians if they would give 100,000 piastres, which they did, when he coolly told them that they must take care of themselves. The convents that have heretofore afforded so much aid and comfort to weary pilgrims and travellers, have been plundered and burnt, and monks have been slaughtered without mercy.

Concerning the population concerned in this terrible contest, the Philadelphia North American gives the following interesting particulars:

The Maronites, (or Christians of the Lebanon) so named after their first Bishop, John Mars, are heretics. They are Unitarians who seceded from the Greek Church, and adopted the doctrine of the unity of God, in the seventh century of our era; and they were condemned by the Council of Constantinople in the year 680. This condemnation was removed when they, in 1182, renounced the opinions of Monothelites; they were then admitted within the pale of the Romish Church, but were induced to acknowledge the supremacy of the Pope only on condition that their religious tenets and rights should be allowed to be unaltered. They are therefore, at the best, only doubtful members of the Romish Church; but neither their number nor their influence entitles them to much consideration in a political point of view. They are still nominally connected with Rome; for the Pope defrays the expense of their public worship, and maintains a college at Rome for the education of their priests. He also has the privilege of confirming, but not of nominating their patriarch. The other Christians to be met with in Syria are of various creeds, but principally Greek and Armenian, the Latin Catholics being more numerous at Jerusalem.

Foreign News.

St. Johns, N. F., July 19. The steamship Connaught, from Galway July 10, arrived at this port at 4 o'clock this afternoon, en route for Boston.

When sixteen hours out from Galway, she met with an accident by the piston passing through the head of the cylinder. The greatest run made in one day was three hundred and thirty-six miles.

The advices by this arrival are six days later than those previously received.

The news is generally unimportant.

The Prince of Wales embarked at Plymouth on the 9th, for Canada.

The acquiescence in the proposed conference by all the great powers is considered certain. It will be held at Paris in October, the several powers being represented by their Ambassadors to France.

The proclamation of the new Constitution was received with indifference at Naples.

The Royalist forces for the defense of Messina are computed at 20,000.

The Sicilian Ambassador to France had reached Turin.

The Papal government has released the political prisoners in the Romagna.

France had notified the Turkish government of its intention, jointly with the other powers, to stop the massacre of the Christians in Syria.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Bro. Bliss:—Allow me a few suggestions, interrogatively.

1. The ten toes of the image reach from the division of the last solid kingdom to the end, so that there cannot on the same theater be another set of ten kingdoms, and consequently if those toes are future all the decem-regal representatives of Daniel and John must be future, with the little horn and his 3 1-2 times.

Now the duration of those toes is confined to the "days of these kings," v. 44. The word kings occurs nearly fifty times in this chapter, and no one will dispute that in every instance it signifies a monarch or monarchs, unless this is an exception.

Again, a nation or government is expressed some ten times, and in every instance the word kingdom is employed, unless this is an exception.

If this is an exception, how do you account for it?

2. If all Europe is embraced in the ten toes, where are the feet? And if the ten horns include all the kingdoms of Europe, where is the beast, which is divinely interpreted to be a kingdom?

3. In your remarks on the Projects of Louis Napoleon, Herald, June 16, you make Romanism the beast; do you really think then that the apocalyptic beast represents an ism?

4. Do you think that it looks sagacious to conclude that France in 1793, an ultra republic or disorganized with civil strife, was the beast with a crown on its head; and that it is an evidence of a fanciful mind to suppose that France under the government of the present powerful Emperor may be that same beast?

5. You will admit that the vision embracing the 11th and 12th chapters of Daniel does not contain a single sentence of symbolic language, unless the periods in chapter 12 are an exception. Is it not singular and without a parallel, if they are an exception?

6. If mystic Babylon is a church and not a city, how could the city of Rome, sitting on seven hills centuries before that church existed, fulfil Rev. 17: 9?

6. In your Commentary, pp. 127-133, I understand you to make the civil power of the ten European kingdoms constitute the beast, and the ecclesiastical power the woman.

Of the former you say, "What is done by one of these kingdoms is done by the beast." Then may not what is done to one of them be done to the city, and therefore the overthrow of England be the destruction of that great city?

In Herald June 16 you suppose B. C. 436 was a jubilee; if so 1864 will be the regular period of another. I have been of the opinion for some time that it will be the date for the great jubilee, anti-type of all, on the following grounds:

The present year may witness the overthrow of the daily sacrifice, regular religious worship in Europe, because of centuries of transgression. Dan. 8. The sanctuary must be trodden down during the time allotted to 2300 evening and morning sacrifices or 1150 days. Then the sanctuary must be cleansed, which, as in the type, must be on the 10th of the 7th month; the 1335 days will reach 185 days farther, and just to the next Passover, when Christ will fulfil it in the kingdom of heaven at the resurrection.

Now if the daily sacrifice should be taken away at the recurrence of the first day of the approaching fifth month, the periods would close in the spring of 1864. I have no other data for beginning this year than the fact that events indicate that Garibaldi, who has "waxed exceeding great towards the south," may accomplish the rest.

A. BROWN.

REMARKS.

1. It will be seen by the use of the word "king" elsewhere in Dan. 1 that when used of a symbol, it is expressive, not of the individual at the head of a government, but of the government thus symbolized. The use of the same word, when not spoken of a symbol, but of an individual, does not determine its symbolic use.

2. Not all Europe, but the divisions of the old Latin kingdom, are individually represented by the horns; but the same kingdoms, when spoken of as a whole, are represented by the beast.

3. We do not find that those remarks in the Herald of June 16 make any reference to the "beast," and our correspondent will notice that only six lines of them are ours—the article being there credited to the "Boston Journal."

4. We do not understand the kind of government to be symbolized by crowns,—they showing simply where and by what the power is wielded.

5. Dan. 11th and 12th are not symbolic; but are a more full revelation of events already partially symbolized, and they are in a measure explanatory of symbolically revealed truths. Periods once used in connection with symbols, may be elsewhere referred to, and spoken of in the same manner, or enlarged by corresponding designations of time.

6. Nay. For the woman and city being representative of the same, and not the city and beast, what is done to one of the kingdoms would be done only to the beast and not to the city—except as the Roman hierarchy therein is correspondingly affected. There is a difference however, between what is done to, and what is done by; for if my finger touches a book, I touch it, as also if a book touches my finger it touches me; but if my finger is cut off, it does not necessarily follow that I am—though it would follow that I should be mutilated if that was. Therefore the overthrow of the city, would require the overthrow of all that constituted it, whilst a damage done to it, might affect only a part. We therefore understand that the Papal church in France is spoken of as the "street of the great city"; and when the church was temporally subverted there, it was not the city, but "the tenth part of the city" that fell. Rev. 11:7, 13.

7. We do not suppose B. C. 436 was a jubilee. We only showed where even fifties would come from division of land. The last observed jubilee of which we have any evidence, was the 18th of Josiah B. C. 622.

Leaves from my Note Book.

June 22nd. Rode to the Outlet of Memphremagog Lake, and lodged as usual with Father Johnson, on whose family affliction still rests heavily. How inscrutable are the ways of Providence! "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." But the darkest glass through which we now look will one day be broken or removed; the veil that separates time from eternity will be rent; the shadows will flee away, and for this we must wait. God grant us patience and resignation. I obtained from sister Helen the following lines, which I highly prize. Being unable to use pen and ink, she wrote them with a pencil on scraps of paper. They indicate that the presence of "the Form of the Fourth" in the furnace of affliction is truly precious.

Come, sit here close beside me, and take my hand in thine,
And tell me of that happy home, I think, will soon be mine;
O tell me of the river, and of the garden fair,
And of the tree of life that waves its healing branches there!

And tell me of the love of God, who gave his only Son
To die and suffer on the cross for deeds that I have done!

And tell to me the blessed words the holy Jesus spake,
When from the courts of heaven he came, an exile for my sake!

I love to hear how Mary sat at the Redeemer's feet;
I wish I could have been there too, I would have shared her seat!

I envy much the little group, that met at Martha's board

To listen to the gentle voice of Him whom they adored.

I envy those rude fishermen who rowed him o'er the sea,
Who walked with him and talked with him as I now talk to thee;

I envy those who brought their sick just at the close of day,
That they might be restored to health when Jesus passed that way.

Had I been living then, I know, I would have joined the crowd;
"Have mercy, O have mercy, Lord!" I would have cried aloud.

Thou sayest that I still may go and tell him all my grief,
And go I will:—"Lord, I believe, help thou mine unbelief."

I know my heart is very hard, I feel the load within—
But in the blood of Jesus Christ I wash away my sin!

I lay my burden at his feet, while to his side I cling!
I do so long to hear him speak, death seems a blessed thing!

Now kneel here close beside me, and lift thy voice in prayer,
That I may say, His will be done,—whatever I may bear;

O, I should love to work for Him, if that could be his will,
But pray that I may be resigned, may suffer and be still!

June 23rd to 27th. Spent the time in Sheffield, where I gave four discourses, visited ten families, &c. Nothing unusual in my experience occurred while here, save that I preached twice from a borrowed Bible, as Jesus did from a borrowed boat. I have no recollection of doing such a thing before; but perhaps it was all for the best, because on turning over its leaves I found the following passage marked; and knowing the circumstances of the owner, the question made an impression on my mind not easily effaced:—"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"—Luke 12:6. This suggests a good subject for meditation. Jehovah-jireh—the Lord will provide.

June 28th. Attended the Standard County Temperance Convention. The meeting was held in a beautiful grove near Ayer's Flat. The weather was favorable, and it was estimated that upwards of 1500 persons were in attendance, which would indicate a strong temperance element in the community. The friends of temperance in this county have met with great opposition, but much success has attended their efforts. When men are licensed by a Christian (?) government to sell spirituous liquors as a beverage, they are licensed to send their fellow beings to perdition; and whoever engages in this unhallowed traffic does it at the peril of his soul. Go thou man of God, and lift the warning voice against intemperance, (See Luke 21:34) and bid all, especially the youth, beware of

THE WINE-GLASS.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine! They that go to seek mixed wine!"

Look not thou upon the wine when it is red, when it giveth its color in the cup,

when it moveth itself aright. The last it biteth like a serpent, and stingeth like an adder."

Sunday, July 1st. Preached in Sheffield thrice: July 2nd, in Magog; July 3rd, at Ayer's Flat; July 4th, reached home in time for the prayer meeting; only a "few, that is, eight souls" present, but we had a precious season.

"Man's plea to man is, that he never more will beg, and that he never begged before. Man's plea to God is, that he did obtain a former suit, and therefore sues again."

How good a God we serve, that when we sue, Makes his old gifts the examples of the new."

J. M. ORROCK.

Stanhope, C. E.
Letter from Bro. I. Wallace.

To the Editor of the Advent Herald—I have carefully examined the calculations of Dr. Cumming on the time of the end. I would ask you if you have any objection to republish the following article?

In the first place, 1335 is but the adding of 45 to 1290, and do not start from the end of the 1290, which ended in 1798 or '99, but the same distance as it took the angel to make the prophet understand between the first and second visit; which was about 14 or 15 years—the distance as was between the going forth of Ezra to restore, and Nehemiah to build; blessed is he that waits and comes to the end.

Now this waiting period is from 1798 or '99, the same distance as between the angel and the prophet—14 or 15 years—which brings us to 1814 or '15, when the judgment set and took away his power to consume; which was done at the treaty of Vienna. Now here start the 45 years. Add them to 1815, and we are in 1860. Now from the Bible and this article I understand that God has given 2300 years from their commencement to the first and second coming of Christ; which time was divided between Jew and gentile—the Jewish portion to be fulfilled with the baptism and crucifixion of Christ. It was so, and the Jewish church taken out of the way; and of course the balance must run out on the gentiles.

I. WALLACE.
Washington, D. C., May 6, 1860.

1. The 6000 Years. According to undisputed testimony, the ancient Jews, the primitive Christians, the early fathers, and ancient divines, all looked to the end of this period from the fall, for the first resurrection. And according to the most au-

thentic chronology since the Babylonish captivity, with the chronology of the Hebrew text prior to that captivity, we are now at, or near, the very termination of 6000 years from creation.

2. The Seven Times. We learn by the 26th of Leviticus, that the Jews were to be punished, oppressed, and trodden down of the gentiles, seven times, or 2520 years; and from other portions of scripture, that this prophetic period is to extend to the consummation. These 2520 years, we commence with the taking of Manasseh (2 Chron. 33) a prisoner, and carrying him a captive to Babylon, since which the Jews have never again been an independent nation. This event has been placed by the best chronologists B. C. 677. From 2520 years, deduct 677 B. C., and there remain A. D. 1843. This period must be near its end.

3. The Great Jubilee. This is a period of seven times 7 jubilees, 49 jubilees of 50 years each, or 2450 years, which include the time of all the Jewish Sabbaths, during which the land was to enjoy her rest. This period we commence when the Jews, with Jehoiakim, were carried to Babylon, in the fourth year of his reign; since which, the Jews have never kept their jubilees. According to the best chronologists, this event was B. C. 607. From 2450, deduct B. C. 607, and there can remain but about A. D. 1843.

4. The 2300 Prophetic Days (years). This prophetic period, of the 8th of Daniel, was to commence with the meridian glory of the Medo-Persian empire, to mark the continuance of the vision, and reach to the cleansing of the sanctuary, when the horn that waxed exceeding great is to be broken without hand. According to the best chronologists that kingdom did not reach its greatest height until the 7th year of Artaxerxes Longimanus, B. C. 457. 457 from 2300, must end near 1843.

5. The Seventy Weeks. This was given to Daniel, as recorded in Dan. 9, as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra 7, was given in the 7th year of Artaxerxes Longimanus, B. C. 457. From 483, deduct B. C. 457, and there remains A. D. 26. This brings us down to the time our Saviour was baptized, and acknowledged from heaven as the Messiah. The one week, or 7 years, to complete the 70 weeks, carry us to A. D. 33. Deduct 490 years, in 70 weeks, from 2300, and there remain 1810. Add 1810 to A. D. 33, and it brings us to A. D. 1843.

6. The 1260 days. This period was to mark the supremacy of Papacy. In Dan. 7:25, it is called "a time, times, and a dividing of time"—3 1-2 times, that the saints were to be given into the hands of the little horn: also 12:7. In Rev. 11:2, 3, it is called 42 months that the gentiles were to tread the court of the temple under foot; and 1260 days that the two witnesses were to be clothed in sackcloth. In Rev. 12:6 and 14, it is called twelve hundred and threescore days, and a time and times and a half a time, that the woman was to be nourished in the wilderness. In Rev. 13:6 it is called forty-two months that power was given unto the beast to continue. These periods are all of the same length, and evidently mark the same period of time. According to the most authentic histories, the events predicted to mark the commencement of these periods, were all fulfilled by A. D. 538; and those which were to mark their termination in 1798, just 1260 years from their commencement. Since 1798, the saints have been out of the hands of Papacy, which has continued to make war with them, and prevail against them, as it was predicted it should, till the Ancient of days should come.

7. The 1290 Days of Dan. 12. This period was to commence with the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

8. The 1335 Days of Dan. 12. This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot; at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

9. The Five Months of Rev. 9:10. This was to be the time that those like locusts, were to have power to hurt men during the sounding of the fifth trumpet. We suppose that this trumpet began to sound on the 27th day of July, 1299, when, according to Gibbon, the Turks made their first attack on

the Greek empire. Five months, 5 multiplied by 30, equal 150 prophetic days (years). 150 years, commencing with July 27th, 1299, carry us down to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks; but continued on the throne by permission till 1453, when Constantinople was besieged and taken.

10. The Hour, Day, Month, and Year of Rev. 9: 15. This period was to mark the time that the same power was to be permitted to kill men. 1-24th of a day, 1 day, 30 days, and 360 days, equal 391 1-24th prophetic days, or 391 years and 15 days. Commencing this period in 1449, when Decazes asked the consent of Amureth to reign, at the end of 150 years from July 27th, 1299, and it would terminate August 11th, 1840. And at that time the Sultan of Turkey made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch, at the end of the 150 years. Then ended the 6th trumpet, when the 7th was to sound quickly. See Rev. 10:7 and 11: 15.

OBITUARY.

DIED, at Leeds, (Eng.) May 11th, 1860, JONATHAN SHAW.

The age stated on his coffin plate was 67, but many of his friends think he was much older, as he was for many years a cavalry soldier in the English army, and went through the Peninsula campaign in 1811-12. He was at Waterloo, but not engaged in the great battle. After the Peace, he was discharged, and returned home, and a few years subsequently was converted, and became a zealous and useful Christian, and was well known in active religious circles and wherever his presence was found, by his peculiarities—being quite eccentric in his habits and language. He joined the Primitive Methodist Society, and became a "local preacher," among whom he remained until the year 1843, when he visited America, and had the charge of a small church in Philadelphia for a short time; where, no doubt, his name will be still remembered and respected.

While in America he embraced the doctrine of the second advent night at hand, and held the same firmly to his last hour. His family being still in England, and having an earnest desire to preach the doctrine of the coming and kingdom of Jesus Christ to them and his numerous friends here, he returned home in 1844, and labored much in Leeds, through good and through evil report, to turn attention to the great truths which had enlightened his own mind. The Primitive Methodist Society with whom he had so long previously labored, refused to admit him as a preacher again, unless he remained absolutely silent, even at the fireside of the members, on the views he entertained respecting Christ's speedy personal advent; and he was constrained at one time to go so far as to pledge himself not to preach it in the pulpit! However he ultimately refused to be entangled, or, to use his own phrase, "to wear the strait waistcoat," and therefore sought the company of and enjoyed sweet fellowship with those "of like precious faith"—to whom he was very useful, and by whom he died esteemed.

For a few years before his death, he was blind; yet so long as he could walk, and get any one to lead him, he attended the meetings of the Adventists in Leeds. Unsectarian in principle and sympathies, he recognized all believers as occupying a common platform, and was prompt to embrace with a ready hand and a warm heart, all who love the Lord Jesus Christ in sincerity. His earnest devotedness and spirituality of mind, while living, gives us the best assurance as to his state in death, and final destiny.

C. A. THORP.

THE TWO BEARS.—Once upon a time there lived an old couple known far and wide for their interminable squabbles. Suddenly they changed their mode of life, and were as complete patterns of conjugal felicity as they had formerly been of discord. A neighbor, anxious to know the cause of such a conversion, asked the gude-wife to explain it. She replied, "Me and the old man, have got on well enough together, ever since we kept two bears in the house." "Two bears!" was the perplexed reply. "Yes sure," said the old lady, "bear and forbear."

There is a restlessness and a fretfulness these days which stand like two granite walls against godliness. Contentment is almost necessary to godliness, and godliness is absolutely necessary to contentment. A very restless man will never be a godly man, and a very godly man will never be a very restless man.

"Be still and know that I am God." Let us, restless, speculative, progressive Anglo-Saxon Christians, study the meaning of that beautiful sentence, "Be still, and know that I am God."

Not long since a man in New Jersey, under con-

viction for murder, confessed that he never prayed in his life, and even ridiculed the suggestion as to the necessity of prayer, with the gallows in view upon which he was soon to be hung. He discredits all idea of future retribution. Surely it is no marvel that such a man should become a murderer! A man that has no God, and lives without prayer or the fear of a judgment to come, is ready for any villany. What does he care for the laws of society or the sacredness of the social relations? To him, the only thing which is terrible in murder is the being caught and executed. It is a fearful consideration, that in all large communities, such as are congregated in cities, there are hundreds of men and women who never pray.

Evil passions exert a powerful influence over the understanding; they derange its action, and having the art of self-concealment, are likely to operate with greater fatality, when least exposed to the notice of their victim. Of the drunkard, it is often said that he is a poor judge of himself, often imagining himself to be sober when he is not. It is very much so with all the evil passions that prey upon fallen humanity: they beguile and deceive, ruin and destroy, without any advertisement of their presence except in their results. They shrink from the blaze of conscience, and burrow in the heart.

THE POWER OF SILENCE.—A good woman in New Jersey was sadly annoyed by a termagant neighbor, who often visited her, and provoked a quarrel. She at last sought the counsel of her pastor, who added sound common sense to his other good qualities. Having heard her story he advised her to seat herself quietly in the chimney corner when next visited, taking the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbor's lips, gently snap the tongs, without uttering a word. A day or two afterwards the good woman came again to her pastor, with a bright and laughing face, to communicate the effects of this new antidote for scolding. Her trouble had visited her, and, as usual, commenced her tirade. Snap! went the tongs. Another volley. Snap! Another still. Snap! "Why don't you speak?" said the termagant, more enraged. Snap! "Speak!" said she. Snap! "Do speak! I shall split if you don't speak!" And away she went cured of her malady by the magic power of silence.

Many persons in this and other towns are aware of the existence on land now owned, we believe, by Mr. Padelford, a short distance southerly from the Wier station, of a double tree, composed of a complete living apple tree, out of the trunk of which grows a fine elm, thirty feet high, or more. Not so many people know that near the house of Mr. B. F. Dean stands an elm, near the foot of which there springs the butt of a vigorous grape vine, which at a considerable distance from the ground, grows entirely into the tree, then reappears and is at length once more entirely lost. On the farm of Mr. Marshal Reed there is a willow of considerable size, grown from seed brought to maturity on the original tree over the burial place of Napoleon I. at St. Helena. A fourth wonder is the grape vine on the Richardson estate, Weir street. The trunk of this vine measures more than twenty-seven inches in circumference, and several of the branches girth eight and nine inches. We doubt whether the famous Hampton Court vine is much bigger than some of its more humble relations.—*Taunton Gaz.*

With God as our God, we are safe and happy everywhere. A gentleman once riding across a dreary moor came upon a cottage and entered into conversation with its inmate, who was standing at a garden gate. When about to leave, he said,

"Are you not sometimes afraid to live in this lonely place?" "O, no!" said he; "for faith closes the door at night and mercy opens it in the morning."

"He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty. I will say of the Lord He is my refuge and my fortress; in Him will I trust." "He careth for us."

The Lord's yoke is unpleasing to flesh and blood; his chastisements are like bitter pills. But if thou wilt have true solid comfort look not so much upon his present grievance, as upon the quiet "fruit of righteousness" which will surely follow. And take it for a rule which never faileth, that the Cross, (if care be had to profit thereby) never departs, but it leaveth a blessing behind. God gives some special favor or other in lieu of the former burden. Zachary, who had been dumb ten months, not only speaks, but being furnished with a large portion of new grace, speaks more heavenly than before, Luke 1. Learn thus to be humbled with Zachary, and then thou shalt be comforted.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons. From a Forwarding Merchant of St. Louis, Feb. 4, 1856. DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraturnally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I know a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says: "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Ang 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

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CHILDREN'S DEPARTMENT

"FRED MY LAMBS."—John 21:15.

BOSTON, JULY 28, 1860.

The Quarter-Dollar Sin.

Rev. Daniel Lindley, after an absence of forty years—more than half of the time passed as a missionary in Africa—returned to this country, and recently visited Athens, Ohio—the home of his childhood—the theatre of his youthful days. He trod again the old Campus, walked thro' the old college halls, stood upon the cliff—the rocky rostrum of college boys. He examined the old paths, and inquired for the companions of his youth. Changes had passed upon every scene, and few indeed were the associates of early life he could recognize there. But his name and presence were known, and he was asked to preach at night, and to give some account of his life in Africa. At the close of the services, a very respectable and aged gentleman approached, and desired him to take a walk.

They passed on, and when they had reached a somewhat retired place, the gentleman turned and said:

"Brother Lindley, if a man has ever done wrong—has committed a sin—don't you think he should confess it?"

"Why, yes," said Mr. Lindley, "if thereby he may glorify God; if it will make amends to the party wronged, or do good to the party who sinned."

"Well, that is just what I think. I am in that predicament. I have long desired and prayed for an opportunity to make a confession and amendment to you. . . .

When we were boys together, fifty years ago, we were playing together. You dropped a quarter of a dollar, and I snatched it up, and put it in my pocket; I claimed it as my own, and kept it. It was, perhaps, a little, mean, dirty trick; and it has worried and troubled me ever since."

"Oh! it was a small matter, and I have no recollection of it," said Mr. Lindley.

"Ah! you may call it a small matter, but it has been a mighty burden for me to bear. I have carried it now for fifty yrs.; I would not carry it for fifty more for all the gold of California. And suppose I had to carry it for fifty thousand years, or for all eternity! No, sir, it is no small matter; it has been growing bigger, and heavier and heavier, and I want to get rid of it. I have no doubt you have forgotten it, but I could never forget it. I have not, for the last fifty years, heard your name mentioned, or the name of your father, or any of the family, but the quarter has come in connection. Why, the very buttons on your coat—everything that is round, represents a quarter. Sun, moon, and stars are magnified and illuminated quarters. You need not call it a little sin; if it was, it has grown mightily to plague me, and deservedly, too."

With this the gentleman took from his pocket-book a five-franc piece, worn bright and smooth, and said:

"I wish you to take this; it belongs to you, it is rightfully yours, and will be no burden to you. And if this is not enough, I will give you more."

Mr. Lindley accepted it, and the gentleman raised himself erect, and drew a long breath, as a man would who has thrown off a heavy load. He was at last relieved.

The sense of guilt is enduring and tormenting, and can only die or be relieved by repentance, confession, amendment, or

atonement. It needs not that it be the theft, fraud, or wrong amounting to a thousand, ten, twenty, fifty, or a hundred thousand dollars, in order that the soul be oppressed by its burden; a twenty-five cents—a quarter of a dollar sin may become larger than the globe, weightier than many worlds, with a punishment like the sin of Cain—unendurable.

Why Frank was Forgiven.

"Papa, how could you say the Lord's prayer this morning?"

This question was put to an eminent clergyman by one of his own children, after being punished for an act of disobedience. It happened one day that little Frank was sent into the garden to play with the other children; and in a short time fixed his longing eyes upon a favorite cherry tree of his papa's, the fruit of which all the little ones had been forbidden to touch; but the temptation was too strong for poor Frank. He looked again, and then tasted, after which he returned to his companions; and in a few minutes after his father entered the garden. Seeing what had been done, he called the children around him, and inquired what had become of the missing cherries. For a moment all were silent, when little Frank looked up, and said, "Papa, I cannot tell a lie; I did it."

"How many have you taken?" was the next question asked by his father.

"Three," replied Frank.

"Then," said Mr. C—, "for the next three days, sir, you will live on bread and water, as a punishment for your disobedience."

For two days the plate of dry bread and cup of cold water waited for poor Frank at meal times, instead of his usual fare; and on the morning of the third day, while standing at the breakfast table, his father asked him how he liked his fare.—The child answered, "I can eat it very well, papa, but I don't much like it;" and after standing in silence a few minutes, looked up, and said:

"Can't you forgive me, papa?"

"No, sir, I cannot; my word has passed, and you must take your three days, as I told you."

The question was again asked, "But can't you really forgive me, papa?"

"No," was the answer, "I cannot break my word."

Frank instantly said, "Then, papa, how could you say the Lord's prayer this morning?"

Mr. C— ordered the bread and water to be removed, and turning to his little one, said, with evident pleasure, "My boy, you have preached me a better sermon than I ever preached in my life."

Scripture Enigmas.

What Hebrew wife her rival taunted sore?
What king lost power unwisely seeking
more?

Who was a ready scribe in Moses' law?
Who, after fasting long, an angel saw?

What prophet wrote of Syria's overthrow?
Who from her husband's mother would
not go?

Whose servant tried his master to deceive?
Where did St. Paul his books and parchments leave?

What king of giant race did Israel slay?
What priest first used a pulpit made of wood?

Who sought, at risk of life, the people's good?

Where did a servant slay his lawful king?

What friend did Paul request his cloak to bring?

What king to Solomon rich trees did send?
A title given to Paul's Philippian friend?

Who threshed, and by a wine-press hid the wheat?

What mount oft bore the Saviour's sacred feet?

What loving father, in a tender strain,
Mourned for a rebel son ignobly slain?

Now, children, search your Bibles, and you'll find.

Each name is there which I had in my mind;

Take the initials, and note down with care;
Oh! may the text you see incite to prayer.

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th,

at Newburyport, Mass., in the Advent chapel situate on Charter street, commencing at 10 A.M. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, Jr., Pres't.
F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.
The A.M.A. is also to meet at the same time and place. Will the Secretary give notice of the same?

Bro. Bliss:—I write now to state that we have concluded to hold campmeeting to commence the 30th of August. It will be in the neighborhood of Pine street. Brethren Litch, Boyer, Jackson and others are expected to be present. THOMAS HOLLEN.

I expect to preach at the Clark meeting-house in Barnstead, July 29th. T. M. PARBLE.

Elder Isaac Blake may be expected to preach in Waterloo, C. E., the first Sunday in August.

G. W. Burnham may be expected to preach in Haverhill the 4th Sabbath in July; Salem, the 5th Sabbath; Templeton, second Sabbath in August (hope as many of the friends in Athol and Ashburnham as can will meet with us); North Springfield, Vt., 3d Sabbath; Hebron, N. Y., 4th Sabbath.

Elders Pearson and Osler, of Newburyport and Providence, will preach at Sugar Hill, N. H., Sunday, July 22, and in Whitefield the following Saturday and Sunday. W. H. EASTMAN.

Whitefield, July 9th, 1860.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

O. Powell:—The \$1 was received and paid you to 1027. It has since been sent regularly to Dakota, Wauwasha Co. Wis. We now send again.

J. M. Orrock, 36 cts. All right.

C. P. Whitten, \$2. We had reference only to the advertisement account, but as you so understood it, we have or. this to Jan. 1, 1861.

N. S. Holmes. It was received and or. to 1041.

W. H. Swartz. Sent you Time of the End the 18th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JULY 24, 1860.

Norman Peck, Low Hampton, New York 1.00

Elder J. M. Orrock's address, fill further notice is given, will be Humboldt, Sherburne Co., Minn.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.
UP TO TUESDAY, JULY 24.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Wm Parsons, W W Hawkins, J Kent, N Peck, D W Lamb, J F Alden, T Adamson, S Norcross, Rev T S Harrison, E Rogers, J Newcomb—each to 1023; G Lawrence 1026, R T Price 1054, J C Merrick 1010, J Barnes 1028, L Conkey 1034, D P Drown 1049, Sylvester Carr 1049, S Rexford 1014, A Stark 999, Mrs Charles Stark 1049, N Hale 1000, C Libbey 1020, J Lunt 997—12 cts due; Mrs Ruth Breed, from No 971 to 997, ending July 1, 1860; Mrs F Smith 1010, M S Wicker 1023, J A Varney 1023—each \$1.

Wm Parsons, J Earnshaw, Mrs C T Woodman, from 997 S Carr, Mrs Diana Royce, from 997—Her paper was sent till No 981, when some one stopped it—each to 1049; Mrs E A Perkins, R B Jones, C Hazen, Dr O E Noble, Dr G Z Noble, Geo W Shaffer—each to 1023; J Glass 1011, T E Putney 1036, G W Chisman 1101, Mrs M Royce 1025, J Southwick 1049, A S Gillette 1023—each \$2.

C E Needham 997, T Sheldon 1074, and 25 cts to J V H—each \$3.

M Waldorf 1087—\$5.

Mrs Ann Dalton 1019, \$1.50; Wm Withers Esq, Jr, 1035, \$1.50; A B Hopkins 1000, 1.27; J L Pearson, 26 cts., 1030, \$20.

VOLUME XXI. NO. 31.

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mans is so threatening that from one end of Syria to the other the Christians are expecting some great calamity. In Aleppo, the seat of a first class Pasha and a place of considerable business, an outbreak is looked for. Much more, in Southern Syria, in Nabulou, and Jerusalem, does there reign a feeling that something dangerous is meditated. If Damascus be attacked and taken we firmly believe that the event will be a signal for a general extermination of the Christians in Syria, and who can say that the example will not be followed westward and eastward to the shores of the Archipelago and the banks of the Euphrates?

But now comes the worst part of this history. It seems impossible to doubt that the Turkish military authorities, to whose guardianship the keeping of the peace in these regions is entrusted, have permitted, and perhaps encouraged the slaughter of the Christians. It may be thought a heavy charge to bring against the officer of a sovereign who has signed treaties with the great powers, exchanged presents and autograph letters with Christian princes, who wears the star of St. George and the cross of the Legion of Honor, but we can easily believe that the accusation is well founded. The civilization of a Turkish official varies inversely as his distance from Constantinople; and in a province where there is no close supervision he is ready to indulge every impulse of bigotry, avarice and sloth. We can believe that the officers at the head of detachments have purposely abstained from interference with the murderers, that they have not refused presents from them, and that they have consulted their own ease by keeping out of the fray, and letting the Christians shift for themselves. Some accounts go even further than this, and indicate a treachery on the part of the Turkish commanders which make them worse than the Druses themselves. Christians are said to have been prevailed upon to surrender their arms on the assurance that they would be escorted to a place of safety, and to have been then deliberately given up to the knives of their enemies."

The Sicilian Insurrection.

The Naples correspondent of the Times thus states the latest phase of the diplomacy relating to Sicily:

"With regard to Sicily, the same ground has been assumed by the King's Councillors—the existence of rights long suspended, and rights to be explained, in one word, by the Constitution of 1812. I believe this has been urged upon the King. As to the present Government it has made it a condition of remaining in power that all hostilities should be suspended against Sicily, and that the mediation of Piedmont, England and France should be requested to arrange the reunion of the two States, with separate Constitutions, Parliaments, and Administration. Those with whom I have spoken fully admit the great causes of distrust and hatred which exist on the part of Sicily to the Neapolitan Government; but they hope that with good faith and with the arrangements proposed above a reunion may be effected. Sardinia, it is true, for the moment holds back; but her suspicion is natural. If she is assured that the changes now proposed will be carried out honestly and fully, she will not withhold her hand. It is a mortifying position for Naples; but she has earned it by her bad faith."

The last Sicilian letter (June 29) in the Times says:

"As you know, there are three columns which at this moment are on their way through the island—one which, proceeding by the seashore, tends toward Messina; the second which passes right through the heart of the country, by Caltanissetta to Catania; and a third, which traverses the island in a southerly direction from Palermo to Girgenti, and then will unite with the second. Behind these three columns is Garibaldi, organizing new divisions and new reserves at Palermo."

The middle column, the nucleus of which consists of the Cacciatori delle Alpi who came with the first expedition, was the first to start. Its composition was the work of less than a fortnight. In this time the cadres had to be made of the Cacciatori, Sicilian volunteers had to be enlisted and brought into shape, all had to be

clothed, the greatest part of them armed, artillery prepared, the departments of the intendants ambulance, and transport organized; in one word all that machinery which is required for a column in march had to be got ready and made to work."

The Paris correspondent of the London Morning Star says:

"The assassin of M. Brenier has been recognized as no other than the celebrated Mannetta, the chief of the Sanfedists. But it has been thought advisable for this very reason to abandon all pursuit of the culprit, for fear of producing irritation in the minds of the lazzaroni, who are to be humored just now. The belief is general in Messina that, in spite of the brand new constitution and the liberalism, together with all the oaths and promises to boot, the royalists have determined on pillaging the town before surrendering it to Garibaldi, and the exodus from the place has been frightful within the last few days."

The Turin correspondent of the Times discloses the following:

"Meanwhile, it has come to my certain knowledge that dark intrigues are afloat to turn this Neapolitan movement to the advantage of a French Prince, and there are men who have traced the clue of these plots to a very high personage in France. He has, at least, full knowledge of what is going on, and it is only doubtful whether he earnestly forwards the views of this Murat party, or whether he simply watches them for the ultimate purpose of thwarting their manœuvres. What is quite positive is that secret agents have left Tuscany with arms and money, and all of them are well-known partisans of the Murat family. The national idea of Italian union or unity runs far greater danger in the south of Italy from outward, than from internal opposition."

Russia and France.

"It is said that a sharp note has been received in Paris from Prince Gortschakoff touching the French revolutionary agents in Hungary. It seems that those worthies have allowed their professional enthusiasm to carry them over the Polish frontier, and have thus excited the attention of the Russian Government. In consequence of this a sudden coolness has sprung up between the two autocrats. In the meantime the Pays is instructed to lecture Germany on the unfounded nature of its suspicions of the moderation, disinterestedness, &c., of the Emperor of the French, and assures the Germans that it is very wrong of them to be suspicious after the Emperor has taken the trouble of removing all grounds of distrust by the Baden interview."

The Turin (July 9) correspondent of the London Times says:

"I hear from the very best sources that a person of high rank, just on his return from Paris, who saw Napoleon at Fontainebleau, related that this monarch had expressed himself, in the most unequivocal and positive terms, 'that it had become a matter of necessity that both the Bourbon of Naples and the Pontiff of Rome should decamp.' The Emperor added that it was possible the Pope might inhabit the Island of Sardinia, with the nominal sovereignty over the island, but allowing it the full enjoyment of its present free institutions. The Pope would enjoy a civil list of 10,000,000f."

My informant added that the Court and the whole population of France are in a state of the greatest indignation on account of the cowardly outrage to which their representative, Baron Brenier, had been subjected in the streets of Naples. That the Emperor expressed himself in the above language I have no reason to doubt.

What extent his words conveyed his own real secret intentions and resolutions, and to what extent his will may be taken as the last decree of fate, time will in probability soon reveal. The real fact is, perhaps, that European public opinion is driving Napoleon III., beyond all his original plans. The Emperor professed the utmost admiration for Garibaldi's past exploits, and said France would never be a hindrance to the furtherance of that hero's future achievements."

The Fall of Zahleh.

A letter from Beyrout of June 21, says that the slaughter at Zahleh was fearful. Among others, several French Jesuits were murdered.

The town occupied a strong position, and it was hoped would withstand the attack of the Druses, but after a resistance of five or six days it fell a prey to the devouring hords of Druses and Arabs. When the Christians were routed from their last entrenchment they fled to the mountains of Berkento and Sawin, and the town was given up to pillage and devastation. By the fall of Zahleh the whole of Syria is open to the fanatical robbers. Great fear is felt for Damascus. The American missionaries at Dhier-el Kamar have been obliged to remove to their station at Abeigh three hours nearer Beyrout, the former place being considered no longer safe.

The Turkish troops seem to aid and abet the murder of the Christians, if they do not actually assist. During the attack on Zahleh, a detachment of Turks were encamped within two leagues of the town, and yet they made no effort to stop the fighting. The letter from which we are quoting comments as follows upon the action of the Turkish authorities:

"Three months ago all the horrors of this civil war might have been saved by the most ordinary energy on the part of the Pacha of Beyrout. Urged by all the consuls-general to inquire into the murders taking place in Lebanon—warned again and again what must be the consequences if Druses were allowed to murder Christians and Christian Druses without any more notice being taken of such events than if dogs of different breeds had every now and then killed each other—he obstinately refused to move in the matter seemingly glad that Druses and Christians were working each other's extermination from the land until at last the flame broke forth, when he did all he could to help the Druses, his subordinates in the interior doing more than their master."

Scope of miracles.

The Gospel miracles differ from all others in their nature, and frequency, and in the disinterestedness which characterized them. Neither the Savior nor His disciples ever wrought a miracle for their own personal benefit. Dr. Carson well says:

"Trophimus have I left at Miletum sick."—Did you Paul? And why did you leave him sick, when you possessed the power of working miracles? Why were you so profuse of your miracles in Melita, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the Gospel, than for the private benefit of the heir of glory. God is sovereign in this, as well as in everything else. Jesus healed the ear of the high priest's servant, while Paul did not heal his friend Trophimus."

The apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, is yet of great importance to the children of God. They are not to expect that they will always be free from sickness, or that their sickness will be soon dismissed. They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to Him as a Sovereign who gives no account of His matters."

Eclipses.

There is nothing which so strongly impresses the mind with the immutability of the laws of the universe, and the greatness of Him who has established and maintains those laws, as the occurrence of an eclipse. The one of yesterday was calculated years ago—not the day only, but the hour, the minute, and even the second of its commencement, duration and end. These phenomena may be calculated for centuries to come, and their periodic occurrence may be traced back in the centuries which are passed, and we may thus fix the dates of those mentioned in the records or traditions of the early ages where no other dates are given. Thus the dates of many important events in the early history of the world have been accurately determined.

The facility and exactness with which these calculations can be made are truly wonderful. If either the moon or the earth were subject to

perturbations in its periodic revolutions, the calculations of astronomers would be set at naught, or would be so complicated as to render exactness only approximate. But the complicated revolutions of the moon about the earth and of both together around the sun, are made with a regularity which the best chronometer could not equal. Where the moon was yesterday in its relation to the sun there it will be eighteen years hence, when a similar eclipse will pass over the earth in nearly the same track.

The periodic recurrence of eclipses is a well-established fact, and further illustrates the immutability of Nature's laws. The moon's nodes retrograde in the ecliptic at the rate of 19 1-2 degrees every year, and they complete a backward revolution entirely around the ecliptic to the same point again in 18 years and 225 days. But allowing for the difference between the solar year and the lunar year, about 19 days, the period would be 18 years 11 days 7 hours 42 minutes and 31 seconds, at the end of which time the sun, moon and earth will return so nearly to the same position with respect to each other, that there will be a regular return of the same eclipses for many years. This periodical return of eclipses is said to have been discovered by the Chaldeans, who called the period a Saros. If, therefore, to the mean time of any eclipse, either of the sun or moon, we add this period of 18 years and 11 days, we shall have the return of the same eclipse. Commencing at the South Pole, with each periodic return the same eclipse passes further and further north—i. e., is central in more and more northern localities—until at the expiration of about a thousand years it passes off the earth at the North Pole, and is lost in space for a period of 12,429 years, when the same shadow obtrudes upon the earth again at the South Pole.

The series of eclipses of which that of yesterday was a part, commenced on the earth in the year 958 O. S. In the year 1806 this eclipse was central and total in New England, and may be remembered by many of our older readers. Since then it has appeared three times, each time being central at a point further north. It will recur in the same regular periods until the year 2274, when it will pass off the earth at the North. As a matter of interest in connection with this eclipse, we reprint from the *Columbian Sentinel* (Boston) of June 16, 1806, the following account of its appearance at that time.

Total Solar Eclipse. On Monday (June 14) a total eclipse of the sun was visible in this town. Its commencement and duration answered very nearly to the calculations in the books. It arrested very general observation, and must have excited the most sublime sensations. The atmosphere was unusually clear and not a cloud was to be seen. The darkness came on very suddenly and to such a degree that the countenances of persons well known, could not be discerned at twelve or fourteen feet distance in the streets.

The continuance of the darkness was about four minutes and a half. During this time the edge of the moon's surface was tinged with a brilliant radiance. From twelve to fifteen stars of the first and second magnitudes, in the constellations near the zenith, were plainly to be seen. Venus was visible for a considerable time before and after the total darkness. It was observed that most of the clocks and watches were from five to twelve minutes fast of the true time. The commencement of the eclipse was at three minutes after ten.

Our readers will understand that this calculation refers to the same series of eclipses. Other series are constantly recurring on different parts of the earth's surface, and going through the same periodic progression. For the whole surface of the earth there may happen within a period of eighteen years forty-one eclipses of the sun and about twenty-nine of the moon. At least two eclipses of the sun must occur annually, but eclipses of the moon may be wanting for an entire year. There may be seven eclipses in all in one year, viz: five solar and two lunar; but the most usual number is four. An eclipse of the moon is visible wherever the moon is shining at the time, but an eclipse of the sun is seen only over a small portion of the earth, consequently the former are seemingly though not really, as

we have seen, more frequent than the latter. For any particular place on the surface of the earth, as for instance Boston, the visible eclipses of the moon are thrice as numerous as those of the sun. It may be assumed that every part of the earth's surface may expect a partial eclipse of the sun within every two years, and a total within two hundred.

The next total eclipse of the sun, visible in the United States, will not occur until August 7, 1869. This will not be total in New England. Ten and a quarter digits of the sun will be eclipsed here, the sun's diameter being estimated at twelve digits. The following is a list of all the solar eclipses that will be visible in Europe and America during the remainder of the present century; to those which will be visible in New England, the number of digits is annexed:

Year	Month	Day and hour	Digits
1868.....	March	15 6 14 A. M.	12-3
1869.....	July	29 5 32 P. M.	21-2
1869.....	July	18 7 23 A. M.	61-3
1861.....	Dec.	31 7 30 A. M.	41-2
1863.....	May	17 1 0 P. M.	
1865.....	Oct.	19 9 10 A. M.	32-3
1866.....	Oct.	8 11 12 A. M.	0
1867.....	March	6 3 0 A. M.	
1868.....	Feb.	23 10 0 A. M.	
1869.....	Aug.	7 5 21 A. M.	101-4
1870.....	Dec.	22 6 0 A. M.	
1873.....	May	26 3 0 A. M.	
1874.....	Oct.	10 4 0 A. M.	
1875.....	Sept.	29 5 56 A. M.	111-2
1876.....	March	25 4 11 P. M.	32-3
1878.....	July	29 4 56 P. M.	71-3
1879.....	July	19 2 0 A. M.	
1880.....	Dec.	31 7 30 A. M.	51-2
1882.....	May	17 1 0 A. M.	
1885.....	March	16 0 35 A. M.	61-2
1886.....	Aug.	29 6 30 A. M.	01-4
1887.....	Aug.	18 10 0 P. M.	
1890.....	June	17 3 0 A. M.	
1891.....	June	6 0 0 Mer.	
1892.....	Oct.	20 0 19 P. M.	81-4
1895.....	March	26 4 0 A. M.	
1896.....	Aug.	9 0 0 Mer.	
1897.....	July	29 9 8 A. M.	41-2
1899.....	June	8 0 0 Mer.	
1900.....	May	28 8 9 A. M.	11

The eclipse of 1860, 1875 and 1900, it will be seen, will be quite large.

This familiar exposition of some of the phenomena of eclipses illustrates the thought with which we set out. The revolution of this globe upon its axis, the periodic circling of the moon about the earth, the annual march of both orbs about the sun, nay, even that grand precession of the sun and its system around the great central sun, are made with an exactness and punctuality which may be measured by the beats of a clock. Thus we see that in truth "order is heaven's first law." It guarantees the stability of the universe. Without it the sun and its systems and the universe beyond would be "chaos and eternal night." As the bow in the clouds is a token that God will no more deluge the earth, so is the periodic return of eclipses an assurance of the stability and permanence of the universe.—*Boston Journal*.

The Translation.

BY REV. JOHN HOOPER, RECTOR OF ALBURY, ENG.

The next parable contained in our Lord's prophetic discourse, concerning the end of the age, and his appearing and kingdom, is that of the talents (Matt. 25:14-30). The subject matter of this parable, as well as the order in which it occurs, or the place it occupies in the sequence of events, clearly show that it applies to the whole household or Church of Christ—it is a dealing with all his servants, even with all those that profess to maintain that relation towards him to the end of the age.

The construction of this parable is not less beautiful than the former, and equally definite and plain. The former regarded a portion of God's people—this embraces the whole church. The Lord is here described as a man travelling into a far country to receive unto himself a kingdom, and to return. It embraces the whole period of the Christian dispensation, even from the time of our Lord's ascension to the end of the age; whilst the latter portion of the parable, which regards the judgment, has its fulfilment in that period of the Lord's advent which succeeds the translation. The talents, which he gave to all his servants, are the gifts with which he endowed his church, giving unto each member thereof according to his several ability. The time of reckoning with them is at his return, when he will reward them according to the use they have made of their talents. The period in our Lord's

advent, during which this judgment is awarded, is, as already remarked, subsequent to the translation of those that were made ready for his appearing, denominated in the preceding parable "the wise virgins," and who are called, in Rev. 14, "the first fruits unto God and the Lamb."

As this parable shows a dealing with the whole church, it must of necessity also, as well as being subsequent to the translation or salvation of the wise virgins, cover the whole period of the dispensation, reaching even unto the end of "the harvest," even unto the time when the innumerable multitude, which pass through "the great tribulation" under Antichrist, shall be gathered unto the Lord, and when the faithless and unprofitable servants shall be utterly rejected as the enemies of God. This judgment is awarded during that period of the Lord's advent which intervenes between the translation of "the first fruits" and the destruction of Antichrist, and therefore before the kingdom-state: it is preparatory to it—it is the time of conferring power and authority on all the faithful and devoted servants of the Lord, and of casting the unprofitable servants into outer darkness, where shall be weeping and gnashing of teeth! Those who have used their talents for God in his church will exercise rule over the cities of the nations in the kingdom-state, "When the Son of Man shall sit upon the throne of his glory." This period in his advent, when the glorious majesty of his kingdom shall be revealed, and he shall be seen sitting upon his throne, judging and ruling in righteousness, forms the subject of the next parable.

The judgment set forth in this last parable, by which our Lord ends his prophetic discourse, concerns the "nations." There is also reason to believe that it will have its fulfilment in the same sequence or order in which these parables follow each other, though what time may elapse between each of these great events is uncertain.

The parable opens with a sublime description of the inauguration of Christ in his kingdom. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." (31, 32).

The nations which are gathered before the Lord, when he shall sit upon the throne of his glory, are in all probability those nations which survive the destruction of Antichrist. In order that we rightly understand this subject, we must bear in mind that the Lord first comes out of heaven with all his saints to execute his righteous judgments upon Antichrist, as described in Rev. 19, and which we learn from the fourteenth chapter is at the end of the harvest or ingathering, when he treadeth the winepress of the fierceness and wrath of Almighty God, and therefore before the Lord is enthroned in his kingdom (compare verses 19, 20, with chapter 19:15), and consequently before the nations are gathered around the throne for judgment. We must, therefore, carefully distinguish between the destruction of Antichrist and these nations which are to be judged afterwards, for they come not under the condemnation of that apostate. The body of Antichrist does not embrace all that are on the earth at the period of his destruction, but only that wicked confederacy which shall be found among the nations. Antichrist is destroyed when the Lord comes out of heaven with his saints (Rev. 19:11-20); and "the remnant that were slain with the sword" (ver. 21) are the remainder of those which compose his army.

The judgment on the wicked apostate being accomplished, the Lord sits upon the throne of his glory, and before him are gathered all nations i. e., those people that were not confederate with Antichrist, and who consequently survive his destruction. These nations are also distinguished from those people who compose the holy city, new Jerusalem, which cometh down from God out of heaven; for it is expressly said—"the nations of them which are saved shall walk in the light thereof" (Rev. 21:24). Among those that compose the nations which are assembled before the Lord, "when he shall sit upon the throne of his glory," are found two distinct classes of people: the one, is described as having shown favour and compassion to Christ's perse-

cuted and tried servants; the other, as not having regarded their sufferings, nor ministered to their wants. Those that were ministered unto, were the faithful servants of Christ who love not their lives unto death, bearing witness unto his name against the power and assumptions of Antichrist, and therefore the Lord speaks of the compassion shown to them as being done to Himself—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Though this is a truth which will apply to all periods of the Christian dispensation, and admit of a general application, yet the parable has evidently especial reference to the judgment of the nations, and to that period of trial, called emphatically "the great tribulation," through which the innumerable multitude pass to their heavenly inheritance. The people composing these nations, which are gathered before the throne of the Son of Man after the destruction of Antichrist, are judged according to their conduct towards the Lord's suffering people. Those that showed them mercy and compassion, are placed on the right hand of the judge; and those that regarded them not, are set on the left hand. Those that received the truth to which the disciples of Christ testified during the tribulation, and manifested their faith in him by ministering to their wants, are saved; whilst the want of compassion in the others evidenced their rejection of the truth, and they perish in consequence (32-46).

Notes by the way.

Beloved Bro. Bliss—The first thing I did after getting to Brantford was to write to you my last; and as soon as I had done, I ascended a hill overlooking this elegant market town of about 8,000 inhabitants. The view including the surrounding county, is rich and delightful. I said to myself, "How lovely the earth must have been prior to the curse! And how much more so it will be when there shall be no more curse!"

Here I sat and thought of various sayings which had within a few days, come to my ear, relative to our faith and hope. The fine view which I was beholding reminded me of the first in order. "Do you think," said a Methodist minister, to one who was enlightened through my teaching,—"do you think that God will give this poor, little, miserable speck of earth to his saints!" Had he known the Scriptures he would have known that the earth is the territory promised to them, and if he had known the power of God, he would have seen no difficulty in the way. The power that makes the saints like Christ, can make the earth suitable for the saints.

Another says, "the earth is not large enough to contain all the saints who have ever lived." What a wild estimate! I am of the opinion that the smallest State in the Union would contain them all, including all who have died in infancy, and that Canada West would contain all the human beings who have ever lived. If some one who has a taste for such things, would figure up the matter, many I know would feel much aided and obliged. I think Bro. Harris Pearson of Newburyport, when I was staying with him, made an estimate. Will he not renew the figures, and forward them to the Herald?

Another person gets angry when you intimate that Christ may come now, and will come soon. "What, Christ come now, and put an end to all the improvements which are going on! It cannot be!" Sir, you have not thought that God can by his nod, and in a moment, accomplish infinitely more improvements, than puny and shortsighted man, could accomplish by his best efforts in a thousand millenniums?

Another, a Methodist minister of course, says, "We believe in the world's conversion." We sat at tea with one the other day. Our host asked him about a sermon which one of his brethren had just preached at the conference, on the aspect of Italy. He had taken the ground that the present movements in that country, will result in the establishment of liberal principles,—that the next Pope will probably be in sentiment a Protestant, that the whole Romish church will be evangelized, and that the way will be thus opened for the conversion of the world! Bro.

Pearce who is ever ready to check error and advance truth, mildly said, "The future will be according to the Bible." "Yes," says the other, his equilibrium being somewhat disturbed, "but we believe the Bible teaches the conversion of the world;" and added, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Bro. P. told him that such passages of Scripture will be fulfilled after the coming of Christ, and in the new creation. The other, with something more than disturbed feeling replied, "Then I suppose you will have the cats and dogs there." I told him that in thus speaking he was not reflecting on any view which we were disposed to maintain, but on a view held and taught by John Wesley,—viz. the restoration of the brute creation. "I am aware," said he, "of Mr. Wesley's views, but we do not receive all his wild notions." But they not only set aside his notion as to the restoring of "cats and dogs," but call his view of the new creation, his "weak point," and his beautiful advent hymns, and those of his brother Charles, are rarely used in their congregations now. Imagine them singing a stanza like the following:

"According to his word,
His oath to sinners given,
We look to see restor'd
The ruin'd earth and heaven,
In a new world his truth to prove,
A world of righteousness and love."

Another person steps forward and says, "If Christ comes now the gospel has proved a failure." Indeed! The gospel has proved a failure, and the Advent must be delayed that it may redeem its character! But no; it has triumphed in every age since first announced in Eden. Its object is to take out of the nations a people for Christ, and it has done this already. The work of saving souls will go on to the end, but no one can say that a greater work has to be done, and therefore the Lord cannot come now.

Last of all, perhaps, one with a broken heart, says, "How may the good day which is coming, be a good day to me?" To such a one the answer is as obvious as the question is appropriate:—"Believe on the Lord Jesus Christ, and thou shalt be saved."

Brantford is plentifully supplied with Christian denominations. If there be one true Christian in each, there are as many righteous persons in the place as would have saved Sodom. Gen. 18:32.

Sabbath June 24th. I preached twice in the new chapel of Messiah's church in Brantford. Elders Camfield, Lake, and Flanders were present, and took part in the services. The Methodists had a camp meeting in an adjacent town which took away some of the floating mass; but it was just as well for us, for the day was very sultry, and we had room to breathe. I preached Christ as a full Saviour,—his coming again as our hope,—some evidences that the hope will soon be realized, and the way by which we may all participate in the hope.

Tuesday 26th. Circus came to Brantford. In the evening I passed the tents, and came to a motley group, and a minister standing on a chair, preaching. I was soon satisfied that he was not only of the right stamp, but that he was a believer in our Lord's speedy coming. He was followed in exhortation by others. He is pastor of the Free church in B. We had an introduction. He expressed his pleasure in meeting one who believes that Jesus is soon coming; and introduced me to one of his leading members, as also interested in the same hope. We walked some distance conversing freely on these things. The Sabbath before, he said he preached on these words—"Nevertheless, when the Son of Man cometh shall he find faith on the earth?" He came from Lower Canada. The hope in the Coming One is more extensively cherished than we think. His preaching showed that he is fully given to Christ.

In passing the circus I noticed that very many of the Indians (there is a tribe in the neighborhood) were intoxicated. One might have looked for a better state of things, considering the vast amounts of money which have been expended in sustaining Christian Missions among them. I was acquainted with their chief, Hahkewaqua-naby, or the Rev. Peter Jones, Wesleyan Mis-

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

Dear Bro. Bliss:—The time having arrived for me to speak again through the columns of the Herald, I sit down, though it be Sunday (between meetings) and commence writing. My last was dated Lewiston, May 1st; when I had but just entered upon my work there. Had preached two evenings at a district school house, some 3 or 4 miles from the village, and Sunday morning April 29th at the Presbyterian church in the village. We had no expectation of finding an "open door" in the village, nor did we make any effort to secure such; but the pastor, Rev. Mr. C., very courteously offered us the use of his house, and took a seat with me in the desk. When the introductory services were completed, he turned to me and enquired, "To what denomination, sir, were you formerly attached?" "To the Baptist, sir," we replied. He then rose and politely introduced me to the audience, saying, "The congregation will now be addressed by the Rev. Mr. Chapman, a friend to the Baptists." Apprehending no such introduction as that, I was for a few minutes considerably embarrassed; but after a few introductory remarks I recovered, and spoke with usual freedom of utterance for one hour or more, on the subject of the soon coming and kingdom of Christ, and although quite a portion of the congregation appeared to be interested while listening to what they denominated "a new kind of preaching," yet it was equally manifest that the minister and some of his leading members (who held to a millennium of great peace and prosperity in this present state of things) were having a hard time of it. But the Lord was doubtless in the movement, and overruled it for good; for after the benediction, several of the society members came to our friend brother Sage and said, "We have been interested in the discourse this morning, and should like to hear more on the subject; and now if Eld. C. will preach to us, we will procure a convenient hall within a few doors of the church and light it for him at our expense." Bro. S. acceded to the proposition without waiting to confer with Eld. C. So we entered upon our work there on Thursday evening of that week, and continued our meetings at the hall, having preaching every other evening for two weeks, but continued our meetings at the district school house the other half of the time.—Quite a number of the church and society members attended with us, most of whom with others became interested. Some were so much interested that they came out occasionally and mingled with us in worship at the school house, and frankly confessed that the doctrines we taught could not be gainsaid or disproved. We might have continued our meetings at the hall, but a commodious house was opened to us two miles from the village where they were anxious to hear. So we commenced there, and having good and attentive congregations, we continued our meetings there, and at the school house where we at first commenced, for several weeks. Had preaching every evening and on the Sabbath, at each place alternately, except as we broke off occasionally to enjoy a prayer and conference meeting at some private house. The leading Methodists in that community refused us a hearing, and did what they could to prevent others from hearing, but our sanctuaries were well filled, and sometimes crowded, and in each place "the common people heard us gladly." More than a score, to speak safely, confessed faith in the doctrines we taught. Most of these were members of the M. E. church, and will probably retain their standing with the Methodists while they are allowed to talk out their faith (which they had fully resolved to do), or until they are starved out for want of the word, which they so dearly love. Several precious souls were manifestly converted to Christianity; also to the blessed hope. Five received baptism at my hands. Others should have gone forward, but were not quite ready. (One of them writes to me, "if you will come back, Eld. C., I will now be baptized.") The Sage family were entirely alone in the advent faith, in that vicinity, until recently. They met and mingled with the Methodists on the Sabbath; but now their hearts are cheered in hav-

ing so many of their neighbors to sympathize with them in the blessed hope. On the Sabbath June 17 we met at mother Sage's house for worship, and at the close of the services (all having spoken in prayer) thirteen warm-hearted disciples of the Lord Jesus, residing in that immediate neighborhood, entered into solemn covenant with each other to maintain meetings of worship on the Sabbath, and every Wednesday evening, and to comfort one another with words relating to the coming of the Lord (as directed by the apostle, 1 Thess. 4:18) till he come, or until they be released by death. A goodly number of other kindred spirits will doubtless continue to meet and mingle with them in worship. A happier, and more devoted people than that, I have seldom seen. On Monday evening the 18th, by unanimous request we assembled again at mother Sage's for conference and prayer, and to take our leave of each other. As each and all had something to say, the services were protracted till near midnight; after which we attended to the Lord's supper. This was one of the most solemn and interesting seasons I ever enjoyed of the kind. The next morning (June 19th) Bro. Sage kindly conveyed me to the suspension bridge, 7 miles, where I took the cars for Syracuse, 160 miles east, but stopt and spent a night with my brother Dea. Smith Chapman in Rochester. He and his partner, Mr. Main, had recently met with the misfortune of having their flouring mill and quite an amount of stock consumed by fire (partially insured), and some of his family were quite feeble in health; yet I was glad to see him appear cheerful, and hear him, in substance, say in the language of Job, 1:21, 22, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Spent a day or two with the "old school" Adventists in S. very profitably. From there I went to Fayetteville, Manlius and Lenox, 8, 10 and 25 miles east, where I spent several days mingling with family connections and isolated Adventists, comforting some, and perhaps saddening the feelings of others, in talking about that blessed hope, Titus 2:13. On Tuesday June 26th took the cars at Fayetteville for Schenectady, some 150 miles still further east, and there left that route and took a northern direction by railroad to Fort Edward, about 40 miles, the same day. From thence to this place by stage, &c., near 40 miles further north; making in all from Lewiston near 400 miles, and the last 40, being attended with some irregularity, required more time to perform it, and was more tedious than all the rest of the way by steam. But arrived here safe and well on Thursday June 28th. When I left Hartford, Ct., in November last, I thought of proceeding to the far West before I returned, but lingering by the way, and pursuing a zigzag course, have finally arrived to this place, within a short day's journey of home, and will say to the friends at the west, I shall now probably return to Connecticut, and may go farther east, before I attempt to take another western tour. The Lord bless them, and keep by his power such as have not fallen by adhering to the fables of these last days, unto the day of his coming, is my sincere and most earnest prayer. I came here by repeated calls from Bro. M. Fuller and others, and make it my home in the family of Bro. Saml. Rexford. He is a member of the close Baptist church, but a decided Adventist and supporter of the Advent Herald. I find it a first rate home for a wayworn pilgrim.—When I had rested myself a little, and conversed with the family for an hour or two, Bro. R. and I started for the mountain-top, half a mile west, to see Bro. Fuller, and arrange matters for our meetings. While on the way there, we were overtaken by Eld. Waldron, a Freewill Baptist minister, to whom Bro. R. gave me an introduction. When we had conversed with each other for half an hour, and I had answered his many enquiries, and given him to understand that I was a decided, if not ultra Adventist, looking for the very soon coming of the Lord, he turned to Bro. R. and said, "I think you had better hold your meeting at the Freewill church, as that will be the most central and convenient for all who may wish to attend; and if you decide thus to do I will relinquish my present journey away, and with our people attend your meetings." The proposition pleased Bro. R. and F. exceedingly, and so it was decided, the people were notified, and we entered upon our work with a good congregation on Friday evening, June 29th, and with the exception of Monday evenings, have continued our meetings there every evening and on the Sabbath until now. Our congregations have increased in numbers and interest till the house is full, and prejudice is almost entirely removed. Bro. F. R. and the few associated with them in faith are astonished to see the house thronged every evening, during these shortest of nights; not being able to commence public service till about 9 o'clock, and then hold the congregation for at least one hour and a half. All say that preaching on any ordinary subject could not produce such deep and abiding interest. Some half dozen

ministers, including Elder Fletcher, formerly of Boston, have occasionally met with us, and all with one exception speak favorably of the views we have presented, and yet we have not shunned to give them strong meat, I assure you. Eld. W. has been a constant attendant, takes a friendly and active part in all our meetings, and now exhorts the sinner to repent in view of the exceeding shortness of time. Nearly all of the Freewill members, with many others, manifest deep interest in the doctrines we present. Indeed there is but here and there an individual in the community that manifests hostility to the doctrines we hold, and these few are isolated Methodists and papists. Several precious souls are truly converted, and others are inquiring, What shall we do? Five of these most happy souls received baptism at my hands last Thursday, and others are waiting. For the enquirers we provide no anxious seat, but have them kneel by our side, and then we instruct them to do the same in our hearing, and it is not unfrequently the case that they are relieved and signally blessed on the spot; but if not, we quote in their hearing a few scriptures like these: 1 John 1:9; also 2:1; Mat. 11:28, &c. then urge them to retire by themselves and call on him who is able and entirely willing to save to the uttermost all who come to him in Christ's name with penitent hearts; and as further proof of this quote from the apostle, Heb. 7:25, and then give them Christ's own precious words—John 14:13, 14. One evening three young men who had been thus instructed, testified (alike in substance) about in these words, viz. "After we returned from meeting at a late hour last night, I went into the woods, knelt down, confessed my sins to God, and asked him in Christ's name to forgive me, and believe he heard and answered my prayer; for I never felt such peace of mind before," &c. The work is now going on finely. How long I shall stay is more than I can tell. The Lord direct, is my prayer. A young man has just placed in my hands a two dollar bill, saying, "Take that, bro. C., and if you please order me your advent paper." Another says, "If I can raise the money before your letter leaves, I will also send for the paper." All this is pleasant, and very cheering to the heart, and I would gladly add my signature and stop here; but feel that I must say a word on a subject that is not so pleasant. When in Springwater the past winter, Bro. S. H. Withington received a copy of the Rev. Mr. Shimeall's labored work on the soon coming and kingdom of Christ. Being mutually interested in the subject, Bro. W. and I sat down together, gave it a faithful perusal, and were deeply interested in it; were more than glad to learn that so large a number of ministers, and other prominent men of the various sects, had subscribed for the work. By that means we did most ardently hope and pray that the nominal church might be aroused from her lethargy, or lukewarm state and see the Lord's coming was at the door before the sounding of the last trump. Since that I have done what I could to encourage the reading of the book. I supposed the enemies of our blessed hope would naturally oppose the work, and do their utmost to hinder its circulation; but never dreamed of seeing the work opposed through the columns of an advent paper—especially in so labored a manner as we see it in our own highly valued Advent Herald. I had hoped the subject would cease to be agitated in that long before now, but am sorry to say I see no prospect of it, and I confess I am at a loss to determine what is my duty with regard to further soliciting subscriptions for the Herald during the present state of agitation. One minister here, of considerable prominence, having recently embraced faith in the very soon coming of Christ—just as I believe and teach it—has by my suggestion decided to send for Mr. Shimeall's book, and being abundantly able, would doubtless subscribe for our weekly periodical, if I should in my usual way urge it, for he has enquired about the paper, wishing to know the cost, &c. I said nothing to discourage him from taking it, but was glad to have the subject drop there; for I knew that he, being but an infant in the faith, would be confounded, having in his possession two publications, each alike claiming to advocate the doctrine of the soon coming of the Lord—one producing evidence to show that the event is near, and the other laboring in every possible manner to overthrow his arguments,* destroy the testimony, and if possible dis-

* Nay, brother, not to overthrow his arguments, but to point out what is unsound in it. For how can we, as an editor be honest, if we recommend as a sound chronological computation, one that contains the error of counting the same 19 years twice over, or that contains the error we have pointed out in the addition and subtraction of the periods between the Exodus and temple? Our Bro. Chapman will see that one who sees the existence of such errors, has a duty that he must perform in pointing them out. It would be much more pleasant and agreeable to find advanced only what can be endorsed. It is no pleasant task to point out errors. We have the fullest confidence that our brother will see this in a more charitable light; for

prove the doctrine, and I had almost said, "put far away the evil day." Amos 6:3. But that day to some of us is by no means an "evil day," but of all days the most desirable day; and we can in the language of the apostle exclaim, "Even so, come Lord Jesus." Rev. 22:20. When all is said through the columns of the Herald that is designed to be said respecting the 6000 years, I do most ardently hope something will be said, direct to the point, in favor of the soon coming of the Lord, to comfort the waiting saints, and in order to remove an impression which is entertained in some minds that the conductors of the Herald do not, in fact, believe in the near coming of Christ. Otherwise let the name or title of the paper be changed, leaving out the word "advent," as the Rochester editor has very appropriately done to his. But I forbear, and will only add: I am decidedly and conscientiously an adventist, looking for and confidently expecting to "see the King in his beauty" very soon. And surely, it is a source of comfort, and unspeakable joy to me, when I feel, and sometimes realize that I may, and very probably shall live to witness the event. This is not only the way I believe, but the way I preach, and the way that God is pleased to bless the word, to the comforting of the saints, and the conversion of sinners—infidels and spiritualists not excepted. Pray for me, dear brethren and sisters of the household, that my labors be not in vain in the Lord. Write as you have opportunity, and for the present direct to North Creek, Warren co., N. Y., care of Samuel Rexford. Yours, Bro. B., waiting, hoping, and longing for the kingdom,

SAML. CHAPMAN.

North Creek, Warren Co., N. Y., July 15, '60.

Interrogations.

Bro. Bliss:—Will you permit me to ask a few questions, and make a few suggestions? But lest I be misunderstood, it will be well to state that it is well known to most readers of the Herald, and of the Crisis, that I have for some years last past, rejected, (and written my objections, and reasons) to the idea of fixing upon, and advocating the exact day, or year of Christ's second advent. I hold to the same objections still. Bible evidence is full to my mind, that God has not, and will not fully reveal it until it comes. But he has given much evidence to show when that that event is about to occur. Now I wish to ask, Did not Bro. Miller state his belief that it would occur "about 1843," and you and many others justify that statement of "about," for some years subsequent to 1843? Since 1847, has it not been frequently urged by you and other prominent writers in the Herald, that the arguments and conclusions of those eminent writers—as Faber, Cuninghame, Scott, Bickersteth, Cumming, and others, were worthy of our consideration and respect, as relating to their fixing the end of the dates in 1866 and 1868? Have you not, when Dr. Cumming has been belied by scoffing editors, about setting the time of Christ's coming, or the world ending at some definite point of time, defended him against such attacks, by stating and quoting, that he was not definite, had not fixed a point definitely, did not dogmatise, and that his arguments were worthy of respect and attention? Then why the strictures, and objections, which lately appear in the Herald in regard to the arguments for 1866-1867-1868? Why the manifest uneasiness, because some are paying that respect to those dates you have formerly advised? Why the exhortations of caution against confidence in those dates, and faith in the Lord's coming "about 1867 or 1868"? Why the idea started that a fearful responsibility rests on those who embrace the conclusions above referred to, and publish them anew to others? Will such teachings injure us, divide us, destroy us? But perhaps I do not know who, or what these strictures, cautions, and exhortations are for. This is why I ask the questions. I have read the late arguments, (and the former ones, some years ago) for 1866-'67-'68. I only find them "about" there. Is "about" more extensive in its length when attached to one period, than when to another? I deprecate definite time movements, dogmatism and tests of character on these questions, as much perhaps as any other. I could not encourage such. But I will not give up the log-book, nor reproach the mate for using it, nor caution the sailors against reckoning up the voyage. Land ho! Yours still waiting for the Lord,

I. C. WELLCOME.

Richmond, Maine, July 7, 1860.

NOTE. We do not precisely understand the above. Our brother, certainly, would not make inquiries unless he actually needed the information sought. And we can hardly conceive that he would be guilty of expressing a censure in the form of an interrogation and unaccompanied by the testimony of the fault complained of. We must plead ignorance, so far as we are editorially concerned, of the points

we should have been recreant to our duty, if, seeing an error, we had not exposed it. Ed.

aimed at. We shall be happy to give any information; but other interrogations are only a mode of affirming or denying. Stick by the Log-book, brother, stick by that, and when we advance anything contrary to fact, or inconsistent with former teachings, please specify wherein.

From Bro. Charles R. Clough.

Bro. Bliss:—I am not willing that my name should be cut from your list of subscribers for the Herald, as long as I can possibly obtain the means to pay for it. I would sooner be deprived of some of the necessities of this life, than to be denied those precious benefits, that are to be derived from a careful and prayerful perusal of its richly laden columns. I do prize it next to my Bible. Therefore it is received by me, as a visitant of light. Although I cannot adopt every sentiment expressed in it, yet I do admire the spirit, and candor, with which it is conducted, as a periodical of light. It is useless to attempt to shape it to every opinion. Therefore it is unjust to censure, or complain, while you are so faithfully engaged in unmasking the truth.

I feel as though the church was not enough awake to the heavy responsibility that rests upon you, as an editor, or watchman, stationed upon the walls of Zion. While the cry comes up from every quarter, "Watchman tell us of the night," shall we brethren, remain inactive as to the interests of the office or press, through which the world is to be apprised of the approximation of the great and notable day of the Lord? We ought to always consider that Bro. Bliss is toiling for our interest in the editorial department, and while we look to him for light on the prophecies, let the prayers of all God's people be offered up in his behalf, and remember that we have something more to do than pray.

The Office cannot issue books, tracts and papers, without money. Let us give freely then, of what we have for the distribution of books and papers, and depend upon it, the greater shall be our possessions in the new heavens and new earth.

Our grain crops were cut off last year by the frost, but grain crops of all kinds never bid more for a heavy yield than they do now; and by the help of the Lord I hope to be able this autumn to procure some new subscribers for the Herald and cast a mite myself into the Lord's treasury.

I am your brother, looking for the promised inheritance,

CHAS. R. CLOUGH.

Lawrence, Browns County, Wis. July 15, 1860.

This breathes the spirit we like. We cannot all see alike on all points, but we can all strive to see aright; and we can discuss all differences in a spirit of courtesy and good feeling—undisturbed in the least by what may be said for or against any theory.

Important to Sick Ministers.

Brethren:—I cut the following generous offer from the Water Cure Journal for July. Do not fail to improve the chance for advice and treatment here or at your homes. Do not fail to write the proprietors first before coming. Come prepared to pay from 75 cents to \$1 per week for lodging and washing outside the Home, as the house is now full. There are 13 Tracts and one circular. Postage each one cent. I will mail them to you, if you wish, on receipt of postage, but cannot correspond with you in giving other information. To obtain such write as below. Our Home is a good place for the sick. I speak from experience.

D. T. TAYLOR.

Dansville, N. Y.

TO CLERGYMEN.

Gentlemen—The Proprietors of Our Home—a Water-Cure located in Dansville Livingston Co., N. Y.—respectfully invite as many of you who are Sick, as we can accommodate, to become at any time our guests without charge for three months, and to take a course of treatment for that length of time should your conditions require it.

To those of you who are addicted to the use of Tobacco, Ardent Spirits, Drug-poisons, Tea, Coffee, or Opium, and would like to be relieved from your dependence on them, we extend the same invitation. The large experience which our Physicians have had in aiding persons to change their habits in these respects, warrant us in holding out to you a good deliverance, and in short time.

Should you accept our invitation, and at the time of your announcement to us that you will do so we should be unable to lodge you, we will give you board and treatment—providing you will find lodgings in town, which can be done at small expense.

If you are unable to leave your homes, and yet would like advice for Home treatment for yourselves, or any member of your families, our Physicians, of whom James C. Jackson, M. D., is Physician-in-chief, on receipt of descriptions of your ailments, and stamps to prepay their answers, will promptly make out prescriptions and mail them to you.

The only proviso we annex is, that you write to

us, before you come, and give us minute statements of your conditions, that we may judge as far as able of your diseases and their curability, and that you satisfy us that you are connected with some religious denomination, or occupy with respectability independent clerical positions.

Circulars of Our Home, as also copies of our Health Tracts, will be forwarded to you on receipt of letters requesting them to be sent and enclosing postage stamps to prepay them. Hoping, gentlemen, that those of your number who are invited will receive our invitation in the same spirit in which we tender it, we have the honor to be Your obedient servants,

F. WILSON HURD & Co.

The decem regal alliance with the beast.

As the beast is a king, and the ten horns who are to agree and give him their power are kings, Rev. 17, there will be eleven in all. Suppose the sovereigns who met Napoleon at Baden have formed an alliance with him? A correspondent writes: "the grand duke of Darmstadt arrived at Baden on Friday, which brings the number of sovereigns assembled here up to eleven." See Harper's weekly, July, heading "Foreign News."

A. BROWN.

OBITUARY.

Death of Bro. Alvin Sage.

Brother Bliss:—We have again been called to part with one of our best brethren by death. Bro. ALVIN SAGE died July 7th, aged 67 years. He had been a professor of religion over forty years. He was a worthy member of the Methodist church till 1842, when he embraced the doctrine of the near coming of Jesus, the resurrection of the righteous dead and of the great judgment day, and has been a worthy and consistent member of the Advent ch. from that time until he died. We all loved him, and considered him our best member, and a true father in Israel. He was the senior deacon of the church. The funeral was very large—services by Elder M. Grant. It was a solemn and interesting season.

A. CLAPP.

Hartford, July 17, 1860.

DIED, in Newburyport, Mass., July 8th, 1860, ISABELLA, daughter of Weymouth and Emily LYBTON, aged 10 years and 10 months.

The deceased was a member of our Sabbath school. She was an affectionate and loving girl, beloved by her classmates and all who knew her. During her brief sickness, she would often repeat verses that she had learned at school, and insisted that her mother should repeat them, and we are led to believe that her pure spirit is now at rest in the arms of her dear Redeemer, while her body awaits the sound of the last trump, when spirit and body will again be united to dwell in a land where sorrow, sickness and death will never more be known. God grant that this sudden affliction may be sanctified to us as a Sabbath school, and in a special manner to her bereaved parents.

G. W. HUNT,

Superintendent.

DIED, in West Gloucester, May, 30th, Mrs. SUSAN GORTEN, aged 51 years.

When one in whose life the Christian graces have shone with remarkable radiance, bids adieu to the scenes of time, rejoicing in full hope of a resurrection to a better life, it is meet that some notice of it should be given to the scattered household, that they may rejoice that another of their number has finished the warfare—been faithful unto death, and awaits the crown of life, and also that they may feel that as another laborer has been called from the vineyard, they should be more diligent than ever in accomplishing their Master's work.

Sister Gorten had been for many years a traveller in the path that leads to eternal life: she was one of the few who are looking for the near personal advent of the Savior to establish his everlasting kingdom, and reign with his saints gloriously. She loved and ardently desired the appearing of the Lord: She had no fear of death, but having so long cherished the hope that she should be one of those who should remain upon the earth, until the opening heavens should reveal the Coming One, it was peculiarly hard for her to yield herself a victim to the great enemy. Her sickness was long and agonizing, but it was borne with a patience and resignation rarely witnessed. Her life was quiet and unobtrusive, abounding with deeds of love and kindness, which those with whom she was conversant will long cherish in their memories. Her end was peace; and as we laid her down to rest, it was with confident hope, that when "earth shall rend her legion tombs, and seas give up their dead," she will rise glorified and immortalized, to sing the conqueror's song of triumph over death and the grave. Many friends convened at Century chapel, Essex, to attend her funeral. The services were conducted by Elders Elam and Wesley Burnham.

S. A. GORTEN.

Essex July 21, 1860.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Serofula and Serofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pastules, Blisters, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & Co. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Serofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. Now my healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocle, Gout, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Gout—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Serofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours,

G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

J. Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried everything, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Esq, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, serofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 4, 1860.

Do your Children go to Church?

Many parents allow their children to stay at home on very frivolous pretences, and the children grow up with loose habits of church-going, and often fall into bad company, and are morally ruined. One of our exchanges gives good counsel on this point:

"Mother, I don't want to go to church," and the speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had often heard the same remonstrance, sat down, and drew him to her knee, saying, "Charley, father and I tell you that it is best for you. Don't you think that we know best?"

Charley made a petulant reply, and although obliged to go, yet went in a very unfavorable mood.

Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a Christian. Children growing up around him were taught to tread the path in which he had been led before. One Sabbath, a friend spending the day with him, asked, "Why do you endeavor to get all your children to church, whether they wish to go or not? You know that many do not approve of such a course."

Turning to his friend, he replied, "Because I owe it to my mother that I was saved from infidelity by the respect for the Christian religion instilled into my heart, when she sent me constantly to church."

Parents, though you may see no present good resulting from your efforts, yet recollect that God will bring his seed to fructification—not in one season, nor in two, but when it pleases His Almighty will.

This anecdote is essentially true, and it is the writer's own experience. Gather your children together into the sanctuary. There is a spirit which will whisper to them—whispers that will come to them in after years, faint as the dim remembrance of some long-gone dream, loud as the voice of the temptation they encounter. There will be a spiritual strength, though latent, in their hearts, and, at some future time, they will most surely draw from its stores.

Which the Angels Loved.

A child was standing on the marble steps of an elegant mansion. Her dress was such as a princess might covet, and golden curls fell in ringlets about her shoulders. She stood in the graceful attitude of childhood enraptured with some great joy. Her pet rose tree was all in blossom, and now ro-ins having built their nests there, were pouring forth their sweetest notes in song, and she was listening, her cherry lips parted, her blue eyes sparkling with delight. Slow, noiseless footsteps approached, and a little barefoot girl, clothed in torn and soiled garments, sat down on those same steps, to rest her weary limbs; passers-by admired the beauty of the one, and pitied the distress of the other.

Half an hour before the angels looked down from their shining home, more pleased with the child of poverty than with the one on whom wealth had ever smiled so lavishly; for the only child of the inmates of that costly mansion had been deprived of one small pleasure, amid the many that were constantly hers, and a heart swelling

with anger, sullen looks, and unpleasant words, were the result.

Far down in a lonely alley, the child with the soiled garments might be seen patiently waiting upon an invalid mother, while, deprived of almost every comfort, she still murmured not, but was cheerful at her toil. She knew she would be no happier to fret about her hard lot; it would make her mother's pillow no softer, nor the sun shine any brighter, and she felt that now she was repaid by the smiles of the angels, for she knew by her Bible that they loved those of meek and gentle spirit.

"Take Hold of my Hand."

"Take hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult, and happy in the beautiful strength of childish faith.

"Take hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that if he rely on any strength of his own, he will stumble and fall; but if the Master reach forth his hand, he may walk with unwearied foot, even on the crested wave. The waters of strife or of sorrow shall not overwhelm him, if he but keep fast hold of the Savior.

"Take hold of my hand," falters the mother, feeling that she is all too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? and, learning it, how shall she fulfil it, if she have not the sustaining, constant presence of One who loves his people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward, to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Savior's hand.

O Jesus! Friend and Elder Brother, when the night cometh, when the feet are weary, when the eyes are dim, "take hold of our hand."

AN ORPHAN'S FAITH. "What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not: her mother was dead.

"Mother told me who to go to before she died," answered the little orphan. "I go to the Lord Jesus—he was mother's friend, and he's mine."

"Jesus Christ is up in the sky. He is away off, has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan. "All I know is he says he will, and that's enough for me."

EARLY VICE. Lord Shaftesbury recently stated as the result of his personal investigation, that "of all the adult male criminals in London, not two in a hundred who lived an honest life up to the age of 20, afterward enter upon a course of crime," and that "almost all who enter upon such a course, do so between the ages of 8 and 16." O, the necessity of family discipline! O, the blessedness of early religious instruction!

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th, at Newburyport, Mass., in the Advent chapel situated on Charter street, commencing at 10 A.M. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, Jr., Pres't.

F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.

AMERICAN MILLENNIAL ASSOCIATION. The annual meeting of the A. M. A. will be held at Newburyport in connection with the A. E. A. Conference, as notified above. Let there be a general rally in support of this valuable auxiliary to our cherished cause. Come, brethren, we need your presence, prayers, counsel and material aid.—Thus far, with the Divine blessing, you have assisted the Board to carry your flag victoriously, and now that the common enemy is abashed, let us concentrate our strength for a movement in the advance. God speed the right.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

There will be a grove meeting held on land of Elder Martin Peck, near Maytown, Pa., to commence Aug. 11th

in the evening and continue over the Sabbath. Brethren J. Litch and J. Colder are expected to be present.

The Lord willing, I will preach in Pomfret, Vt. Sunday July 29th; North Springfield, Aug. 5th; South Ashburnham, Mass. 6th; Templeton 9th; South Reading 10th; Haverhill 12th. Sabbath evening meetings at half past seven. L. D. THOMPSON.

QUARTERLY CONFERENCE. The next session of the Western Quarterly Conference, in Maine, will commence Thursday, August 23, at 1 o'clock P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see souls converted, and God's truth run among the Christians. Call on Bro. David Watson, Fletcher, Blaisdell, Martin, &c.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

MAINE STATE CONFERENCE. The Maine Annual Conference of Adventists will commence its next session Sept. 6th, Thursday morning at 10 o'clock, in August (one of the large halls will be procured and due notice given which.) It is very desirable that all our ministers who are in union with the object of the conference should be present to take part in the work, and as many other brethren and sisters as can consistently. We also invite any of other classes of Christians, or sinners, who may wish to attend and take part with us, in a Christian manner. Our object is to use all means we can to a united and untiring perseverance in proclaiming the gospel of the kingdom of God at hand, with the accompanying truths, to awaken, unite, and build up the church on her most holy faith, and to lead sinners to Christ for salvation and eternal life.—Come, brethren who can, in the spirit and power of the gospel. Those at home pray that God will make use of us to prepare a people for his kingdom. The few brethren in Augusta will do all they can to provide for brethren who come. Call on Bro. Benj. Ray east of the river, or on Bro. D. Mosier, W. A. Lovejoy in the city, who will direct you. I. C. WELLCOME, Sec'y.

Richmond, Me., July 24, 1860.

Bro. Bliss:—I write now to state that we have concluded to hold campmeeting to commence the 30th of August. It will be in the neighborhood of Pine street. Brethren Litch, Boyer, Jackson and others are expected to be present. THOMAS HOLLEN.

G. W. Burnham may be expected to preach in Haverhill the 4th Sabbath in July; Salem, the 5th Sabbath; Templeton, second Sabbath in August (hope as many of the friends in Athol and Ashburnham as can will meet with us); North Springfield, Vt., 3d Sabbath; Hebron, N. Y., 4th Sabbath.

Preaching every Monday evening at No. 62 Clermont Avenue, Brooklyn. Our conference and prayer meetings are now held as follows, during the week: Thursday evening, 268 Dean street, 2d door from Powers, at Bro. Harrington's, in Brooklyn; Friday at Bro. Huse, No. 6 Horatio street, N. Y. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. S. Garvin. Have now cr. you 70 cents on Herald to No. 1015, and 55 cents on balance, which we have balanced according to your statement—though not in accordance with our memorandum.

A. Brown. The book is received, at an expense of 1.25—valuable marginal notes those. Thank you, nevertheless.

O. E. Noble. Yours of the 6th was received with the \$15 enclosed. We then cr. \$1 to A. Stark, but there was nothing enclosed for Mrs. Caroline Spencer, whose name you did not then give, and whom we now cr. to 1049.—Mrs. Charles Stark should have been cr. in last Herald only to No 1023. As you gave no other name, we mistook her for the person you now refer to.

Jackson Crowley, \$3. It pays the books ordered, 1.23, postage 23 cts, a bal. of \$1 due from Nos 945 to 971, and the 44 cts left pays from No 988 to 999.—There is no such work as you enquire for.

Elder J. M. Orrick's address, till further notice is given, will be Humboldt, Sherburne Co., Minn.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO MONDAY, JULY 30.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1025 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

L Sprague 997, Mrs C Spencer 1049, C R Clough 1032, F D Atwood 1003, S A Gorton 1028, Wm Bradford 997, Mrs Oliver 1049, J Gravenstine 971, S Hatstat 1026, P P Flint 1026, W Page 1028, M Peck, Zenas Adams, P V West, Geo Bates, Mrs D Hunt, H Binnian, Mrs Eccles, Mrs Dawson, each to 1023—each \$1.

H G Fraas 1023—\$2.

P W Thomas 1062, \$2.50; Lamira Leavitt 986—\$2.75.

have sometimes contended bravely with the Sultan for their independence. During the past few years they have been in open hostility with the Maronites whenever they have found an opportunity.

These Maronites are a body of nominal Christians, holding in the main the tenets of the old Eastern church, but acknowledging a sort of allegiance to the Pope. They take their name from Maro, one of their early teachers or bishops. They have not adopted the creed or the distinctive usages of the Roman Catholic church, but are ranked among the children of the Pope. There is some reason to suppose that the blame does not rest wholly on the triumphant party. There is evidence to show that the Maronites have been giving provocation to the Druses.

The Syrian Butcheries.

The following is a letter from the Rev. W. M. Thompson, D. D., Author of "The Land and the Book," and Missionary of the American Board in Syria.

Beirut, June 20, 1860.

The intelligence which I communicate to you in this letter is the most wonderful and astonishing that it has ever been my lot to send to America. You will have received some tidings of the present war before this reaches you, and be ready to listen to my concise story. On the 27th of May the Pasha (of Beyrout) marched what troops he had and encamped on the lowest spur of Lebanon, north of Hadet, to oppose the Kesrawan people, who had assembled at Ent Elias to march upon Shwoifat against the Druses. In an hour after he reached his camp ground, 600 of these Maronites marched insolently past him into Baabda. That night the Pasha sent a deputation to them with a message that he would attack them if they did not at once return home. The next morning they left Baabda and went up to Beit Miri, and in the afternoon began the war at that place, and before the dark all Beit Miri was in flames. We could both see and hear the fight from our terrace. It needed only this lesson to set all Lebanon on fire, and accordingly the fight raged that night all over the Meta district and many villages were burnt. The next morning, May 30, the Druses from 'Ailah, 'Ailath &c., burnt Arayeh, Khan Jemhour, the Wady, Baabda, Hadedth, and all the smaller hamlets belonging to them, and Beirut was flooded with miserable refugees. The war thus begun raged all over Lebanon, the Druses everywhere victorious. Before a week was gone, the Maronite power throughout the entire Druse half of the mountains was annihilated. The people of Dib beeych, Duckoon, 'Aindrafeel, &c., had assembled at Mirallakah; becoming alarmed, they all fled by night to Beirut with women, children, cattle and effects. Arrived at Dikkan Kussis, they were attacked by the Druses of Shwoifat and a great many of them butchered. The rest escaped to our house, some reaching us before daybreak, and others in parties, as they could get in. Before noon we had between 200 and 300 on the mission premises. We stopped our female schools and gave up the rooms to these most wretched refugees.

Jezzin was sacked and burnt, and all the Maronite villages in that region. Those of the people who could escape fled towards Sidon, pursued by Druses and Moslems from Shehim and other cities. The Governor of Sidon shut the gates of the city against them, and let out a mob of Moslems with the soldiers of the garrison, to aid the Druses butcher these helpless wretches. Scarcely a man escaped, and many women and some children were slaughtered. The number thus killed is variously estimated. Dr. Guillardot says 600 or 700; the Abelas and others raise the number to 2,000. Mr. Eddy, from our house could see the work of slaughter going on: some were killed under our own windows. As there was great danger of a massacre of the Christians in Sidon itself, brothers Ford and Eddy sent express after express to Beirut for help. Providentially there was a small English war steamer (the Firefly) here, and it steamed away at once for Sidon, and materially aided to restore some sort of order in the city. But up to this day

(June 20) there is great fear there, and Mr. Ford has just written for a vessel to be again sent there. All churches and convents between Sidon and Jezzin have been sacked and plundered. Deir Mukhull is amongst the rest, with its enormous wealth. Every priest and monk was butchered wherever caught. The number of priests, monks and nuns said to be killed, varies from 60 to 200. I write resolutely over horrors which make my blood run cold.

On the 10th of June, the Christian population of Hasbeiya, who had been shut up in the palace of the Emeer for nine days, under the promised protection of Othman Bey, commander of Turkish troops there, and had been disarmed by him, were treacherously given up to be butchered by the Druses. They entered the palace, and with swords, hatchets, and daggers, literally slaughtered them to the number of 800 or 1000. Abu Mansoor, his son Mansoor Buberakat, and most of the Protestants, were butchered amongst the rest. Our church was burnt and destroyed. Khulil el Khoory, Costa, and two or three other Protestants were saved by Sitt Naify, the sister of Said Bey, who also rescued most of the women and children. Every Christian village and town in Wady et Yeim and Merj 'Ayun has been destroyed. At Rasheiya even the children were destroyed and thrown, it is said, on the points of the bayonets of the Turkish soldiers into the burning houses. The Emeer Said ed Deen, and most of the Emeers of Hasbeiya were butchered with the rest, because they had sided with the Christians. Most of the Christians of Merj 'Ayun fled to Belad Beshara, and were safe with 'Aly Bey at Tyebah, and through his kindness about 140 of the remnants of Hasbeiya, Rasheiya, &c., reached Tyre, and then came on here by sea. The narratives of their escapes are something marvelous, not to say miraculous. As the Druses have had nothing to fear south of them, they have all congregated around Zahleh, and after several days of hard fighting, that place fell into their hands, and was plundered and burnt yesterday. The details of this tragedy will no doubt be dreadful.

But I must close this horrible recital of outrages by giving a few general explanations, without which many things must appear to you incomprehensible.

And, 1st. The European governments having adopted Turkey into the general family of nations, consummated their folly by deciding that no interference with her governmental operations was to be allowed. Hence the Consuls of all nations found themselves paralyzed by positive instructions forbidding them to do anything to arrest this mad and infernal work.

Then, 2nd. Beirut has been governed for the last few years by an old, talented, but most bigoted Pasha, who has managed to get the Christians of the Kesrawan, of Zahleh, and of Deir el Kamr into a state of semi-rebellion against himself, and he has been plotting their destruction for a long time. By increasing the ill-will between all classes, and by stirring up the hatred of the Druses towards the Christians, he has now succeeded.

3rd. The Christians having been now for so many years without any acknowledged head, found themselves utterly disorganized and unable to resist the wild onslaught of their enemies. Except at Zahleh, they have made no real resistance. The whole affair was driven through with startling rapidity. All Lebanon was in a blaze in one day. The Turkish government everywhere assisted the Druses.

5th. I regard the success of the Druses and its accompanying atrocities as their final and utter destruction, as a body. Never again will they rule over Christians. Remember that the scenes of cold-blooded butchery of unarmed men, of women, of priests, monks and nuns, not to speak of conflagrations of towns, villages, hamlets, churches, convents, &c., has no parallel in the history of Lebanon. I have this very year read through the entire history of Lebanon since the Arabs have resided on it, and it contains nothing that can compare with this tremendous tragedy.

6th. There were no European ships of war on this coast at the outbreak, and they are just beginning to assemble, but their coming is certain and non-intervention is at an end. The

Consuls yesterday received orders all to act in concert to stop the war.

Value of Five Minutes.

The true worth of five minutes, which careless people count of no importance, is well shown in an anecdote of Mr. Hubbard, told by the "Boston Recorder."

A number of years ago, it was a custom of the Orthodox churches in Boston (at the request of the chaplain of the State Prison) to furnish about a dozen teachers, who would voluntarily go to the prison on Sabbath forenoon, to instruct classes of the convicts in a Sabbath school in the chapel.

Hon. Samuel Hubbard was one of those who went. Near the close of the time devoted to instruction, the chaplain said:

"We have five minutes to spare. Mr. Hubbard, will you please to make a few remarks?"

He arose in a calm, dignified manner, and looking at the prisoner, said:

"I am told that we have five minutes to spare. Much may be done in five minutes.—In five minutes, Judas betrayed his Master, and went to his own place. In five minutes, the thief on the cross repented, and went with the Saviour to paradise. No doubt many of those before me did that act in five minutes, which brought them to this place. In five minutes, you may repent, and go to paradise—or will you imitate Judas, and go to the place where he is? My five minutes have expired."

The Chronology of Josephus.

Brother Bliss:—I have been very much interested in reading your articles on Chronology—I care not how much it is sifted, that all the chaff may be separated: but I hope you will not lose so much as one kernel of the wheat.—I am glad you left a place on the 81st page of your Analysis of Sacred Chronology between the assembly at Mizpeh, and the anointing of Saul, where another link may easily be inserted: which in my view is the only place that needs any great revision:—there I think twelve years are needed: and then the final result of your computations would be as perfect as human wisdom could make it.—See Note 1.

I have been led to make these remarks by the discovery of a mistake in your Book, which involves considerable consequences, and which I doubt not you will be as anxious to correct, as if it were the error of another: and as you have given the contents of your Book to the public, I believe you will make the correction as plain, and public as the book itself.—With these preliminaries I proceed.—On page 189 and 190 you quote Josephus, as saying "Solomon began to build the temple in the fourth year of his reign . . . five hundred and nine-two years after the Exodus out of Egypt."—Your remarks in the next sentence are as follows.—"But the data he gives, makes the erection of the temple 502 years after the Exodus." Now if you look carefully over the History, I think you will be convinced that he gives all those 592 years at the head of this Book: and though they are not all rightly assigned to each period, they are all there given, between the Exodus and the temple.—See Note 2.

Books 3 and 4 give the 40 years in the Wilderness. 40 "

Book 5 and 6 give 508 yrs. from the death of Moses, to the death of Saul. 508 "

Book 7 gives 40 years from the death of Saul to the death of David. 40 "

And then to the fourth of Solomon. 4 "

And we have the five hundred and ninety-second year. 592

And of these years he assigns 25 to Joshua, and twelve to Samuel.

In this round of years, there is no chasm, or space unfulfilled; but one unbroken chain of years from the Exode, to the building of the temple. It is important that these facts should be known; truth is precious; and it is sometimes profitable to buy it, at a high price.—"for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" See Note 3.

Now if we adjust these years according to

Paul's description of them, Acts 13:18-22, they will read as follows.

V. 18. "And about the time of forty years suffered he their manners in the Wilderness." 40 "

"About." Moses died one month before the forty years ended. See Note 4.

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V. 20 "And after that he gave unto them Judges, about the space of 450 years, until Samuel the prophet." 450 "

The above period is filled, by allowing 19 yrs. to Joshua; 20 to elders and anarchy, 301 for judges and servitudes, including 5 months for Shamgar; who says Josephus, died the first year, and 1 for the captivity of the Ark of God—and 20 yrs to the day of Mizpeh—and the number is full.

"Samuel the prophet." See Note 5. 12 "

V. 21. "And afterwards, they desired a king; and God gave unto them Saul the son of Cis; a man of the tribe of Benjamin by the space of forty years" See Note 6. 40 "

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This view makes Samson cotemporary with the last twenty years of Eli, and ends the sixth servitude, not with the death of Eli, but with the 7 months captivity of the Ark of God—or rather with its restoration. See Note 8.

I have been particular, that you might not hastily pass over it, without giving it the attention which it requires.

There is no jar in the computation of these years, in this way; they all come together naturally; and each number seems to be at home, "By the space of forty years."—These words make Saul's title to forty years as good, as was that of David or Solomon. See Note 9.

Very respectfully yours,
B. P. HILDRETH.

Westford, July 11, 1860.

We are glad to receive an article like the above—breathing as it does a spirit of candor, conceding honesty of purpose to those who may attempt to expose errors of fact or logic, and recognizing the great principle, that it is by mutual examination, and a free interchange of thought, that assumed facts and arguments are to be weighed and estimated.

One such correspondent, endeavoring to correct and set right any error into which we may have fallen, is worth a thousand of those who will not attempt to show why they dissent, and who do not reply to the arguments they object to.

The following notes will explain why we accede, or dissent from the points made in the above.

Note 1. Any argument or position that will not bear examination, is confessedly weak; and what we all wish, is to get rid of the chaff, and to retain every kernel of the wheat—excepting always, those who object to any correction.

7th. It is expected that Russia and France will act separately from England, Austria and Prussia, and the downfall of the whole Turkish Empire may be looked for. I am slow to blow the trumpet of alarm, but this grand and fearful result is not improbable.

8th. Mr. Bliss, Jessup, and the young ladies with the Female Seminary, are now in Beirut. Mr. Eddy and family, from Sidon, are also here, and they will start in a few days for the United States for the sake of health. Mr. Bird and family have been removed from Deir el Kamr to Abeih, and this very day, acting on the urgent advice of both the English Consul and our own, we have sent animals, cavasses, and a guard of soldiers, to bring both families from Abeih to Beirut. Mr. Ford is in Sidon. Expresses have been sent from Tripoli to bring Mr. Wilson from Homs. We are furling all our sails, and putting our missionary ship in trim to outside this tre-

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mendous tornado. The same has been done by the missionaries in Damascus. We do not expect to encounter any great personal danger, and you must not feel alarmed on our account. There really is no ground for apprehension. Trouble of every kind we have and shall experience for a long time to come, but our troubles are nothing to those of the poor people of this miserable country.

9th. It is to be expected that all these commotions will be overruled (by Him whose promise is to bring good out of evil,) for the ultimate triumph of the gospel in this empire. No real disaster to the cause of Christ is possible.

Our Chronology of the world, as given in our late articles, is the same that we gave in our "Analysis of Sacred Chronology;" which was published at the Herald Office in 1851, and three years previous to that in Nos. of the Advent Herald. The conclusions we then arrived at, were thoroughly matured, were adopted only after a lengthy and thorough study, analysis, and comparison of the prominent systems of chronology followed by scholars; and they have been often re-examined without any change of opinion. It is not in any spirit of boasting, but a simple statement of fact, when we say that we have probably employed as many entire months, in the study of Sacred and profane chronology, as any one has days, if not hours, who is now disposed to question our faith in the nearness of the advent, because we have found no cause to change from the position, or to deny, but dare to defend the conclusions which were put forth with universal approval of all connected with our department of the advent cause, more than thirteen years since, and from which we have not varied a single year. That book, however, is open to criticism, and he or she, as our esteemed sister has now attempted, who shall point out and correct any error in it, will be regarded as doing a favor and will be honored accordingly.

Our correspondent refers to a place we left where another link may be supplied; and which she offers to supply. She refers to p. 81. where we say:

"Leaving undecided the connection of the four hundred and fifty, and the forty years, the former brings down the uninterrupted succession of inspired periods from creation to A. M. 3010. The latter commences B.C. 1110." We then said in a note: "Between these two, Dr. Hales supposes a period of forty two years."

We had argued that there was no space between those two, (viz. the 450 and 40 years of Acts 13:40, 21,) but would not decide the matter dogmatically, leaving that as the only place where the insertion of another link was possible, but which we could not regard as probable. The same is precisely our present position respecting it. Take our "Synchronal Table," as given in the Herald of July 7th, and it will be seen on comparing the several schemes there presented, that there is the more vulnerable place, and the place of the greatest divergence of opinion. It is therefore the place that needs the closest scrutiny.

Our sister supposes she corrects this, by inserting 12 years for Samuel, "between the assembly at Mizpeh and the anointing of Saul;" but she will see by reading our argument on p. 78, that we allowed "twenty" years to Samuel, between those events—giving only 20 years to Saul, and including the whole in Paul's "space of forty years." The question, therefore, is not whether there is any space between the day of Mizpeh, and Saul's anointing, for there undoubtedly was, twelve at least, if not twenty years; but it is whether Paul's forty begin with, or at the end of those years. This we argued in our Analysis of Sacred Chronology; but we have done so much more fully in the Advent Herald of May 12th.

Note 2. The figures, "502," in our comment are undoubtedly an error: And our sister has

* We made one error in that article, which we also made on pp. 77 and 79 of our Sacred Chron., in quoting Josephus as saying that Saul reigned "twenty two" years after Samuel's death. That number is not in the text of Josephus, but is interpolated by the translator, who enclosed it in brackets; so that it should not be imputed to Josephus. For this reason we republish that article in this No. with an addition and correction.

our most hearty thanks for her sagacity in detecting, and her kindness in specifying it. We cannot at this late day say whether it was an error of the types, or a blunder of our own—Either supposition is possible. Neither are we now prepared to say what the correction should be. We have not had time since our sister's reference to it, to read Josephus, with sufficient care and consecutiveness, to be certain that we have discovered all his designations of time. We have devoted half a day to a cursory examination of his Antiquities and find the following chronological elements. It is not improbable that we have overlooked some important record; and we will thank our sister or any one, who can give Josephus a more thorough reading, to supply any deficiencies, or to correct any errors.

Our results are as follows:

ELEMENTS OF CHRONOLOGY IN JOSEPHUS.

"Seth was born when Adam was in his two hundred and thirtieth year." Ant. 1. 3. 4.

"Seth begat Enos [Enos] in his two hundred and fifth year." Ib.

"Who, delivered the government to Cainan his son, whom he had at his hundred and ninth year." Ib.

"Cainan had his son, Malaleel who was born in his hundred and seventieth year." Ib.

"Jared he begat when he was at his hundred and sixty-fifth year." Ib.

"Enoch was born when his father was one hundred and sixty-two years old."

"Methuselah, the son of Enoch, was born to him when he was one hundred and sixty-five years old." Ib.

He had Lamech for his son, when he was one hundred and eighty-seven years of age." Ib.

Noah "was born to Lamech when he was one hundred and eighty-two years old." Ib.

The flood "happened in the six hundredth year of Noah's government." 1.3.3.

"Arphaxad was the son of Shem, and born twelve years after the deluge." 1.6.5.

Arphaxad had Sala "for his son at the hundred and thirty-fifth year of his age." Ib.

Heber was "begotten by Sala when he was a hundred and thirty years old." Ib.

"Heber begat Phaleg in his hundred and thirty-fourth year." Ib.

"Ragau had Serug at one hundred and thirty at the same age also, Phaleg had Ragau." Ib.

"Nahor was born to Serug at his hundred and thirty second year." Ib.

"Nahor begat Haran when he was one hundred and twenty years old." Ib.

Josephus does not here say how old Nahor was when Terah was born, and so we will assume that by Haran, above, Terah is meant.

"Terah begat Abraham in his seventieth year." Ib.

This would make from the deluge, 993 yrs.

But Josephus says Abraham "was born in the two hundred and ninety second year after the deluge," Ib. Which is the chronology of the Hebrew text to the 70th year of Terah.

Terah lived to be "two hundred and five years old." Ib.

"Abraham left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan," 1.7.1.

"They left Egypt, . . . four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt." 2. 15.2.

"When forty years were completed within thirty days, Moses gathered the congregation together near Jordan," 4.8.1. And "the people mourned for him thirty days," Ib. 4.9.

Joshua "lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be for his advantage afterward. He also became their commander after his death for twenty-five years." 5. 1. 29.

"After the death of Joshua, for eighteen years in all, the multitude had no settled form of government; after which they returned to their former government, they there permitting themselves to be judged," 6.5.4. So that this includes the eight years under Chushan.

"When Chushan, king of the Assyrians, had made war against them, they . . . underwent all sort of oppression for eight years." 5. 3. 2.

"Othniel ruled over them forty years," 5. 3.

Eglon "reduced them to poverty for eighteen years." 5. 4. 1.

Ehud "died after he had held the government eighty years," 5. 4. 3.

"They were brought under slavery by Jabin, the king of the Canaanites, and that before they had a short breathing time after the slavery under the Moabites;" [from which some think the foregoing "eighty" should read eight,—see Whiston's Note.] "They continued to undergo that hardship for twenty years." 5.5. 1 and 2.

Barak "was commander of the Israelites for forty years," 5. 5. 4.—

"When Barak and Deborah were dead. . . the Midianites called the Amalekites and Arabians to their assistance and made war against the Israelites, and were two hard for those that fought against them: and when they had burnt the fruits of the earth, they carried off the prey. Now when they had done this three years, the multitude of the Israelites retired to the mountains." 5. 6. 1.

Gideon defeated them and took the government, "which he enjoyed forty years," 5.6.7.

"They lived privately in the mountains for three years out of fear of Ambilech," 5.7.2.

Tola is omitted by Josephus.

Jair "kept the government twenty two years." 5.7.6.

Jephtha "freed his own people from that slavery which they had undergone for eighteen years." 5.7.10.

"When Jephtha had ruled six years he died." 5. 7. 12.

Ibzan "did nothing in the seven years of his administration that was worth recording." Ib. 13.

Helon "succeeded him in the government, and kept it ten years," Ib. 14.

Abdon is mentioned as judge (Ib. 15.) but the length of his judgeship is not given.

"After Abdon was dead, the Philistines overcame the Israelites, and received tribute of them forty years." 5.8.1.

Josephus gives 20 years to Samson (5.8.12.) but that was during the last named forty.

"After the death of Samson, Eli the high priest was governor of the Israelites," 5.9.1. He "retained the government forty" years Ib. 3.—

How much of this during, and how much was after the Philistine servitude, Josephus does not say.

The sons of Abinadah ministered to the divine service of the ark, and, were the principal curators of it for twenty years, for so many years it continued in Kirjathjearim, having been but four, months with the Philistines," 6.1.4.

"Samuel governed and presided over the people alone, after the death of Eli the high priest twelve years, and eighteen years together with Saul the king." 6.13.5.

"Now Saul, when he had reigned eighteen years, while Samuel was alive, and after his death ended his life in this manner," 6.14.9. Josephus evidently named the time that Saul reigned after Samuel's death, but it is omitted in the text.—

The translator has inserted in brackets, the words "two and twenty;" but these are not the words of Josephus, and two years at most are all that can be reconciled with the history of Saul, according either to Josephus or the Scriptures, after Samuel's death.

That "two" years only should have been there inserted, and so making "twenty" years for Saul's whole reign, is also evident from what Josephus elsewhere writes of the kings of Israel, that "Saul, who was their first king retained the government twenty years." Ant. 10.8.4.

This is farther evident from his chronology of the kings of Judah. For, with the exception of the 17 years interregnum, which he omits, and the 40 years reign of Solomon, which he gives as 80 years, his periods for them are identical with ours, and foot up, in all, from the 1st of David to the 11th of Zedekiah, 512 years six months and ten days. But he says, (Ant. 11. 8,) They "had kingly government from Saul and David, for five hundred and thirtytwo years six months and ten days;" which makes from the 1st of Saul only 20 yrs more than the sum of the years from the 1st of David; and leaves for Saul only two

years after the 18 contemporary with Samuel. But Josephus' chronology is not always in harmony with itself.

David "reigned seven years and six months in Hebron, over the tribe of Judah, and thirty-three years in Jerusalem, over all the country," 7. 15. 2.

"Solomon began to build the temple in the fourth year of his reign on the second month. . . five hundred and ninety two years after the Exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." 8. 3.1.

Elsewhere, Josephus gives 612 as the time from Exode to the Temple. So "Against Apion," 2.2.

Josephus elsewhere says:

"The temple was burnt four hundred and seventy years six months, and ten days after it was built. It was then one thousand and sixty-two years, six months, and ten days from the departure out of Egypt—which would leave only 586 years between the Exode and temple—" and from the deluge to the destruction of temple, the whole interval was one thousand nine hundred and fifty-seven years, six months and ten days; but from the generation of Adam until this befel the temple, there were three thousand five hundred and thirteen years, six months, and ten days." Ant. 10.8.5. Which is 19 years less than our chronology makes it, and 16 less than Mr. Shimeall. Which shows that his figures do not agree with each other.

To recapitulate, Josephus has given to

Adam	230 yrs.
Seth	205 "
Enos	190 "
Canaan	170 "
Malaleel	165 "
Jared	162 "
Enoch	165 "
Methuselah	187 "
Lamech	182 "
Noah	600 "
Total to Deluge	2256 "

Arphaxad after flood,	12 "
To birth of Saleh	135 "
Sala	130 "
Heber	134 "
Phaleg	130 "
Rageu	130 "
Serug	132 "
Nahor	120 "
Terah	205 "
	1128 "

To the Exode	430 "
In the Wilderness	40 "
Joshua	25 "
Anarchy and 1st Servitude	18 "
Othniel	40 "
2d Servitude	18 "
Ehud	80 "
3d Ser.	20 "
Barak	40 "
4th Ser.	3 "
Gideon	40 "
Abimelech	3 "
Jair	20 "
5th Ser.	18 "
Jephtha	6 "
Ibzan	7 "
Helon	10 "
Abdon	40 "
6 Ser.	40 "
Eli	40 "
The Ark	20 "
Samuel	12 "
Saul	20 "
David	40 "
Solomon	3 "

From Exode

563 "

Considering that the above may not be free

from marked imperfections, we shall hope for its correction by correspondents; when it will be our pleasure to give it again, as corrected.

Note 3. Our Sister will see that her results vary from ours. She has not given the details of hers, and therefore we cannot designate where in she may be in error. We have given the basis of our estimate, which we will thank her to correct; and we presume we shall then be in the way of arriving at an agreement respecting the chronology of Josephus,—if she will give book, chapter, and section, and quote the words on which she founds her estimates.

Note 4. "About the time of forty years suffered he their manners in the wilderness." Moses died a month before the forty years were ended; but God nevertheless, suffered their manners in the wilderness just forty years. For "Israel wept for Moses in the plains of Moab thirty days" (Deut. 34:8) before passing over the Jordan, and so completing the forty years. So that "about forty" was there just forty.

Note 5. While we vary somewhat in details, it will be seen that we (not Josephus) come out alike,—with the completion of Paul's 450 years at the day of Mizpeh.

Note 6. This involves a consideration of the argument respecting this period, which we republish under the editorial head—See Paul's space of forty years.

Note 7. To the second month of Solomon's 4th year, will allow us to reckon only three years of his reign, as preceding the foundation of the temple.

Note 8. This would include Eli's 40 in the 6th servitude, and so would exclude it from our table drawn from Josephus: which would reduce our 563 for Josephus to the Temple, to 523—until some omission is shown.

Note 9. This is the only material point at issue between us: and this must be determined by the literal meaning of Acts 13:18-22, and the Scriptural record of Samuel and Saul. Our own views will be found in full in another column.



ADVENT HERALD.

BOSTON, AUGUST 11, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts and Expenses.

We must say to the readers of the *Herald* that our receipts are disproportioned to our expenses.—You would all dislike to receive the *Herald* some week, announcing that "There will be no paper next week, because of the lack of means to pay the cost of publication." And yet such will soon have to be the case without larger receipts. The office has been out of debt since the first of April till now, when we are getting into debt again. Shall this be so? We want donations to the amount of \$300 at once, to enable us to meet our bill now due for paper, and the weekly expenses of the office. Now do not wait for one another, but let those who would keep the office free from embarrassment, give the needed aid.

THOMPSON'S "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites

of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs [כסף], "the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs"—Gesenius] of brass; His legs [עץ], "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius], of iron; His feet, part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: And the stone that smote the image became a great mountain, and filled the whole earth.

Continued from the Herald of July 28th.

6. THE KINGDOM OF THE STONE AND MOUNTAIN.

In the history of the four great monarchies, they each existed as a kingdom, before attaining to universal dominion. "The beginning of Nimrod's kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar," more than seventeen centuries before the God of heaven gave Nebuchadnezzar the "kingdom, power, and strength, and glory" that was symbolized by "the head of gold."

During the entire period of the Babylonian supremacy, the Medes and Persians existed as independent States. They were greatly harassed by Nebuchadnezzar, but were not subjected; they had their own lines of kings, their own laws, and customs, and were gradually assuming a condition in which to wrest the supremacy from the Babylonians, and to succeed to the dominion. Cyaxares was king of Media before the father of Nebuchadnezzar ascended the throne of Babylon. Astiages succeeded him; and Cyaxares II., or Darius the Mede, began his reign 22 years before he "took the kingdom" of Babylon. Thus early did he call to his aid his nephew Cyrus, king of Persia; and their united forces, from that date, waged successful war against "the lady of kingdoms," which they at length subverted.

In like manner the Macedonian kingdom had an existence anterior to its conquest of Persia. Greece, though invaded, was never subjected by the Persian arms. Xerxes led into the heart of Greece an unnumbered host, who only went there to find their graves. A little phalanx of ten thousand Greeks subsequently penetrated into the heart of Persia, to succor the fortunes of an aspirant to the Persian throne, who was slain in the contest; and they retired in safety to their homes, from the presence of the enemy, ere they became supreme. Under the great Philip, king of Macedon and father of Alexander, was consolidated the power of the Grecian States, and he aspired to universal conquest. But it was not till his death, that his son Alexander carried into effect his father's plans; and in five years he was the ruler of the Persians, and gave law to the world. The Romans, also, were never in subjection to any of the kingdoms that went before. They existed as an independent state, continually extending their borders and consolidating their power, for more than seven centuries before their victorious eagles received the homage of all nations; and their epoch dates more than a century and a half an-

terior to the attainment of universal sovereignty, even by the first of the four universal monarchies.

From this hasty glance at the past, it will be seen that each of the four kingdoms had its preparatory and its complete empire. In the days of each of these kingdoms, had an independent existence, and in some instances, long before it was to "arise" to the dominion; and hence the setting up of the inchoate power, is a distinct event, and anterior to its attainment of the supremacy. The commencement of the stone kingdom, therefore, by the God of heaven, is not the filling of the earth by the mountain, which is subsequent to the days of these kings; but is an event that transpires during their days, and therefore before their final overthrow.

To examine the symbol more in detail, it will be noticed that the stone is cut from the mountain, impinges against and annihilates the image, and then becomes a mountain, filling the earth. The image having been already demonstrated to be symbolic of the governments named; its destruction can be only their overthrow. What then is it that causes their overthrow? what is the mountain from which is cut the stone that symbolizes that agency? what is that which will fill the whole earth? in what respect does the stone become that mountain? and what relation is sustained by the mountain which the stone becomes, to the mountain from which the stone is cut?

The agency that will "put down all rule and all authority and power in this world" (1 Cor. 12:24), can be none other than the kingdom of Christ. It is that then, which, before the end, is symbolized by the stone; and after the end by the mountain. The mountain that will then fill the earth, can be none other than the "great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," who will stand before the throne, "clothed with white robes, and palms in their hands," with their King at their head, in the regeneration. This being so, the mountain from which the stone is cut, must symbolize "the nations, and kindreds, and people, and tongues," or, in other words, the multitude of the inhabitants of earth, out from whom are redeemed that blood washed throng.

That the term mountain is applicable to these, may be seen by reference to scriptural usage. Thus of Babylon we read, "Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain," Jer. 51:25. In Rev. 17:8 the "seven heads" of the beast, symbolic of seven forms of government, are also called "seven mountains." In Rev. 8:8, "a great mountain burning with fire," and "cast into the sea," is regarded with great unanimity by commentators as symbolic of the 50,000 Vandals who invaded Italy under Genseric. And in Zech. 4:7 we read, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain;" which must symbolize those who thought to oppose Zerubbabel, in the work to which the Lord had appointed him. We therefore assume with great confidence that the mountain from which the stone is cut without hands, is representative of the unregenerate nations.

There have been various opinions among students of prophecy, as to whether the stone cut from this mountain is Christ, or his church. Among those who understand this of Christ himself, Willet instances Justin Martyr, Irenæus, Cyprian, Zyranus, Bullinger, and Melancthon. And he mentions Augustine and Calvin as understanding by it the church of Christ, as in Zech. 12:3, where God says, "In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." "But," Willet adds, "these interpretations are not contrary one to another; they may well stand together: for Christ is not here considered apart by himself, but together with his church—He as the Head, and the other as His body. So the apostle, sometime, by Christ, understandeth the whole mystical body, consisting of Christ and his church; as in 1 Cor. 12:12 "As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." And the church is called "his body, the fulness of him that filleth all in all," Eph. 1:23. Then in this place, Christ is not understood without his body, the church, but both Christ and his church are joined together."

Our Saviour seems to give a similar interpretation, when he speaks of himself in Matt. 21:42-44, as "the Stone which the builders rejected," and says of it "the same is become the Head of the corner; for he adds, "therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And whosoever shall fall on this Stone shall be broken: but on whomsoever it will fall, it will grind him to powder."—having evidently in view the stone that shall smite

the image; Christ is "a stone of stumbling, and a rock of offense, even to them which stumble at the word, (1 Pet. 2:8); but that is the foundation on which the church, "as lively stones, are built up," (v. 5).—Jesus Christ himself being the Chief Corner Stone," Eph. 2:20.

How then, does the stone cut from the mountain, symbolize Christ and his church? Its analogy is seen first in its origin: the stone was cut from the mountain without hands. Christ's relation to man consists in his having taken upon himself human nature; and it can be only in respect to his having thus enrobed himself that he can in any way be symbolized as a stone cut from the mountain of humanity. If "without hands" is expressive of God's doings, our Lord's miraculous birth is in perfect correspondence with it. In coming "down from heaven," and taking upon himself our nature, in being made flesh and tabernacling among us as a man, he became one with us; and as, in his humanity, he was a son of David, and a son of Abraham, so, as the anointed Head of the everlasting kingdom, was he taken, as a man, from among men; and therefore, the mountain, being representative of earth's inhabitants, he is appropriately symbolized as a stone, not the result of hands, cut from that mountain.

The church also are cut from the same mountain, by becoming assimilated to Christ; for "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12,13. By the new birth, the redeemed are thus separated from the world "without hands," and are made one with Christ: "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren," Heb. 2:11.

2d. Christ and his church are symbolized by the stone, in that they are separate from the world, even as the stone is distinct both from the image, and the mountain. Christ said of his chosen ones, "I have manifested Thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word . . . and the world hath hated them," because they are not of the world, even as I am not of the world. . . . As thou hast sent me into the world . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou Father, art in me, and I in Thee, that they also may be one in Us," John 17:6-21. And,

3. A stone, in distinction from a mountain, is an appropriate symbol of Christ and his church in the days of these kings, because, in comparison with the mountain of this world, they constitute but "a little flock," a small people; the narrow path is trodden but by few, and the many walk in the broad way.

Our Saviour's coming, and the establishment of his church being thus symbolized by the stone cut out from the mountain without hands, in what respect is it interpreted to be setting up of a kingdom in the days of these kings by the God of heaven? It certainly cannot be in the sense in which Christ's kingdom will be established at the end of this world; for that will not be the stone, but the mountain kingdom. It is for that kingdom our Saviour taught us to pray; for that his children wait; and it is to that, that the most of the references to Christ's kingdom have respect. But there are a few passages in which the word kingdom is applied to the church in its present state. Thus Christ's first, as well as his second advent is predicted as the coming of a king. Zechariah prophesied, (9:9) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." John commenced his ministry with the proclamation, "Repent ye for the kingdom of heaven is at hand," Matt. 3:2. Our Saviour followed, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel," Mark 1:14,15. He was recognized as king; Nathaniel confessed "Thou art the Son of God; thou art the King of Israel," John 1:49. Paul says that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," Col. 1:13. It is evidently to the present state that the apostle refers, when he says "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" Rom. 14:17. It was in that sense that when "demanded of the Pharisees when the kingdom of God should come," he answered "The kingdom of God is within," or as in the margin, "among you," Luke 17:20,21. And some of our Lord's parables represented the kingdom in its preparatory, as well as in its perfected state—like that of the leaven in meal, the mustard seed, &c. John Calvin interpreteth the stone to be Christ's

first coming, for the reason that "the second coming of Christ shall be glorious." And Bishop Newton says, "We have 'seen the kingdom of the stone; but we have not yet seen the kingdom of the mountain.'"

We thus learn from this symbol of the stone, as it continues only a stone till it smites and demolishes the image, that Christ and his church will not take the kingdom to become a mountain and fill the whole earth, whilst these earthly monarchies continue. Bishop Newton says: "The image is still standing upon his feet and toes of iron and clay; the kingdom of Christ is yet a stone of stumbling and rock of offense; but the stone will one day smite the image upon the feet and toes and destroy it utterly, and will itself become a great mountain, and fill the whole earth."

Then it is by the resurrection, and not by the world's conversion, that the stone assumes its mountain proportions. And it is for that we ask, when we pray, "Thy kingdom come."

Paul's Space of Forty Years.

As some interpolate a period of greater or less duration between Paul's 450 years from the division of the land and his 40 to the death of Saul, applying the whole of the 40 to Saul's reign, and allowing an interval to Samuel, which Messrs. Jackson, Browne, Bowen, and Elliot dissent from—a few remarks will be here submitted, giving the reasons why it is supposed that Paul's "space of forty years" was designed by him to measure the whole interval from the time of Samuel at Mizpeh to the death of Saul.

The first reason is, that such is the natural construction of Paul's language:

"When he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of 450 years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years."

As "the space," "afterwards," and "unto," indicates that "450 years" are to be reckoned from the division of the land, and to extend to Samuel's Judgeship; so "the space," "after that," by the same law, we think, must indicate that the "40 years" are to be reckoned from the epoch at which the 450 end,—making those two periods continuous. And as the "space of," 450 years, when God gave them judges, includes all the time intervening between the division of land and Samuel—the time of Joshua after that division, the anarchy, the 390 years of servitudes, and judges and the time between the death of Eli and the day of Mizpeh; so must the "space of" the 40 years, include all the time of Samuel's special Judgeship, the desire of the people for a king, and the time during which Saul reigned—all the time intervening between the 450 years that reached to Samuel, and the death of Saul.

The same principle of interpretation, that commences the 450 with the division of land and ends it with Samuel, thus also commences the 40 at the ending of the 450 and ends it with the death of Saul.

Second. The History of the Old Testament more naturally harmonizes with a period of 20 years to Samuel, after Mizpeh to the election of Saul, and then 20 to Saul's death. For,

I. Supposing Samuel to have been 20 at the death of Eli, he must have been 40 when "he judged Israel in Mizpeh," 1 Sam. 7:6. But (v. 15) "Samuel judged Israel all the days of his life." When he "was old;" which may have been at the age of 60;—for a man was "very aged," at 80 (2 Sam. 19:32)—he made his sons judges; which caused the people to ask for a king. If 60 years old, 20 years after the day of Mizpeh, at Saul's election, he would be 78 in the 18th year of Saul;—which would be about the age that the scriptures seem to give him.

II. Saul, also according to the scripture history of his times, could not have reigned more than about 20 years in all.

The Old Testament does not give the length of his reign; and Paul's 40 years are not necessarily to be understood of his reign, but of the whole "space" after the 450. The modern Jewish chronology assigns to it seven years. Josephus says that Saul "reigned eighteen years, while Samuel was alive, and after his death;"—the number of years that he gave of Saul's reign after Samuel's death being lost from the text. The translator has attempted to supply this by inserting "[twenty-two]" in brackets, after the words quoted. But instead of "twenty two," he evidently should have inserted "two;" for Josephus says (Ant. 10.8.5.) that "Saul, who was their first king, retained the government twenty years."

Another consideration is that Saul could not have survived Samuel more than two years. Immediately after Samuel's death, (1 Sam. 25:1) David went down to the wilderness of Paran, he seems to have located near Carmel, Saul went there in search of him, and David then fled to the Philistines, where

he continued "a full year and four months," till the death of Saul; so that the whole time from Samuel's death to Saul's could not have been more than two years.

It is evident from this, and the following considerations, that the reign of Saul could not have been over twenty years. For

1. Jonathan his son was a warrior of distinction a captain of 1000 men, and was victorious over the Philistines in Saul's 3d year, (1 Sam. 15:1-3) Jonathan could not have been less than about 25, and so born about 22 years before Saul began to reign. So Saul therefore must have been at least 40 years old at the beginning of his reign; and as he is not spoken of as an old man, he could not have been over about 60 at his death, which will allow only about 20 years for his reign.

2d. Saul's 2d son, Ishui (14:49) or Ishbosheth, was only 40 years old at Saul's death, (2 Sam. 2:10). If we may suppose Ishui was about two years younger than Jonathan, it would make Jonathan about 22 at the beginning of Saul's reign, and about 25, in the 3d year,—if he reigned but 20 years, as above estimated; which is all this will allow.

3d. Jonathan's eldest son, Mephibosheth, was five years old when tidings came of Saul's death, 2 Sam. 4:4; and as Jonathan must have been at least 22 at the beginning of Saul's reign, he must have been 37 at the birth of his son,—on the supposition of a reign of 20 years; and a longer reign would make him still older, which is hardly conceivable.

4th. David was only 30 at Saul's death (2 Sam. 5:4). The great friendship that existed between him and Jonathan, would hardly admit of Jonathan's being more than about 12 years his senior; which he must have been, did Saul's reign exceed about 20 years. And

5th. David must have been anointed, (1 Sam. 16:13,) as early as the 5th year of Saul's reign. He was then old enough to have charge of his father's sheep; and so could not have been under fifteen; but 15 years more would bring him to the age of 30, and to Saul's death; whose reign therefore could not have been longer than before named. But

6th. If we suppose Saul's reign was 40 years,—then, in view of the above facts he must have been 80 at his death;—a very old man for those days. See 2 Sam. 19:32. Jonathan must have been more than 60; he must have been at least 57 at the birth of his eldest son, and more than 30 years older than David, and yet had a sister young enough to be David's wife; and it would make Samuel at least 98 at Saul's death—all of which chronological synchronisms are incompatible with the supposition that Saul's reign exceeded about 20 years. Is it not thus very evident that the "space of forty years" mentioned by Paul, extended from the day at Mizpeh, to Saul's death, so making continuous, the "four hundred and fifty," and the forty years? And yet this reasoning is not infallible, and it should be candidly considered whether there may or may not, be a space between those two periods.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. Brown. Received and gone on file, to appear in its time and order.

"ENQUIRER." We notice only two inaccuracies in it: The common date for the ending of the reign of Artaxerxes Longimanus, is B. C. 424—his successor's 1st, being dated B. C. 423. This date is uniformly given by chronologers, as you can see by reference to Prideaux's connection, Hales' Chronology, or any standard work on that subject.

If you deduct this from 2300, it will leave 1876. The other error consists in taking one year from this difference, to get its year in A. D., instead of which there should have been a year added. The years B. C. and A. D. in which a period begins and ends, always exceed by 1 the length of the period that spans them. Therefore, instead of deducting one from the difference between the year B. C. and the period, to get the A. D. of its ending, there should have been a year taken from the B. C. before deducting it from the 2300, or an addition to the remainder after that deduction, either of which would have given the same result. This error is often made by those not familiar with chronological computations. One other thing was overlooked in that estimate: Mr. Shimeall gives B. C. 460, as the year one of Artaxerxes, whose 41 years accordingly end in his scheme, with B. C. 420—from which 2300 would extend to A. D. 1881. In taking, therefore, B. C. 425 as the end of Artaxerxes, there was a departure from Mr. Shimeall's chronology to the extent of five years; which shows that his scheme either was not understood, or was not followed as authoritative.

"N." We return your article, as you request if not published, for this reason: To argue that "the

1335 days cannot end in 1868," needs more argument and evidence than you have given. You might give your reasons for judging A. D. 538, the year when Mr. Miller commenced them, as a more probable epoch for dating the 1260 years, and consequently the 1335; but when you go to the extent of affirming that they cannot commence in 533, you need something more authoritative than you adduce. The difference between you and the Herald is this: you argue that the days cannot end in 1868. We, on the other hand, say the argument advanced in proof of their there ending, is not a demonstration of it, and therefore can only be held as an opinion, and not as a doctrine to which we may demand assent;—there being serious inaccuracies in computation and in statements of fact and logic, which vitiate the argument advanced, and leave the question unproved. But its being unproved, is not a disproof—a distinction you seem to have overlooked. The long expected comet of the time of Charles the 5th, now due since 1856, may come in 1860. But because we cannot prove this, its coming then is not disproved. It may come in 1860, notwithstanding, we cannot so prove it; and this distinction is to be kept in mind in all disquisitions on prophecy.

R. Hutchinson. Received Notes by the way on 2d—too late for this No. Will have an early insertion. We must have been quite near to each other on the 6th of July—having passed on that day from the suspension bridge to Detroit. Wish we had had leisure to have called on all the brethren on the way, and resumed, or made their acquaintance. Perhaps we can do so sometime. As to the estimate you speak of, we reason thus:

With 60 centuries since creation, three generations to a century would make 180 generations.—Calling the 1st generation 2, and the last, 1000 millions, they would average about 500 millions each, making 90,000 millions, or 100,000 million at the outside, for the whole No. who have ever lived.—Supposing that two feet square, or four square feet, be required for a standing place for each person, that No. would occupy 400,000 million of square feet or about 14,348 square miles of land; which would be about twice the size of the state of Mass., less than half the surface of Maine, and less than one third that of New York. Take one half of this number for those saved, counting children, and giving them the entire earth, they would have an abundance of room and it would be finely replenished, i. e. filled with inhabitants.

The Massacre in Syria.

In another column will be found extended accounts of this massacre, near the celebrated valley of "Megiddo." If it was not directed against a corrupt Christianity, it would seem very much like a war upon the Lamb. As it is, it is directed against those who bear Christ's name, and seemingly because they bear it. How can the beast and false prophet wage war against the Lamb, except by blaspheming Him, inculcating infidel sentiments, and persecuting real or nominal Christians?

The state of things in the territory of the Little Horn, and of the false prophet,—two forms of organized apostacy which are predicted to continue to the end—is very ominous, as an indication of the present time. As Dr. Cumming remarks of the Pope, no one would venture to insure the political existence of either of them for two years, for a mint of money.

TRUTH SHOULD BE SUSTAINED ONLY BY TRUTH. We listened to a preacher a few days since who was illustrating how Christ lay down his life for us, and how we should lay down our life for the brethren, if need be. He said: "Look at that steamship, on fire, on a western lake. It turns its bow to the land, and presses onward for dear life. The flames are rapidly finding their way to the stern, and threaten the man at the wheel. The captain asks, Can you keep your post five minutes longer? I will try, is the answer. He does try, the ship reaches the land, the passengers in the bow are saved, but the man at the wheel in the stern of the ship had perished. He had given his own life for the safety of the lives of the others on board!"

This illustration would have been very well, were it not that on steamships, the wheel is aft and not forward—giving the man there equal chance for escape with the others. This element of falsity in the illustration, destroys all its force and the truth itself is actually marred by the use of it. Truth wants only truth for its support. All error is worse than useless.

CASSELL'S POPULAR NATURAL HISTORY. London and New York: Published by Cassell, Petter and Galpin, Park Buildings, 37 Park Row, N. York.

Part 6. of this interesting serial has come to hand. It completes the history of the winged animals (the bat tribe), and commences with the insect eating animals—the Hedgehog, Teutic, &c. It is sold for 15 cents a No. by the Publishers.

Foreign News.

St. Johns, N. F., Aug. 4. Steamer Kangaroo, from Liverpool July 25, via Queenstown 26th, for New York, passed Cape Race at 11 P. M. on Friday and was boarded by the news yacht.

The Emperor of Austria arrived at Toplitz on the 24th.

The Neapolitan troops had evacuated Messina, Melazzo and Syracuse, and were being transported to Naples.

It is reported that Garibaldi was preparing to descend on the main land.

A revolutionary demonstration had taken place in Naples.

It is reported the proposed Conference will be held in Paris.

The Porte has notified the Western powers of the conclusion of a peace between the Druses and Maronites in Syria, but promises, nevertheless, to proceed with the utmost rigor against the perpetrators of the recent outrages. Other massacres are reported.

The Porte protested against French intervention in Syria, and the expedition has been stopped.

A Paris telegram says the Sardinian Government consents to support Garibaldi in his proposal for a six months' truce between Naples and himself.

The Neapolitan Government had ordered all the troops to be withdrawn from Sicily.

Three Dutch war steamers have been ordered to Beirut.

Garibaldi has captured Melazzo. The King of Sardinia has sent him an autograph letter requesting him not to attack the continental possessions of the King of Naples.

A Mormon Conference has been held in London, and Brigham Young elected head of the Mormon Church.

Eleven thousand French and thirty-five hundred English troops have gone to Syria, and a fleet of ships is going.

Abd-el Kader is spoken of for Governor of Syria. The Emperor Napoleon has gone to the camp at Chalons.

The Kings of Saxony and Bavaria would not participate in the Toplitz Conference.

The British military authorities recommend an increase of the army.

Lord Palmerston's speech on the national defenses caused great uneasiness. The London Daily News objects to his proposition as a part of a plan which the government has not the courage to disclose. It says that nobody entertains a doubt that the inevitable sequel will be a large increase of the standing army.

Beirut, July 5. The Christians of Damascus no longer quit their houses. The French Consul displays the greatest energy, being supported by Abd-el-Kader with 1200 Algerians. M. Portalis, a French cotton-twist manufacturer on the Lebanon, has saved the Christian inhabitants of the neighboring villages, having granted a refuge to 1300 persons and driven back the enemy. The Pacha affects to negotiate her peace, but the Maronite tribes are claiming indemnities.

"Since the 11th no other incident has taken place. The state of things continues to be very grave. The Christians were leaving the interior of the country and emigrating toward the coasts, in order to be under the protection of the European vessels. Thirty two thousand persons had already arrived at Beyrout and Sidon."

With reference to the French intervention in Syria, the Moniteur of the 20th says the Government of the Emperor has deemed it its duty to communicate its views without delay to the Cabinets of the great Powers and the Porte, in order to concert the measures which circumstances demand. We are assured these measures are adopted in accord with the guarantying Powers, and that the representatives of England, Russia, Prussia and Austria were duly informed of the Emperor's intentions. The Ottoman Government is also aware of the preparations that are being made; but they have no political character, and are only intended to bring about the pacification of a country which has been so often stained with blood. The Imperial transport Moselle left Toulon on Wednesday for Beyrout, with provisions and stores for the succor of the Christians in Syria. Another vessel is fitting out with a similar destination.

Something is said in Paris of the issue of 200,000,000 of Treasury bonds for the expedition to Syria, which is to be on a large scale.

A French paper says that a fierce persecution has broken out against the Christians in Cochin China. Their villages have been destroyed, some of their priests are in custody awaiting death, the missionaries are hiding from the vengeance of the government in the woods, and the whole Christian population has been dispersed. No cause for this sudden outbreak is assigned.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

Saturday, June 16. Returned to Waterbury, and preached Saturday and Sabbath. My heart was greatly rejoiced to see so many old friends, who still cherish the faith of the soon coming of the "Son of Man." There is a general steadfastness among the brethren, but not as much interest as at sometimes. Elder Bosworth is an acceptable pastor among them, but has too many other cares to do for them all he desires.

I gave them prophetic and practical sermons, both of which seemed to be well received. The prophetic discourses were received with especial interest. Many expressions of approbation were given to me in public and private. I find a general sympathy in all the places I have visited in the views I present of the near advent of our Lord.

In presenting the time, I gave Mr. Shimeall's view on the 6000 years. It is stated in the two following propositions:

I. That God, in his infinite wisdom, and for the promotion of his own glory and Man's greatest ultimate good, has assigned to the present constitution of things, in this world, a limited and definite duration; and that, through the medium of "the times and seasons which he has put in his own power," he has imparted a knowledge of the same to his people through his word.

II. That this limited and definite duration of time, in the purpose of God, was to embrace the precise period of 6000 years, and to include the three dispensations, Patriarchal, Jewish, and Christian, commencing from the creation and fall of man, and terminating with the close of the period called "the times of the Gentiles."

To these, I added the historic period of six thousand years as given in his table, which will be filled up in 1868.

The seven times, 2520 years, end at the same time; as also the 1335 days, beginning in 533. On the six thousand years we have the testimony not only of Mr. Shimeall, but the Christian Fathers for the first three centuries. And Bishop Latimer thus sums up the matter; "The world was ordained of God to endure, as Scripture and all learned men agree, six thousand years."

On the 1260, and 1335 days, or years, there are other authorities. Mr. Cuninghame begins the 1260 in 533, and ends them in 1793, when the fatal blow was struck on the papal power. There is nothing clearer to my mind, than that the 1335 days began at the same point of time and this would make them end in 1868.

I dwelt on other points and periods, but these are among the clearest and most important. And I am fully satisfied that they are reliable. I am persuaded of their truth. So I believe and so I speak with all confidences.

The six thousand years are the antitype of the six days of creation week. The age of the world was not given to perplex the church, but as a reliable chronology, to comfort the people of God. If any do not thus receive it, and think we may not determine the age of the world with any exactness, they will be led to watch for the termination, and be ready for the dawn of that glorious Sabbath. And if we may not determine with exactness when the 6000 years will end, then, it cannot be proved they will not end in 1868. Other periods, terminating also at that time, in a harmony, strongly confirms me that the 6000 will end in 1868. And so I fondly hope.

"The groans of nature in this nether world, Which heaven has heard for ages have an end. Foretold by prophets, and by poet's song; Whose fire was kindled at the prophet's lamp, The time of rest, the promised Sabbath comes. Six thousand years of sorrow have well-nigh Fulfilled their tardy and disastrous course Over a sinful world."

Glory to God in the highest, for the prospect of speedy redemption. Children of the living God, "lift up your heads, for your redemption draweth nigh."

Limited in a former number of My Journal, that some members of this beloved church (Waterbury) had been called away by death. Sister Mary

Perry died Sept. 16, 1858, and as no notice was given of it at the time, I am constrained to bear a testimony at this late date to departed worth. She was a living Christian, and of her, none could say ought but good. She was always at the house of God and had something to do or say: and ready to sacrifice anything for the cause of the coming King. I might, but will add no more. She sleeps in Jesus, and when the "promised Sabbath comes," we shall meet her in the robes of immortality.

Within the last year, Bro. Flagg also died and left a good testimony that all was well. The Advent faith and hope sustained him under protracted and severe sufferings.

How many thousands of Advent believers have been taken from us in the last twenty years, who have died in the faith of a speedy resurrection! Oh how pleasing the thought that we shall soon meet them,

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming."

Yes, soon, "friends shall meet again that have loved."

From June 17th to the 27th, devoted time and labor to the cause in Boston. We have had good meetings and some have been blessed for our encouragement.

Wednesday, June 27. Visited New York. On the 28th, as I stood on the deck of the steamer Metropolis, in which I was to return to Boston via Fall River, I had the privilege to see the "Great Eastern" come up the Harbor. It was a magnificent sight to see a vessel of larger dimensions than Noah's Ark glide along as a "thing of life," amidst large numbers of vessels, from the largest to the smallest, all of which appeared of diminutive size compared with this monster of the seas.

Sunday July 1. Preached to the children in the A.M. I fear that children are too much neglected in our ministrations. Jesus says to us, "Feed my lambs." In the P.M. we had a blessed communion, and in the evening baptism. I preached to a full house on the seven times; showing their termination about 1867 or '8.

Tuesday, July 3d. Attended the Board meeting of A.M. Association.

Wednesday July 4th. Preached twice in a Grove in Kingston, N. H. near Bro. F. Gale's, who has usually prepared his barn for that purpose. I spoke on the time of the great crisis. We had a good gathering and an interesting time. Many rejoiced in the hope of a new government, under the administration of Jesus of Nazareth, on whose shoulder the government shall soon rest.

Friday, July 6th. Went to Vernon, Vt.;—and on the 7th dedicated the Advent chapel in that place to the service of God and the gospel of the Kingdom. We had a large attendance and an encouraging day for the tried and faithful flock that "wait for the consolation of Israel."

They have lived and maintained their identity as Adventists under great discouragements. Within the last year God stirred up the heart of a noble sister to have a chapel built. She began the work by soliciting subscriptions, and the result is they now have a convenient house. The citizens were liberal as well as Adventists, and the house went up without difficulty. Let us have faith, and attempt at least, what we believe ought to be done to advance the cause of God.

Sabbath, July 8th. Spoke in A.M. and P.M. to a full house, notwithstanding the rain. We closed in the afternoon with communion. We had a solemn weeping time at the supper, at the close of which we parted, not expecting all to meet again till we shall be gathered about our Father's table in the kingdom.

Our views of the time of the great crisis, were joyfully received by the waiting ones.

Monday July 9th. Took leave of Bro. Scott and family and returned home. I have spent the most of the month in Boston. If I had a satisfactory supply for my dear flock, I should be in the field every day proclaiming the Messiah near. I wait the directions of Providence. I think I am in the way of my duty now, and am ready for any other work that the Master may call me to fulfill.

J. V. HINES.

Boston July 27th, 1860.

To the Readers of the Herald.

Dear friends:—Many weeks have passed, since I have found time amid the busy employments of life, to write anything for the columns of the Herald; but none of you are forgotten: each week as I receive my paper I eagerly look its pages over to see how many of the scattered family I can hear from, and often do I find sweet words of comfort and cheer, and now if I can write anything in turn to comfort you, how much it will gladden my heart; for I love you; my soul is bound to yours by ties most strong and endearing. Together have we borne the re-

proach of a scoffing world, on account of our faith in the near coming of our Savior, and together have we rejoiced in the hope of the glory so soon to be revealed. Many of us are alone as it regards congenial society; therefore we seek and find sympathy from our absent brethren, and feel a sweet union of spirit though bodily absent from them.

Some of you, my dear friends, have been bereaved of late; how have your hearts been made to bleed, because the great enemy death has entered your homes, and taken your loved ones from your midst. Deeply have I felt for you. I too have laid loved ones away to rest, and realized the increased loneliness of Life's sad journey with them no longer at my side; but in our deep grief we can be joyful together, in the assurance that death is a vanquished foe and that ere long those that we have committed to the tomb, shall triumphantly come forth to greet us again, and then glorified together we shall rise to meet the Lord, and dwell forever with Him. Then let us refrain from weeping and let the light of joy fill our tear-dimmed eyes.

Doubtless some of you are placed amid scenes of peculiar trial; you feel that none can understand your circumstances, and that therefore none can tender you that sympathy which you crave. Perhaps we have all felt so at times; yet let us not be cast down; for though it is impossible at all times to find that consolation that we would from a human source let us listen to one of the sweetest of Isaiah's many sweet passages concerning Christ: "In all their affliction He was afflicted, and the angel of His presence saved them." Ah! here is unmeasured ability to sympathize with and for us, in whatever situation we may be placed. O how blessed the thought that the heart of Divinity throbs with pity for us in all times of our need. Are we tempted? "He was tempted in all points like as we, yet without sin."

Let us then endure our temptation, looking to Him for grace to resist and therefore sin not. Are we weak? we are assured, "His strength is sufficient for us." We have only to ask and we shall receive an abundant supply. Yes Jesus is able and willing to supply our every need. Let us take Him as our Savior, our Captain, our Priest, our King, yes our All. Let us be willing to spend and be spent for Him, doing and bearing all things gladly for His name's sake. O friends, its but a little ere if we suffer with him, we shall also reign with Him. May we then be earnest and faithful in doing His will that at last, an abundant entrance may be administered to us into his everlasting kingdom.

Yours in love and hope,
S. A. GORTEN.

Essex July 22, 1860.

From Sister E. Farnsworth.

Bro. Bliss:—I was much pleased with Bro. Pearson's letter in last Herald. The position on time which he and Bro. C. and yourself take, seems to me the only Scriptural one. But I see nothing in the Bible that sustains any connection between the 6 thousand years and the coming of Christ. That we are brought to the time of the putting forth of the fig leaves, is evident from the coincidence of many signs. Let us watch for the appearing of our Lord.

E. FARNSWORTH.

Groton, July 8, 1860.

NOTE. But if the Bible does not explicitly assert that connexion, are we not warranted from the jubilee type the sabbath of rest, and the fact that 1000 years is a divinely appointed period, in looking with hope that such connexion is not improbable?

Ed.

A Singular Phenomenon.

On the morning of July 20th, about ten o'clock, a brilliant light was seen shining through the window and reflecting the shadow of the window on the opposite wall of the house. I arose to look out for the cause, and to my astonishment beheld flying through mid-heaven a globular matter resembling a burning meteor, but as it neared, and passed, I discovered there were two burning meteors in close proximity, followed by a trail of three others, of less magnitude, but all of them in consecutive and parallel order. The magnitude of each of the burning ones, was about twice the diameter of Venus, with a short space between them, equal to one-half of the diameter of the Moon. The blaze issuing from them was in length, about twice their diameter. The light was a pale white, slightly tinged with red and blue. The three following meteors, or the trail of the burning ones, were in diameter and color like Jupiter; and the spaces between each meteor, was about a diameter of the moon, while the space between the second burner and the first one of the trail was nearly twice that distance.

The course of the magnificent train, was very nearly from two degrees north of the west, to a degree east of south-east.

The velocity of its motion through the air, was I

should presume, according to the time of its passing two points of observation, from one hundred, to one hundred and fifty miles per hour. The apparent altitude of the train, appeared to be about that of the summer clouds.

The sight was majestic, and sublime. The first thought was—It is the Son of man. The next was the words of the prophet, and psalmist of Israel: "And he rode upon a cherub, and did fly upon the wings of the wind." The majesty of the Lord never was felt so sensibly by me before, and truly it would be said, "Great and marvelous are thy works Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name?" Let us all be ready; for in such an hour as ye think not, the Son of man cometh.

J. H. CLARK.

Allenstown, N. H. July 23, 1860.

From Bro. Joseph Barker.

Dear Bro. Bliss:—The "Herald" continues to reach me very regularly; and what is still better, its contents, taken as a whole, I find to be exceedingly palatable, and not only "sweet to the taste," but instructive to the mind. I have derived considerable advantage from the Herald in aiding me to a more satisfactory understanding of some of the very plain and important doctrines of Christianity, as well as to a reasonable solution of many passages of Holy Writ, which at first sight, appear to the uninitiated to contradict plain declarations of God's Word. In the discharge of duty I am not altogether unmindful of the claims which the Herald and the A.M.A. have on me, and to convince you that I am sincere in my wishes for the advancement of those glorious truths which you and others are laboring to uphold, and which afford so much real comfort to those who feel themselves to be but "strangers and pilgrims here on earth," in its sin-cursed state. I enclose.

May God continue to bless your efforts, and those of your able contributors in the promotion of His truth is and shall be a part of the sincere prayer of yours, a true believer in that blessed hope,

JOSEPH BARKER.

Kincardine Village, Co. Bruce, Canada West July 14, 1860.

From Bro. Davis Guild.

Bro. Bliss:—It is with pleasure that I can look back,—and especially now at this time, removed as I am far from former opportunities of hearing and worshipping with other of like precious faith—twenty years and more, on the agreeable acquaintance I have had with those connected with the Advent Herald and those that have contributed to its valuable columns. I have read, 1000 Nos. since 1840; and never have I felt my interest in the least abated, in the advancement of the cause it advocates. I feel that it is worthy the perusal of every candid, sound minded Bible reader, and of every lover of truth.

I believe that an overruling Providence has presided over its affairs, given wisdom to its managers, and enabled them to keep aloof from all fanaticism and from all year, month and day movements—only that of to-day, to-day. I believe the Numbers are past, and that we are in the midst of the shaking of the nations and the tottering of thrones—only waiting till the last one of his number that have been scattered in a cloudy day, as represented by the prophet, shall have been gathered in.

Then I think, that stone spoken of by Daniel the prophet, will smite the feet of the Image, become a great mountain, and fill the whole earth.

Yours in joint hope of the enjoyment of these promises and the whole Israel of God,

D. GUILD.

Edwards, N. Y. July 23, 1860.

From Bro. J. S. Brandeburg.

Bro. Bliss: I should like very much if there could be a conference meeting of all the advent believers or as many as could attend in Iowa or Illinois at some central point on the Mississippi, some time in September, or sooner. If it could be we might make some arrangement about forming circuits and having preaching every two or four weeks. Come brothers, all over these two States, What say you? It is high time we were waking out of sleep; for now is our salvation nearer than when we believed.

I should like, if the brethren West would give their thoughts through the Herald as soon as convenient.

Burlington Iowa July 1860.

The above is a good suggestion. The better way will be for some brethren to consult together, designate some place, and invite an early rally at some central point.

A Word from Bro. Thorp.

Bro. Bliss: As you feel encouraged by a few

cheering words, I will tell you that I still prize the Herald; and admire the manly and upright course you pursue, as well as the ability with which you conduct it. May it herald the approach of the Coming One, until it is superseded by the archangel's trumpet!

As regards "The Voice of the Prophets" I think it is a timely and important sheet, and in no way a rival to the Herald—but rather a pioneer for it; for with the kind hearty and prompt assistance of friends, it may find its way into many families where the Herald comes not, and may both spread the doctrine of the Advent and kingdom at hand, and open the way to subscribing for the Herald. I think too, it has several advantages over an ordinary tract. Its teachings and dates should however, be subjected to criticism and analysis; and I am glad you have taken up the examination of the periods and calculations quoted in "the Voice of the Prophets." We want something reliable, and the nearest possible approximation to the truth.

I enclose you an obituary notice of my late esteemed friend Jonathan Shaw, which if you think fit please insert in the Herald.

Wishing you prosperity and peace both personally, socially, and in your calling, I beg to subscribe myself your brother in Christian bonds,

C. A. THORP.

Leeds Eng. June 28th, 1860.

NOTE. By turning to our articles, our brother will see that all we have commented on that has been copied into the paper referred to, was before it there appeared. We thank our brother for all his good wishes, and rejoice that the Herald has such friends on both sides of the Atlantic.

Bro. Bliss: As you seem so willing to answer questions for the instruction of correspondents, I would call your attention to the following; viz. How are we to understand Gen. 9:6? Is it merely a prophecy that it should be so, or does it mean that the murderers ought to be put to death by his fellow man? and if capital punishment was right under the old dispensation, is it right under the present?

Also these passages in 1 Timothy 2:9, and 1 Peter 3:3; do not the apostles plainly exhort Christian females not to wear gold pearls &c as ornaments? and if so is not the practice of many professing godliness unscriptural? A correspondent.

The passage in Genesis, we regard as expressive of God's pleasure respecting the punishment due for the crime of murder. It is not a prediction, but an injunction.

Those passages in the epistles certainly forbid the wearing of ornaments for display.

Dear Sir. Since I last wrote to you our mail carrier from Albion to Olmsted has been detected in robbing the mail bag, and its more likely he has taken the dollar I sent you in January last than for it to be lost any other way as such though you have agreed to lose the dollar, I cannot think of so good a cause as the advent to suffer and here enclose another dollar for the one lost and one to pay for the next six months making two dollars. Yours respectfully

H. G. FRAAS.

Albion, Edwards Co. Illinois.

NOTE. The A. M. A. has been wonderfully fortunate the past year in the safe transit to its office of money sent by mail—not over four instances of miscarriage having been reported, we believe during the year. The way you suggest, was doubtless the cause of the loss. Thank you for replacing it. Ed.

Chit Chat

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the solid land.
Little words of comfort,
Little acts of love,
Would make this world of ours,
A paradise above."

Bro. Osmond Powell of Dakota Wiss. writes: "I have always taken great interest in reading the Advent Herald, and its good news about the coming kingdom of God."

Would that all your neighbors could say the same.

Bro. Jason F. Alden of Norton Mass. writes: "Twenty years or more have I paid for the Herald." And he adds: "May you ever have the illumination of the Holy Spirit to lead your mind and guide your pen when you write for the Herald." "It does—"

Could that wish only be realized, how faultless would our columns be. May the Lord vouchsafe all needed wisdom and grace for the attainment of that end.

Bro. John Barnes of Marlboro Mass. writes: "I do not know how to do without the Advent Herald,

and I am glad we have a minister by us that loves to read it."

We believe the number of such is increasing. A judicious and scriptural presentation of the doctrine of the consummation must have its effect on those around us.

Bro. Tho. E. Putney of Woodstock Vt. writes: "I still like the course pursued by the Herald; and should be glad to aid the Association."

Perhaps you may do so by commending the Herald, and lending it to those not acquainted with its teachings.

Bro. G. W. Chisman of Aurora Ind. writes: "I have taken the Herald since its first publication, and I still feel that I want it so long as I can pay for it."

We have many yet on our list, who have had the Herald from its very commencement; but how many have fallen by the way.

Bro. C. E. Needham of De Kalb Ill. writes: "Please stop sending the Herald, and as soon as I get things fixed I will send for it again. I shall miss its weekly visits, for it is all the advent preaching that I have. I shall miss father Chapman's letters. I fear he would be disappointed, should he come to De Kalb; for of the church he established, of 30 or 35 members, almost all of them have removed to Iowa. Elder Jones is with them there, and they have a good pastor."

Bro. R. Sturtevant of De Kalb must keep Bro. N. posted up in the contents of the Herald till he can re-subscribe. The last three years have borne heavily on all the interests at the west; but the bountiful harvests they are now having, with good prices, will be to them a great relief.

Bro. Wm. H. Swartz of Morrisville Pa. writes: "I am very anxious to see a greater number of subscribers to the list of the Herald; and I feel conscious that by a little exertion on the part of its friends, it can be accomplished."

The five names of new subscribers sent by our Bro. with advance pay for the same, convinces us that he feels and believes what he writes. He shows us his faith by his works.

Bro. James Glass of Roslin C. W. writes: "I think the Herald the best paper in the world."

It ought to be such; for it is the only weekly journal we know of which is devoted solely to the doctrine of Christ's near coming and reign.

OBITUARY.

DIED, in Montgomery, Vt. June 22, 1860, Bro. GEORGE WILKINS, aged 26.

Bro. Wilkins experienced religion in the morning of life, and a few years ago consecrated himself anew to the service of God, and since that time has been a devoted, exemplary consistent Christian.

His health had been poor for a few years past, but no indication of an immediate departure, until a few days before his death, when by exertion he ruptured a blood vessel, which in connection with former complaints, hastened the day of his death. When he knew that he must bid farewell to his widowed mother and only sister, and enter the valley of the shadow of death, he did not tremble: he knew in whom he had trusted, and with a composure that grace alone can give, he made his will, gave directions in regard to his funeral, and sweetly fell asleep in Jesus.

His funeral was attended by Elder S.S. Garvin, and a sermon preached from words selected by the deceased—Ps. 26:8; "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth." C. G.

Our brother's gone! our faithful brother's fled! And sleeps he now among the silent dead? Yes, he has gone, and left his friends in tears, His warning voice no more salutes our ears.

Rest then, blest saint, in yonder icy bed, Embalmed with spices earth could ne'er afford, Till the last trump shall sound through earth and skies,

And bid the saints to life and glory rise.

Be it our task to imitate the man, Whose life was governed by the gospel plan, Who learned of Christ in virtue to excel, And taught the blessed art of living well.

Early he sought in Jesus' school a place, And early found a Savior's pardoning grace; The word of God he made his constant care, And lived by faith, still watching unto prayer.

When death arrived to close the mortal strife, And let the happy spirit unto life, No fearful aspect decked the monster's face, For fear was conquered through the Savior's grace.

Hark! from the sacred portals of the skies, Jehovah speaks, and bids his servant rise, His work accomplished, he the call obeys, And joins the song of everlasting praise.

S. S.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. FREELE.

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours, ALONZO BALL, M. D.

Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, &c.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDEELL.

Most of the Pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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AGENTS THROUGHOUT THE WORLD.

pd to Sept 18 79

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long while, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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J. V. HINES.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 11, 1860.

The Child's Comfort.

God is my friend; I need not fear,
For he is good and always near,
And he will keep me by his power,
From day to day, from hour to hour.

I am a sinner—but I know—
For God's own Word has told me so—
That Jesus Christ came down from heaven
To die that I might be forgiven.

There is one thing that I must dread,
And that is sin; for God has said,
That those whom he protects from ill,
Must love to do his holy will.

His holy book will guide us right,
And keep our heaven, too, in sight;
And lead by his right hand away,
Until we see the perfect day.

Answer

TO ENIGMA IN HERALD OF JULY 28.

Penninah 'twas who taunted Hannah sore,
King Rehoboam lost, by asking more;
The "ready scribe" we find in Ezra's name,
And 'twas to Peter that the angel came.

We read in Amos' book of Syria's overthrow,
While from her mother Ruth refused to go.
Deceit in vain Elisha's servant tried;
At Troas left, Paul's precious parchments staid.

While Og of Bashan slain, useless his bedstead laid,
Samaria's city saw her king lie slain,
Yet Esther braved a king's wrath not in vain.

Ezra within his wooden pulpit stood;
Wilt bring my cloak, Timotheus, be so good?
Hiram, of Tyre, the cedar trees did send;
A true yokefellow, Paul called his friend.

'Twas Gideon by the wine-press hid the wheat;
Olivet's mount was pressed by Jesus' feet.
David's kind heart mourned o'er a vict'ry won,
Because it saw in death a darling son.

Take the initials now of the names here given,
Write them in proper place to form each word,
And you will find this most important lesson.

Which you should heed—"Prepare to see thy God."

The First Oath.

A little boy came in from school the other day, looking very unhappy. Was he hurt? No. Had the boys plagued him? No. Had he been in mischief? No. What was the matter with Willie? He hardly spoke at supper time, and ate very little. His mother went up to bed with him, and she asked again,

"Willie, what ails you, dear?"

"Mother," said he—"mother, I swore. The minute I spoke it, I was afraid of God, and ran home. Mother, if I could only wipe those wicked words out of my mouth—if I only could. Mother, will God forgive me, ever forgive me, for taking his holy name in vain? Pray for me, mother," and Willie sank upon his knees and hid his face. His mother did pray for him, and Willie did pray for himself—prayed to be forgiven—prayed that he might never, never profane the name of God again. "I'd rather be dumb all my life long," said Willie, "than to be a swearer."

The next day he asked his mother to write down all the Bible said about profane swearing; he wanted the word of God on the subject: he said he wanted to study it, and stick it on his mind, and carry it about with him everywhere; so she found and copied these texts:

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."—Ex. 20:8. This is the third commandment.

"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord." Lev. 19:12.

"Because of swearing the land mourneth: the pleasant places of the wilderness are dried up." Jer. 23:10.

"I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." These are the Lord Jesus' words in Matt. 5:34-37.

"Above all things, my brethren," says James, "swear not, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest you fall into condemnation." James 5:12.

"O mother!" said Willie, in reading them over, "How clear God speaks!—How can a man or a boy dare to swear, after reading this!"

He learned these Scriptures, and I have written them down for every boy who pleases to learn them also.

Anecdote of John Sunday.

"I understand," said John Sunday, the converted Indian chief to a congregation which he was called to address at Plymouth, England, in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on, you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in 2 Cor. 5:17. 'Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new.' When I became a Christian feathers and paint 'passed away.' I gave my silver ornaments to the mission cause. Scalping knife 'done away.' That my tomahawk now," said he, holding up at the same time a copy of the ten commandments in the Ojibwa language. "Blanket 'done away.' Behold," he exclaimed in a manner in which simplicity and dignity of character were combined, "behold all things are become news!"

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th, at Newburyport, Mass., in the Advent chapel situate on Charter street, commencing at 21-2 P.M. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, Jr., Pres't.

F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.

AMERICAN MILLENNIAL ASSOCIATION. The annual meeting of the A. M. A. will be held at Newburyport in connexion with the A. E. A. Conference, as notified above. Let there be a general rally in support of this valuable auxiliary to our cherished cause. Come, brethren, we need your presence, prayers, counsel and material aid.—Thus far, with the Divine blessing, you have assisted the Board to carry your flag victoriously, and now that the common enemy is abashed, let us concentrate our strength for a movement in the advance. God speed the right.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

There will be a grove meeting held on land of Elder Martin Peck, near Maytown, Pa., to commence Aug. 11th in the evening and continue over the Sabbath. Brethren J. Litch and J. Colder are expected to be present.

The Lord willing, I will preach in Pomfret, Vt. Sunday July 29th; North Springfield, Aug. 5th; South Ashburnham, Mass. 6th; Templeton 9th; South Reading 10th; Haverhill 12th. Sabbath evening meetings at half past seven.

L. D. THOMPSON.

QUARTERLY CONFERENCE. The next session of the Western Quarterly Conference, in Maine, will commence

Thursday, August 23, at 1 o'clock P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see souls converted, and God's truth run among the Christians. Call on Bro. David Watson, Fletcher, Blaisdell, Martin, &c.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

MAINE STATE CONFERENCE. The Maine Annual Conference of Adventists will commence its next session Sept. 6th, Thursday morning at 10 o'clock, in Augusta (one of the large halls will be procured and due notice given which.) It is very desirable that all our ministers who are in union with the object of the conference should be present to take part in the work, and as many other brethren and sisters as can consistently. We also invite any of other classes of Christians, or sinners, who may wish to attend and take part with us, in a Christian manner. Our object is to use all means we can to a united and untiring perseverance in proclaiming the gospel of the kingdom of God at hand, with the accompanying truths, to awaken, unite, and build up the church on her most holy faith, and to lead sinners to Christ for salvation and eternal life.—Come, brethren, who can, in the spirit and power of the gospel. Those at home pray that God will make use of us to prepare a people for his kingdom. The few brethren in Augusta will do all they can to provide for brethren who come. Call on Bro. Benj. Ray east of the river, or on Bro. D. Mosier, W. A. Lovejoy in the city, who will direct you.

I. C. WELLCOME, Sec'y.

Richmond, Me., July 24, 1860.

Bro. Bliss:—I write now to state that we have concluded to hold campmeeting to commence the 30th of August. It will be in the neighborhood of Pine street. Brethren Litch, Boyer, Jackson and others are expected to be present.

THOMAS HOLLEN.

G. W. Burnham may be expected to preach in Haverhill the 4th Sabbath in July; Salem, the 5th Sabbath; Templeton, second Sabbath in August (hope as many of the friends in Athol and Ashburnham as can will meet with us); North Springfield, Vt., 3d Sabbath; Hebron, N. Y., 4th Sabbath.

I expect to preach at Pike River Aug. 25th, at 7 P. M.; at Stone Settlement Sabbath, 26th, at 10 A. M. and 2 P. M.; at Pearceville 27th, 7 P. M.; at the Gilbert school house in Dunham, 28th, at 7 P. M.; at Hyattville 29th, at 7 P. M.; at the Savage school house in Shefford, or as Bro. Gilbert Sawyer may arrange, 30th, and on the 31st preach and baptize; Sabbath, Sept. 2d, at Stanbridge Barrough, at 10 and 2 o'clock. Note.—to those concerned: The state of my health, and other unforeseen and unavoidable circumstances occurring at the time, prevented my filling my last monthly engagement. This is only the second failure on my part during four years.

CHAS. P. DOW

A Second Advent Grove meeting will be held near the village of New Hartford Butler Co. Iowa. Commencing on Friday night, before the last Sunday in August (24), and will continue over the Sabbath. The evening meetings will be held at the school house about a quarter of a mile distant in the village of New Hartford. The place is commodious, with a beautiful spring of cold water near by and many waiting friends who will cheerfully administer to the wants of all who will attend.

Our beloved Evangelist, Peter S. W. Deyo, and Elder S. G. Hiscox, Elder H. H. Jones will be present to preach the word. Come all ye lovers of Jesus who are searching for the truth, to this meeting beneath the leafy grove, praying that Jesus may be here to break to us the bread of life.

CASTLE CHURCHILL.

July 28, 1860.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. L. Fitch, of Moores Junction, N. Y., \$7. Sent bundle the 31st of July.

J. S. Brandeburg. Have sent the \$2.07 to G. Burnham (using one stamp for postage), and given the other 35 cts. to J. V. H. As this goes to them individually, it does not come into the Treasurer's account to be acknowledged in donations received by him to the A. M. A.

A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, AUG. 1, 1860.

T. C. M. K., "to buy paper".....	\$3.00
John Barnes, Marlboro', Mass.....	2.00
Peter Burns, Milford, N. H.....	3.00
J. C. M. Greeley, Hudson, N. H.....	1.00
Louisa S. Phares, Hamilton, O.....	1.00

Elder J. M. Orrock's address, till further notice is given, will be Humboldt, Sherburne Co., Minn.

RECEIPTS.

UP TO TUESDAY, AUGUST 7.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Woodbridge Burnham 1023, J. W. Aiken 1023, S. D. Marden 1049, D. Bosworth 1036, J. Seabury 1049, A. Colby 1023—it goes in the same wrapper each week with father Jewell's—the fault must be in the P. O. there, where three Herald's are received in one package; D. Guild (and W. G. A. G.) 1023, L. Ingalls 1023, Z. Hunt 1027, C. Churchhill 1023, A. Clapp 1023—sent No. 1001; E. H. Sherman 1023, L. S. Phares 1036, John Corl 1023, A. Chase 1023, A. C. Doolittle 1023—each \$1.

M. O. Hall 1052, T. Ward Jr., 1010, W. Yearsly 1049, H. Nichols 1036—changed to East Warren; P. Quinton 1023, E. M. Palmer 1017,—had sent each week; but now re-send the back Nos.; Wm. Jackson 1006, A. M. Sherman 1049, Wm. L. Phipps 1049, R. Greeley 1050, J. T. P. Smith 1049, N. Brown 1023, Mrs. Lydia H. Baker 1028—each \$2.

J. Sornberger 1018, \$1.50—L. D. owes 80 cts.; Wm. P. Cutter 1029, \$2.25; J. L. Clapp 1027, 50, and 50 cts. to J. V. H.; L. Brown (13 cots) 997, \$10; J. W. Reed 1068, 25 cts. to V.

VOLUME XXI. NO. 33.

So important does our Lord consider the duty of private prayer, that he addresses, as it were, each Christian individually, saying to every Christian at all times and throughout all generations, "Thou, when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." And when his disciples desired him to teach them how to pray, he gave them that beautiful form of prayer, and taught them thus:—"When ye pray, say Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us

day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

In this most perfect and comprehensive form of prayer, he not only taught his disciples what to pray for, but the exceeding great privilege of approaching God with the spirit of adoption, as members of one body—that drawing near to him through our Lord Jesus Christ, whom God our Father hath made Head over all things unto his church, we may know that he always hears us, and that whatsoever we ask in his name, believing, we shall receive. Such is our privilege in all our addresses at the throne of grace, whether they be offered by us individually in our closets, or collectively in our families, or in the public worship of God's house. Oh! how great is the consolation which the knowledge of this truth administers, that all our petitions pass through the heart and lips of Jesus: so that whether in the public worship of God's house we join with the whole family in heaven and earth, praying that his great name may be hallowed and his kingdom come, or whether in the worship of our respective families, or when alone upon the wide mountain-top, or in the depths of the forest, or in the most lonely chamber of the most desolate house, we may be always able to say, "Our Father."

The form of prayer which our Lord gave his disciples suggests also the things we should pray for; and the last clause—"lead us not into temptation, but deliver us from evil," though at all times necessary, is especially so in relation to "the evil day," or "hour of temptation," from which the Lord will deliver his waiting and praying people. Moreover, as such prayer can be only truly offered, and its blessings fully realized in the Holy Spirit—"praying in the Holy Ghost"—we shall not be as the foolish but like the wise virgins, having not only our lamps trimmed, but oil in our vessels, coming behind in no gift, waiting for the coming of our Lord Jesus Christ.

Let no one say that he has nothing to offer before God: for God requires that we should present ourselves unto him, that we may serve him truly in our spirit, soul, and body, which are his—fulfilling all our duties with an eye single to his glory—living not unto ourselves, but unto him that died for us and rose again. "The morning sacrifice" has been offered by our Lord Jesus Christ—that all perfect sacrifice, oblation, and satisfaction by which alone our sins are remitted. And the Lord waiteth for "the evening sacrifice" in his body the church. Hence the apostle exhorteth us in these words—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye prove what is that good, and acceptable, and perfect will of God." This we should ever do; and so much the more as we see the day approaching.

Thus by watchfulness and prayer—coming behind in no gift—looking for the mercy of our Lord Jesus Christ unto eternal life—we may hope to escape all these things which shall come to pass, and to stand before the Son of Man.

The Inheritance of the Saints.

Bro. Bliss:—Seeing in the last Herald a communication from bro. Hutchinson, in which he speaks of some one asking sarcastically; "Do you think God will give the saints this little speck of an earth?" It brought to my mind an objection, a certain minister raised some years ago against earth restored being the saints inheritance. He said, "If God should attempt to put all the saints that ever lived on to this earth, he would have to pack them down like pork, more than sixty feet deep." The idea was so perfectly ridiculous, I sat down and made a calculation with something like the following result. Which, as brother Hutchinson requests "some one who has a taste for such things, to figure up the matter," I reproduce, and send you for insertion in the Herald if you like.

Colton and Fitch's "statistics of the world,"

give the surface of land at 51,600,000 square miles—reduced to rods 320 times 320 times 51,600,000=5,283,840,000,000 square rods. Now allowing earth to be 6,000 years old, and a generation to have lived and passed away every 30 years, we have 200 generations. Allowing further that the present population of the world is 800,000,000, and that that number have lived and passed away each 30 years,—and further allowing them all to be heirs of the inheritance—we have the following number—generations 200 times 800,000,000 present inhabitants=160,000,000,000, by which ÷ 5,283,840,000,000 the No. of square rods, and we have 33 and almost 1-4 square rods for each individual that ever lived. But when we take into consideration that the first generation consisted of only a single pair and for several generations the number were comparatively few—that at the flood all but eight persons were cut off, and of course for some generations the increase must have been gradual; we should doubtless have to reduce this number to about one half,—and then the No. of square rods to each individual would be about 66 1-2. But when we think that the largest stretch of charity, can hardly get more than half that number into the narrow way, and through the narrow gate, we may safely double the quantity again and we have 133 square rods. Once more—suppose the Infinite Goodness should gather the waters into the bowels of the earth, (as they were doubtless gathered before "the fountains of the great deep were broken up,") restricting the waters to one third of earth's surface instead of two and we may double the quantity again and have 266 square rods for each and all the saved ones and still allow the sea to cover one third of this fair heritage of the sons of God.

O when will baptized infidelity learn to enquire—not whether there are difficulties in the way, but—what hath the Lord spoken?

Yours in hope,

D. BOSWORTH.

Waterbury, Aug. 4th, 1860.

Notes by the way.

Beloved Bro. Bliss:—I wrote you last on the second of July. On "the fourth," the fare being reduced, I went to Niagara Falls. As one passes over the Suspension Bridge in the cars, for the first time, the scene presented to view is startling and awful. The first thing which attracts you is your own altitude. The blue waters over which you are suspended, are rolling fearfully, about 250 feet below the car windows. You next look up the river, and the eye rests on the Falls, which though two miles distant, seem to be close by. You then look down the river, and the water runs with a velocity which would lead one to think it has fully recovered from the effects of its recent fall. By this time you are on the opposite side. After this you stand at different points and admire, and think well of the bridge which has taken you safe over a span of 800 feet I think.

After enjoying a little rest and refreshments at the Globe Hotel, I walked to the famous Falls and viewed them first from the New York side. After gazing from above, I descended the long staircase, and looked from beneath, and got wet enough for a sick man. I then passed over just below the Falls, in an open boat, and from the Canada side viewed the

"Sovereign of the world of floods whose majesty and might
First dazzle, then enrapture, then o'erawe the
aching sight."

This stupendous cataract is threequarters of a mile wide,—is divided by a little island in the middle and these immense waters from the great Lakes, are precipitated over a precipice of about 160 feet, into a gulf of unknown depth below, with a roar which is said to be sometimes audible at a distance of fifteen, and even twenty miles; and lofty columns of mist and spray, unceasingly rise like clouds, over this noise and fury. It is like a great furnace. It struck me at the time that the two divisions of the Falls are rather apt symbols of the two nations they divide. The portion of the cataract on the State's side is quite republican. Every drop seems to act as though it is of importance, and wishes to be heard. The

Canada part of the Falls is monarchical. The volume of water is larger and its descent is majestic.

However I had no time to stop and moralize for the daring Blondin was about to cross the river on a rope, below the Suspension Bridge. I got there just as he was starting. His cable was nearly on a level with the Bridge, and hence must have been nearly 220 feet above the furious waters. He not only walked on his cable-rope, but performed several feats,—laid on his back—stood on his head—turned summersets—hung by the feet, etc. He was about twenty minutes in passing over. In returning he propelled a wheel-barrow. He made no stop on the way, and got over within ten minutes. I examined the wheel of his barrow, which was grooved to fit the rope, so there was no danger of its running off. I was near enough to speak to him. He is a man of ordinary size. In his make he reminded me of Bro. John Pearson, only Bro. P. has a much greater caliber above his eyes, which would likely make him a little top-heavy in attempting such an enterprise. Mr. Blondin was to pass over after dark, and to give, in his passage, a display of fireworks; but a display of celestial fireworks and a thunderstorm prevented, and answered just as well.

During my stay I asked few questions, and conversed little with mortals; but endeavored to commune with the infinite and unseen One; and as the sable mantle of night became drawn over the wonders of the Falls, the communion was sweet, and the veil seemed thin between me and Him who pleads my case above. "Our fellowship is with the Father, and with his Son Jesus Christ." In this way our joy may be full, even in sorrow, weakness and pain.

The next morning at half past six I repassed the Suspension Bridge, on the cars; and about nine arrived at Wellington Square,* where I enjoyed one of the best of homes with Bro. D. Karnes. Sunday the 8th July, I held forth the word of life; and on Monday after visiting Elder S. K. Lake and brother, who are laboring with acceptance,—I left and in the evening found myself once more under the friendly roof of Bro. J. Pearce, of Pickering. After remaining three days—not uselessly I hope,—we took the parting hand, mutually promising to meet in the kingdom. I also agreed to meet them again in time if the Lord will.

Friday the 13th came by Grand Trunk Railway to Colbourne where I met with a cordial reception from Bro. R. Scott, Sen. with whom I made a short stay sixteen years ago. The next morning Eld. Campbell arrived, and here I began my labors on his circuit.

Sunday 15th I preached in a grove near the village. My text was 1 Pet. 4:7 "The end of all things is at hand; be ye therefore sober and watch unto prayer." As we were about to begin our afternoon service it began to rain, so we invited the congregation to the commodious house of Bro. R. Scott, jr. and I had a most gracious and free time in presenting the true grace of God wherein believers stand,—their duty to make constant advances in grace; and the motives, especially the crowning motive:—"so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." In the evening we had a social meeting. Elder Campbell made some excellent remarks on the translation of the living saints at the coming of the Lord, and the holy walk with God which those should maintain who are looking for the speedy Advent. I followed with the evidences of growth in grace.

Tuesday following Bro. Campbell took me in his carriage to Smithfield, where he gave a profitable discourse that evening, on Psalms 1,1, and published for me the next evening. I took for my text, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day;" and dwelt on the full confidence of faith and hope, which all christians should cherish, and may enjoy if they will live for it. It is not for us to live in doubting castle

* We passed over the Western Road, from Suspension Bridge to Detroit, on the 6th of July.

but to breath the free air of unwavering trust. A Wesleyan Methodist expressed to me his delight in what he had heard, and expressed a wish that I could stay till Friday evening, that being the evening for "a meeting to seek for holiness;" as he felt sure I could give them something on the subject which they did not understand.—"Sanctify them through thy truth; thy word is truth." I had a comfortable home with Bro. Smith, who has recently lost a devoted wife.—May he and his amiable family, have full trust in Christ which will bring the full consolation of the gospel.

Next day Bro. C. drove me to Ameliasburgh, and the residence of his mother-in-law, where his family,—consisting of a wife and four children—reside. Bro. C. has labored faithfully in the cause, for many years, and sister C. has meekly shared with him in the afflictions of the gospel of the kingdom. I hope that those among whom he travels, and labors, will see that he has a suitable support. This is a debt which they owe, and God will hold them responsible for its payment. "Owe no man anything." I was told they have a little Sabbath School. William E. Spencer, the Secretary, a youth of twelve years, told me that in the course of six weeks, six children had committed to memory 965 verses. Sister C. and widow Spencer, her mother, jointly ministered to my wants and made my stay a rest. Here I met Eld. Burtenshaw, who will go to the London District, or some other field soon. Let him receive suitable encouragement.

Friday 20th we started for our Sabbath appointment. Bro. C. spoke once on the way. Text "Then shall appear the sign of the Son of man in heaven." Though I might give a view of the sign itself varying from his, yet I much enjoyed his discourse, and he had a good hearing. I have forgot the name of our host; but God will remember the kindness shown to his servants. Saturday we got to Prince Edward which according to the map is a piece of land jutting out into Lake Ontario. Here we were admitted to the hospitalities of Bro. Tubbs; and learnt that a beautiful Grove was all prepared for our use the following day; and I felt ready for action; but by next morning I felt otherwise, for I spent a sleepless, and restless night. At 11 o'clock I preached to a large audience, and when I got through I was "used up." I retired to bed, and Bro. Campbell, I was told, gave in the afternoon an instructive discourse on the kingdom. In the evening I preached in the Wesleyan chapel to a full audience. The Lord gave me clearness of thought, and calmness of soul in presenting the evidences of our Lord's near coming. Soberness sat on all faces for the time. On Monday and Wednesday evenings I preached in the same house, on the things of the kingdom, and the way to be ready for the solemn day. I did what I could. May God continue to bless the precious seed sown in weakness and tears.

Yours as ever,

R. HUTCHINSON.

Bay of Quinte, July 26, 1860.

The Druses and Maronites.

On the northern part of the land in which, as the scene of nearly all scripture history, we all feel so deep an interest, is a large and narrower strip of land than Palestine itself. It commences about the site of Tyre and the sources of the Jordan, is bounded on the eastern side by the celebrated range of Mount Lebanon—on which but few of the old cedars survive. Lamartine counted but seven, one of them thirty-two feet in circumference—and by Anti-Lebanus, which runs further east, parallel with the range of Lebanon, the ancient Leontes flowing southward along the fertile valley between them, almost all the way to Tyre; that river descends from the watershed from which the ancient Orontes flows in the opposite direction northwards to Antioch. Tyre and the sources of the Jordan from the southern limit of this strip of land; and a small stream, the Mahr-el-Kebir, which enters the sea about twelve miles north of Beyrouit, its northern limits. The Levant, of course, washes the western side of this long and narrow district. It is a land of hills and valleys, of mountains and

mountain-streams, of one considerable river at least, and for Syria, of a tolerable population.

This is the land of the Druses and the Maronites. They are to a considerable extent intermingled; but the Druses chiefly occupy the southern part of it, the Maronites being more numerous northwards; Zahleh, or Zhakle, as it is diversely spelt, the scene of one of the worst of recent massacres, lying about midway between the chief populations of the Druses and Maronites. Both the towns and villages, and the inhabitants too, are, however, very much intermingled, though they do not intermarry; the small town of Hasbeya, where another massacre occurred, being so far to the south as to be near the sources of the Jordan, which arising in the southern part of the ranges of the Lebanons, soon flows into the Sea of Galilee, and thence passes rapidly along to the Dead Sea, there to vanish by evaporation. The origin and tenets of both Druses and Maronites are somewhat obscure. The Maronites, so far as is known, have precedence in time. They are said to take their name from Maro, a monk, who, with a considerable number of disciples, withdrew into the mountains, in the fifth century. They themselves affirm that it was to escape persecution for orthodoxy during the time the Monothelites enjoyed imperial favor. Their enemies assert directly the reverse. In 1736, they acknowledged the dogmas of the council of Trent, except celebrating Mass in the Syriac language, reading the Gospel in Arabic, their vernacular, and retaining the marriage of priests. Substantially, therefore, they are Catholics. Their monks are numerous, said to amount to 20,000, but they are active agriculturists, not the drones of Italy or Spain. They have a patriarch residing at Kenobia, between Tripoli and Beirut, but a Papal legate also resides among them at Antoura, not far from the latter place.

The Druses had a later origin, and their creed is to a great extent a mystery. Their Emir, though tributary to the Pachalik of Acre, allows no Turk to reside in his district, and is political ruler of the Maronites. In the eleventh century, the sixth Fatemite caliph of Egypt, Hakem Biamr Allah, announced himself to be an incarnation of the Deity, and founded a new sect, of which the highest doctrines were, that all human actions were indifferent, and that all religions were alike unnecessary. To this fanatic the Druses are generally believed to owe their origin. As they have three classes, the ignorant, the partially initiated, and the adepts, to the last of whom alone full knowledge is communicated, and as death is the penalty of violating secrecy, it seems as little likely that the truth is known, as that it is worth being known, except indeed as a matter of curiosity. It is said that they are also liable to death for turning Mohammedans or Christians, though it is by no means improbable, considering their origin, that they may have derived some notions from the former. They have indeed been regarded by some as semi-Mahomedans and semi-Pagans; others have been secretly made to sell their books in manuscript, but it is as likely as not that they were forgeries for money, since no means of verification existed.

—London Freeman.

A Poet on the Eclipse.

William Cullen Bryant writes a very poetic editorial for his paper, the New York Post, on the Eclipse. He says:—[Cincinnati Commercial.

"The moon passed, precisely as foretold, between the sun and earth, and cast across only one-half of the earth's surface a long shadow, which, like the angel in the Apocalypse, stood both on land and sea. From the lonely wilds of Oregon, across the sterile wastes of British America, darkening the snowy coasts of the Labrador, dimming the prismatic lights of floating icebergs, shading the waves of the Atlantic and the Bay of Biscay, falling on the orange groves of Spain, till at last losing itself in the mysterious regions of Ethiopia, near that Red Sea which has witnessed so many miracles of old; over all this vast expanse, this mighty penumbra has stretched, an object of superstitious fear to some, of scientific interest to others, and of devout wonder to the great majority, whose feelings but reflect

those of David, when thousands of years ago, he needed no such phenomenon as this to bring forth the utterance—'When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?'

"Never have the sun and moon at one time been so eagerly watched for, or by a greater multitude, since Joshua said, 'Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon,' and according to Scripture, they obeyed him. And there is in the event of to-day an element of grandeur equal to that evinced on the day when the Lord fought for Israel.

"The command of Isaiah, 'Go, set a watchman; let him declare that he seeth,' has been literally complied with; for, at all the points whence the best view of this eclipse can be obtained, watchmen are this day stationed for the express purpose of observing this remarkable yet natural and inevitable process, and declaring what they see.

An Extraordinary Meteor.

A very brilliant meteor was seen at several points in the South and West on the evening of the 2d inst. At Nashville, Tenn., it appeared in the southeast portion of the heavens, and is thus described by the Banner:

"Suddenly a dazzling light, as of the sun issuing from behind a cloud, blinded us for a few moments, and we turned instantly, to behold one of the grandest spectacles it has ever been our lot to witness on land or water. The meteor seemed to start from in the direction of the Capitol, and apparently passed beneath the moon, drawing after it a train of red fire which seemed to fall off in flakes and gradually disappear like lights from a congreve rocket. The light when first seen, was equal in brilliancy to the famous Drummond light, and it illuminated the whole scene around so that one might have seen to pick up a pin from the earth during its passage."

Its motion was apparently slow, but it was visible only for a few seconds. The meteor made its appearance between 9 and 10 o'clock.

At Norfolk, Va., the phenomenon was observed about 11 o'clock, and was of such surprising brilliancy as to cause the silvery light of the full moon to pale into comparative insignificance. The Herald says:

"The meteor, or rather meteors—for like that which was seen a few nights previously, it presented a duplicate appearance—were each about the size of a butter keg, and not unlike that object in form, though it slightly rounded at the ends. Starting into view at a point about W. N. W. and taking a northerly direction they sped rapidly with an undulating motion, rising and subsiding twice so as to describe in their course a double arch of easy and graceful curve—preserving their brilliancy to the end, and finally disappearing at several degrees above the horizon. One of the lights was of a clear red, and the other of a greenish complexion; and both, as they coursed along, emitted resplendent flashes of the same beautiful hues, while their track was marked by a sparkling light similar to that left by a large and brilliant rocket."

Syria and Sicily.

It will be seen by our foreign intelligence that two important events have occurred—the cessation of bloodshed in Syria, and the evacuation of Sicily by the Neapolitan troops. The first took place on the 10th ult., by a treaty between the Druses and Maronites, thus terminating this singular series of massacres as suddenly as it arose. The Porte had notified the Western European Governments of this formal restoration of peace, and we are informed that the French Emperor, in consequence, had countermanded all orders relating to the projected Syrian expedition. The example will doubtless be followed by the other European governments, and if the treaty is duly kept the "Eastern Question" will once more subside to the realms of quiet, plotting diplomacy. The change is due to the prompt determination of France to intervene in behalf (ostensibly at least) of civil order in Syria, and

it proves that Turkey might have prevented, in the first place, or stopped at any time, these deplorable massacres. This manifest delinquency will have to be examined into, although peace should be fully restored. We trust also that the original cause of the trouble will be ferreted out. There is more than one circumstance to indicate the complicity of French agents in the affair, if we may credit observers on the ground. Nor is the allegation discredited by the remarkable alacrity of Louis Napoleon to hurry forward such a body of troops, under a General like McMahon, as we have been told was in the course of preparation. From these circumstances, as well as from the tone of the French press, we yet expect the matter to undergo some important phases.

The King of Naples has thrown out "a tub for the whale," by giving up Sicily to Garibaldi, who had already as good as taken it. The alleged motive for withdrawing the Neapolitan forces from the island is "the cause of humanity," but everybody, the King himself included, knows that it is the cause of self-preservation. Garibaldi's conquest of Sicily—that is, simply the taking of Messina—was only a question of days; and now his royal antagonist has settled the whole matter by beating a timely retreat. Sicily is Garibaldi's by conquest as completely as his little farm off the Sardinian coast is his by purchase. "What will he do with it?" Give it over to Sardinia in due time, of course. But for the present, he will probable use it as a fulcrum for bringing all his forces to bear on the main land of Naples. For no one acquainted with the inherited traits of the young Bourbon King doubts that he will forfeit every liberal promise which he has lately made, and that the revolution which has detached Sicily from his crown, will go forward till it removes the crown from his head. It is only a question of time—and time seems to move forward in Italy much faster of late than it used to.

Abd-El-Kader on the Troubles in Turkey.

An Arabic journal, Birgis-Barys, the "Eagle of Paris," published at the French capital, contains, in its latest issues, a letter written at Damascus by the famous Abd-El Kader, who is living in retirement in that city, on the state of things in Turkey and Syria, which possesses especial interest at this time. The Emir begins by complimenting the Arabian editor on the wisdom he has shown in pointing out that the obstinate prejudices, and the slow adaptability to circumstances of the Ottoman functionaries, are two great causes of the impotence of the Sultan's government, and then goes on to say:

"Glory to God!--I have been delighted by all that you have written in the Birgis on the subject of the Mussulman States. Ye have in truth given good advice, and you would be heard if you had spoken to the living, but it is to the dead that you have appealed. You have based your remarks on two points. You might have mentioned a third, and said that truly Mussulman sovereigns love the conduct of honest men, and follow their footsteps in the ways of justice and contempt of worldly goods, for it is on high that little ones should look for an example.

Alas! we are far enough from doing so. The present state of the Mussulman and Christian Empires, everything that is taking place to-day, was predicted by Mohammed in his time, and that is what gives such authority to his prophecies. He has announced the annihilation of the Chosroes, and there are no more Chosroes; he has also said that the Christian Kings should maintain themselves in power till the end of time; and that the sovereigns of his people should be abandoned of God by reason of their injustice and love of the world's goods; lastly he has said that the world shall not end till the Christians have become the majority of the human race. And that event cannot fail to arrive, because, as Mislam, the authorized interpreter of Mohammed, has said, they have above all, four qualities, which insure their future success—clemency in victory, obstinacy in defeat, energy in retaliation, and charity to the poor, the weak, and the bereaved. I will add, of myself, that they join to these gifts one still greater—viz: skill in withdrawing them-

selves in case of necessity from the injustice and oppression of their kings.

I weep, O my God, over the annihilation of Islamism. We are from God, and to him we return.

At this moment dreadful disorder prevails among the Maronites and the Druses. The evil has deep roots everywhere. Butchery and murder are going on in all parts. God grant that things may have a better ending.

Greeting to God, the Mighty, from his poor servant

ABD-EL-KADER.

Damascus, June 10.

Foreign News.

The London Times of the 24th, by the steamer Arago, does not contain much of interest. From the Pope's allocution, delivered in the Secret Consistory of the 13th ult., we take two curious extracts, the first referring to Sardinia and the second to Sicily, viz:

"In various parts of the region of Italy unjustly subjected to the Subalpine Government, public schools have been instituted, in which, to the great detriment of souls, all kinds of erroneous, false and depraved doctrines, quite contrary to the Catholic Church, are publicly taught, and the church itself is attacked. It is likewise known to all that innumerable pamphlets and journals are being published, both in Italy and elsewhere, issuing from the workshops of Satan, for the perdition of the universe, with shameful and abominable engravings, with which these implacable enemies of religion and skillful artisans of wickedness and fraud endeavor to deride the sacred mysteries of the Church, and persecute the sacred mysteries of the Vicar of Christ on earth, in order to destroy his legitimate empire and cause the ruin both of ecclesiastical and civil society."

"You know the serious evils which religion and its ministers suffered lately in Sicily, through the acts of abandoned men, who have disturbed the authority of the rightful Prince. Among other things, two religious orders that had deserved well of the Christian religion, were dissolved and their members exiled. And what is most to be lamented, venerable brethren, is that there were many of the clergy, who, forgetful of the Lord and their duty as priests, did not blush to favor the enemies of the Church and of justice, to the immense scandal and wrath of the righteous."

A French periodical publishes the following interesting extract from a letter written by Father Rousseau, the Jesuit missionary in Syria, dated Saidia, the 4th:

"The population of the town of Zahle—from 12,000 to 15,000 in number, all Christians—twice repelled an attack of the Druses; but on a third attempt the latter had recourse to a stratagem, which succeeded. Knowing that the Christians expected reinforcements, they prepared banners bearing the cross, and placed them at the head of a band of 2000 men, who in disguise marched toward Zahle, singing the patriotic songs of the Christians. The inhabitants of the town, deceived by the trick, advanced to meet them, but the Druses received them with a volley of musketry; after which, rushing on with drawn swords, they slaughtered many and put the rest to flight. Some days previously to this the women and children retired into the mountains, so that the massacre was not so great as it had been in other towns. But it was most afflicting to all of us, especially to me, for I lost Father Billotet, who belongs to the Franc-Comtois, as I do. Three of our holy brethren were murdered near him, as were also a great many other persons, who had sought refuge in our house, thinking that they would find a safe asylum under the flag of France. Twenty-one nuns are stated to have been dishonored by the Turkish soldiers and the Druses in a house in which they had assembled. I cannot, however, positively guarantee this fact as I do the others. Two of the nuns were killed.

But what caused the greatest terror to the inhabitants of Zahle, and compelled them to take flight, was that the Turkish soldiers fired cannon against the town and reduced it to ruins. Rachala and Jedaidi, towns in the Anti-Lebanon,

have undergone the same fate in consequence of the treason and bad faith of the governors. A great number of the Christians, after the destruction of the towns and villages in which they resided, sought shelter in the caverns and woods of the mountains; but the Druses, to prevent any from escaping, hunted them out with large dogs. Having found about a hundred in one spot, they tied their hands behind their backs, and then proceeded to put them to death in the most cruel manner, first cutting off their arms or hands, or tearing off pieces of flesh, or pulling out their eyes. Some they even burnt alive.

Beyrout, notwithstanding the presence of the Consuls-General and of more than twenty vessels of war in the port, is neither safe nor tranquil. The Turks there have been on the point of rising and on the slightest alarm the Christians would be massacred. This the latter know, and accordingly a great many of them have left for Alexandria or Marseilles. At Saida the same fears are justly entertained, and the principal families have departed. In this town every thing was prepared for massacre and pillage, and the very day and night were designated. The Turkish Governor and Mufti were on the point of giving the signal when the French Admiral at Beyrout, having been informed of the dangers which menaced us, sent in great haste one of the vessels under his orders. The commander of the vessel on arriving went to the Governor to ask if he would answer for the security of the town. "I cannot do so for an hour," was the reply which he received. The officer then disembarked on a little island about one hundred of his men, and returned to Beyrout in his vessel to give the Admiral an account of his mission.

The Admiral immediately came here with two vessels of war, two English vessels accompanying him. The arrival of these forces intimidated the Druses and the Turks, and they made no attempt against the Christians. The Pacha of Beyrout has also arrived, but he has decorated the chief of the Druses, apparently as a recompense for having allowed more than 80 villages to be burnt. The French Admiral having obtained from the civil and military authorities a promise to protect the city, has returned to Beyrout, leaving us, however, one of his vessels, to keep the Turks and Druses in check. Nevertheless, fears are increasing, and danger appears to become each day more menacing. If France does not hasten to our help we shall share the same fate as the other sacked towns. The Druses announce that the number of Christians they have massacred in the mountains of Lebanon is 22,000, but the Christians do not believe that it exceeds 15,000."



ADVENT HERALD.

BOSTON, AUGUST 18, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

An Empty Treasury—Bills.

For the first time since the organization of the A. M. A. we find our Treasury unable to meet the weekly expenses of the office; which need to be met weekly with cash. Look at our receipts for the

present number—not one-half enough to equal our expenses for the week. And a part of this used to meet bal. of last week's expenses. We cannot make brick without straw; and, brethren, what shall we do? We enclose in this week's *Herald* bills of indebtedness up to January next, from subscribers who have not yet paid; which we need immediately, to meet expenses between now and then. And will not each one who receives one of these reminders, consider our need,—that we are waiting to hear from him,—and that it is on his promptness that we rely for means to issue the *Herald* for his benefit. Also, will not others whom God has blessed pecuniarily, consider how much more they value the *Herald* than they do the small amount of its subscription price, and give expression to their appreciation in a \$1, \$2, \$3, \$5, or \$10 donation? We are exceeding anxious to come up to our annual meeting free of debt, and with expenses all met. Brethren, we are waiting to hear from you, that we may meet the cost of the present number.

Since writing the above, our thanks are due to Eld. Gunner of Salem, for \$5, as advance pay for five new subscribers. Why not double our list there and elsewhere?

Thompson's "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.



This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs, of brass; and extends to the lower legs—Gesenius] of brass; His legs [of iron]; the portion of the lower limbs from the knees to the ankles, Barnes: "from the knee to the ankle," Gesenius], of iron; His feet, part of iron and part of clay.

Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them:

And the stone that smote the image became a great mountain, and filled the whole earth."

7. THE SMITING OF THE IMAGE.

The smiting of the image by the stone, is evidently the termination of all earthly rule; when the kingdom of Christ will arise to universal dominion.—Bishop Newton remarks, that "as we may presume to say that this is the only true and genuine interpretation of this passage, so likewise is it the most consonant to the sense of all ancient writers, both Jews and Christians." He instances Jonathan Ben Uzziel, who lived a little before our Savior, who speaks in a paraphrase upon Habakkuk of the four great kingdoms of the earth, that they should in their turn be destroyed, and be succeeded by the kingdom of the Messiah: "For the kingdom of Babylon shall not continue, nor exercise dominion over Israel; the kings of Media shall be slain, and the strong men of Greece shall not prosper; the Romans shall be blotted out, nor collect tribute from Jerusalem. Therefore, because of the sign and redemption which thou shalt accomplish for thy Christ

and for the remnant of thy people, they who shall remain shall praise thee."

Says Josephus: "Daniel foretold that the second kingdom should be taken out of the way, by one that should come from the west clothed with brazen arms and also that the strength of this, another [empire] should put an end to, that should be like to iron." He then says: "Daniel added his interpretation of the stone; but I do not think fit to relate that—my business being only to give a history of past and newly done things, not to write of future things."

Josephus thus refrained from giving Daniel's interpretation of the stone, evidently, because foreshadowed the destruction of the Roman power; which he would not offend by intimating; but as the stone is the only thing he mentions as then future, it is evident that the Jews in his day were looking for the setting up of the kingdom, symbolized by the cutting out of the stone, and were thus expecting that it would overthrow the Roman rule. This thought gives a significance to such Scriptures as Luke 2:25: Simeon "was waiting for the consolation of Israel;" v. 38, Anna "spoke of him to all them that looked for redemption in Jerusalem;" Mark 15:43, Joseph of Arimathea, "waited for the kingdom of God;" and Luke 19:11, "they thought that the kingdom of God should immediately appear"—referring doubtless to the kingdom that should dash in pieces all previous kingdoms, as symbolized in this vision.

Sulpicius Severus, is quoted by Bishop Newton as taking the same view. He says of Christ: "He shall reduce this world, in which are the kingdoms of the earth, to nothing, and shall establish another everlasting kingdom. Of which alone the faith of some is still dubious and they will not credit future things, when they are convinced of the past."

Grotius, according to the same, though claiming that this fifth kingdom was the Roman, acknowledges "that the sublimer sense is, that Christ will put an end to all earthly empires, according to 1 Cor. 15:24, that he shall put down all rule, and all authority, and power."

Some commentators will have it that the stone's smiting the image, is symbolic of the effect of christianity on the nations; but in that case the image should have been represented as smitten on its legs of iron, which represented the Roman empire at the time of the first spread of Christianity, but the image is smitten on its "feet,"—the last condition of earthly rule symbolized by the successive parts of the image.

Prof. Bush argues that "the smiting stone gradually abolishes all antagonistic dominions, and gradually fills the earth"—the metals being broken to pieces together, referring not, he contends, "to the simultaneous reduction of the materials to dust, but to the identity of condition to which they are brought;" but he frankly admits that "the evidence of this is not an evidence afforded so much by the literal interpretation of the prophet's recital of the dream, as one reflected back upon it by the assumed exigencies of the subsequent solution"—it being necessitated by his denial of the resurrection of the body and the future advent.

Christianity, however, instead of having been the smiter, has been "trodden underfoot of the Gentiles." There is nothing in the use of the word "smite" that is compatible with a gradual process; and when the image is smitten, it falls at once, a crushed mass triturated to dust under the mighty concussion.

Prof. Stuart, who makes the fourth kingdom the divided Grecian, and the fifth the Gospel dispensation, is necessitated by his theory to the denial that the Roman is the fourth empire; for he says: "From the nature and order of all preceding cases, this fifth kingdom is to be successive, and not coetaneous. This indestructible and immutable kingdom is to be built on the ruins of all the others; and so it is described as crushing and making an end of them."

He however fails to consider that the kingdoms of Alexander's successors were all subverted before Christ's first advent; and that the Roman empire and not christianity, overthrew them.

Mr. Habershon says: "The expressions, smitten and broken to pieces, imply sudden and overwhelming violence! a violence which shall not only involve in one tremendous ruin the ten kingdoms on which the blow falls, but the whole territorial limits of the other empires which the image represents. The language is so express on this subject, that it cannot be mistaken."

"The interpretation of the 34th and 35th verses appears clearly to be this, that the sovereignties which at this present hour are represented by the ten toes of the great image,—and which ten toes signify the ten kingdoms into which the Roman empire was divided—shall fall under some fatal blow that will be leveled at their very existence; and that in this ruin, not only themselves—that is, the larger and smaller kingdoms, the iron and the clay; but also the brass, the countries that once belonged to the empire of Greece; the silver, those of Persia; and

the gold, those of Babylon—shall be alike involved. It is further added, that that destruction shall be so overwhelming, so complete, so irremediable, as to be compared to the chaff of the summer threshing-floors; and this, it is said, the wind carried away that no place was found for them."

This idea, conveyed by the smiting of the image, is in harmony with other scriptures which bring to view the end. In the 2d Psalm it is said to the Son—"of the kings of the earth," who "take counsel against the Lord and against his anointed,"—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." In Rev. 19:15-21, the epoch of this breaking, as a potter's vessel is dashed to shivers is shown: It is when heaven opens, and the Son of God appears, followed by the armies of heaven. Then, "out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." And in the vengeance that follows, the beast was taken and with him the false prophet. . . . these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

This must be the same act that is symbolized by the smiting of the image, and Christ's church is associated with him in this judgment work. For our Savior said Rev. 2:26,7, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." "To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints," Psal. 149:7-9. The saints being thus associated with our Lord in the judgment of the nations, it is the more evident that they are jointly symbolized by the above.

Other scriptures are still more expressive of this destruction of the nations. Paul, in 2 Thess. 1:7-8, writes:

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 2:8, "That Wicked. . . . the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations and he shall separate them one from another. . . . Then shall he say unto them on the left hand depart from me ye cursed into everlasting fire, prepared for the devil and his angels," Matt. 25:31,41. "For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted," Isa. 60:12. He will put "all enemies under his feet," 1 Cor. 15:25.

The question here arises, how the gold, silver and brass of the image can be said to be broken to pieces together, with the iron and clay, when the image is smitten on its feet—the kingdoms symbolized by the first three having long since been subverted? The answer is this: On the loss of dominion by those kingdoms, they did not cease to exist. As they existed as communities before receiving universal dominion, so they severally continued, as such, after they ceased to give law to others, and were in turn dependant nations. Babylon, after its conquest, was still the head of gold, but the sovereignty no longer there resided. It was the same with the other metals of the image; they still symbolized the same people, occupying the same territory; but they were kingdoms that had lost the dominion, and not, as before, destined to arise and wield it. And so, at this day, the territories of each are distinctly marked, the Persian kingdom still exists, Greece has again a name among the nations, the Turk is the successor of old Babylon; and the demolition of the entire image by one concussion, shows conclusively that all these nations are alike involved in ruin by it.

Chrysostom, "the golden mouthed," reaches the same point thus: "If they say how can he break in pieces the gold, the kingdom of the Babylonians destroyed long ago? how the silver, the kingdom of the Persians? how the brass, the kingdom of the Macedonians? for these are all passed long ago, and are come to an end—how can he destroy kingdoms which are already destroyed? But to destroy others in which these are included, amounts to the same thing."

In the symbolization of the successive empires, there is no representation of any smiting process, until the very last; and though it be true in history that the Medo-Persian did subvert the Babylonian; the Macedonian, the Medo-Persian; and the Roman the Grecian; yet as these subversions are not symbolized by any act done to the image, it follows that the

collision which finally demolishes it, is one so momentous that all previous revolutions of earth are as nothing in comparison. They merely subject one nation to another, some times breaking them to pieces and bruising them; but this collision triterates the metals of the entire image to dust,—showing that it symbolizes an event that will have had no precedent in all history.

In the previous revolutions and subversions of monarchies, the image symbolizing them by its metallic constituents still stands; but in this collision, the entire image not only falls and is ground to powder, but its very dust is dissipated by the wind, like chaff and no place is any longer found for it. This shows, unlike previous subversions of government where the subjected nations were continued, that the very elements constituting these governments are displaced from the earth. And this also harmonizes with other prophecies. Thus John announced the coming of Him, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but the chaff he will burn up with unquenchable fire," Matt. 3:12. Said Malachi, "Behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," 4:1. And our Savior said, "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13:40-42. So thorough will be this dissipation of the dust of the nations, that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," 2 Pet. 3:10.

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits shall dissolve;"

Not, as sings the poet, "like the baseless fabric of a vision," to "leave not a wreck behind;" but to emerge again from its purgatorial fires, enrobed in more than its pristine beauty and loveliness. For notwithstanding "all these things shall be dissolved" we "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Prophetic Time.

Dan. 8:12, 13—B. C. 457.....2300.....1843 A. D.
"12:7 —A. D. 533.....1260.....1793 "
"12:11 — " 503.....1290.....1793 "
"12:11 — " 533.....1335.....1868 "

Bro. Bliss:—The above are the lines and figures of my faith, if you will insert the argument in extendo, it shall be forth-coming. Not that I wish to distinguish myself; but believing that the time has come, when the wise may (nay) shall understand. I wish to do my duty, and be found blessed when my Lord shall come. Yours in the blessed hope,

THOS. WARDLE, M. D.

Philada., Pa. Aug. 7, '60, No. 252 N. 10th st.

Send your arguments, brother. The Herald is open to all that is light and truth. Give us the light. We trust there is no reader of the Herald who would not rejoice to see a clear testimony of the coming of the Son of man, at a definite time—provided it shall prove to be the identical time which was appointed before the foundation of the world, for the closing up of human probation. God has appointed time. The 2300 and 1335 days extend to it. When they end, the sanctuary will be cleansed, and Daniel will stand in his lot. That will be a glorious day, brother, such a day as this fallen earth has seen never.

We have reason to suppose that day to be not far distant in the future; and if you can show just where it is in the Divine calendar, the Lord speed you in so doing. All that we want is truth; and if we notice any inaccuracies in your statements, or misquotations, or giving of opinions for facts, will it not give you pleasure to have them designated? for it will as to be enlightened in what does not now appear,—by the manner in which it has been presented,—as a demonstration. What we need is testimony of such a nature, and fact so interlinked with fact, that when we may again affirm any special epoch as that of the Lord's coming, in distinction from any that will precede or follow, we may not again be shown by the event to have "spoken it presumptuously;" for "if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." But what ever can be shown to be undoubtedly in harmony with God's word—in respect either to the time or manner of our Lord's coming—may be spoken: It is what we would all delight to learn and know. And therefore as Jeremiah said to one who affirmed that "within 'two full years,' the Lord would bring again to Jerusalem 'all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away,' so can we say: 'Amen: The Lord do so: the Lord perform thy words.' And may there be no error in the calculation, as there was in his case.

We have no reason to doubt, brother, but that you desire with us only the truth. It is for this reason that we suppose it will be pleasing to you to have us specify anything we may conceive to be inconclusive, or erroneous in your proposed argument. Are we not correct in thus judging?

We regard all men as candid, and desirous of discriminating between truth and error, until they fail to see or to recognize discrepancies that are shown in their arguments. When they do this, we are constrained to judge that they lack either the ability to perceive, or that certain something which will always promptly rectify anything shown to be erroneous.

Anticipating that you desire only truth we feel free to ask, whether it is your wish that we give articles in silence, or frankly say what we think of the strength of your argument, and the conclusiveness of your reasoning, as that in which the people of God may trust, without the possibility of its leading them beyond the true time of the event, or of their disappointment, when your date arrives.

We have believed a time once. We regarded its failure as barely possible. Those who could not see it, we regarded as in the dark on the subject. The judgment passed on them by many, and we except not ourself, was not warranted except by the possession of the actual truth. We remember the pleasure with which the definite time was held; we remember how the "about" necessarily dwindled to a point. We remember how a given day was regarded; and we remember the shock when the day passed. We remember its effect on many honest hearts, and what they said and wrote. We saw its effect on believer and unbeliever. On reviewing the whole we are constrained to believe that it was permitted for an all wise purpose, that good thus came, which will be apprehended and realized when we pass the portals of the eternal state. We believe that so far as we thought we saw evidence for the definite time it was our duty then, and that it will always be duty to give it; and that so far as we were honest and conscientious in the presentation of our views, doing so with an eye to God's glory, and to the advancement of his truth, that it met his approbation; but that at the same time, we were much less wise than we supposed we were; and that all pride of opinion, all party spirit, all sectarian bigotry, all censorious judgment, all positive dogmatism, all elevation of opinion to a level with scriptural teaching, all illiberality to those who judged differently, all withholding of those sweet charities which should adorn Christian intercourse, all discourtesy, and all of every thing which cannot commend itself to a gentle and humble conscience, as acceptable to God, needed to be repented of. And in proportion as it has been, do we think there has been a bestowal of God's blessing, and his guidance since. And now with all this experience in the past, what is our duty for the future? It is certainly duty to give all that we believe to be truth. If we see unerring calculation showing the end at a given date, we should be recreant to duty should we withhold it. But our Master having said, "Prove all things." It is our duty to examine all that is presented as proof; when we find discrepancies in computation we have no election but to show them; and when we do so, or think we do, have we not reason to expect, that those whose arguments are thus faulty, will either show that we misapprehend, or accept the correction?

The Lord our Guide.

"In all thy ways acknowledge him, and he shall direct our paths," Prov. 3:6.

Our thoughts were called to this passage by reading a statement made at the scientific convention at Newport by Prof. Alexander, of the expedition to Labrador to observe

THE LATE ECLIPSE.

"Prof. Alexander said that he was detailed by the Superintendent of the Coast Survey to observe the eclipse of July 18, on the coast of Labrador, in a line of its totality.

"He gave a graphic description of the coast—how much labor it required to select a spot where the fogs would not interrupt their observations. He could give all the details of the phenomena of the eclipse, but would give them in general. The party was divided, each having his own particular duties to attend to. Each practiced before hand. The moon, when it obtrudes its edge on the sun's disk, is always rough; and it was desired, as one part of the observations, to have photographs of the first appearance. Therefore a photographer was employed to take views of the eclipse at its different stages.

"Science had predicted the minute and second when the shadow of the moon would fall across the sun. With well regulated chronometers they stood upon a plateau of land on the Coast of Labrador, each in his proper position, each to do his specific work, each to remain silent. Near the chief of the expedition (Prof. A.) stood the photographer with camera

adjusted so that instantly the plate could be exposed to the sun. At the second calculated, the signal was given, the spring let go, and the plate exposed to the sun. When taken from the camera, there it was, the ragged disk of the moon projected on the edge of the sun! So nicely has science calculated the motions of the wheels of the great chronometer of the heavens. (Loud applause.) That triumph of science fully justified the course of the Superintendent of the Coast Survey in sending out a photographer. (Applause.) Then they watched the shadow growing upon the sun—the ragged outline advancing, narrowing the golden disk at last to a line of silver wire. So beautiful was it that each could hardly be restrained from shouting: How grand! They were only restrained from a sense of duty. Ninetenths of the sky was covered with clouds, but right through the curtain there was an open space where the beams fell upon them, as if they, after having taken the long journey, were to be especially favored by the kindness of Providence.

"In former eclipses, where totality has come on, there has been remarkable phenomena observed by the sweeping of the shadow across the country, especially when observed from a mountain. An officer of the ship was detailed especially to observe this phenomena. On came the total shadow, sweeping across the country, shrouding all in momentary gloom, then gliding away and leaving hill and valley rejoicing again in the blessed sunlight."

Highly favored they were, after their long journey, in having so fine an opportunity to observe this phenomena, when they were so liable to have been disappointed by a cloudy sky. And may we not suppose that a disposition to recognize it as a favor of a kind Providence, was the reason why they were thus favored?

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A Brown. Received, "Shadows," &c. Thank you for your letter of the 7th. It has done our heart good, but we suppose it not designed for publication.

We are a little surprised, at your statement that your letter against "definite time," in 1849 was thus written by request!

By the symbolic image, we can only learn what it symbolized, according to the explanation given of it. But we learn additional particulars of the things thus symbolized by other symbols of the same things. Thus the papacy is not brought to view by the image, and had we only that symbol, we might not have known its place in prophecy. Also the explanation of the mingling of clay and iron, expresses a divided empire. The number is only known by its being announced in the explanation of another symbol.

Daniel's saying to the king, "After thee shall arise another kingdom," we gave as proof that king and kingdom may be used interchangeably for kingdom—not that they may be for king. Had he said "king," it might have meant kingdom, and might not: it would not have been proof. But "kingdom" was proof of such interchangeable use.

A. Pearce and J. P. Jr. We hope a reference to you by a correspondent, will call forth no reply. Let everything of a personal interest be banished from the Herald—A word to the wise is sufficient. But give us some good stirring articles, having in view our duty to God, to each other, to the day in which we live and to the momentous crisis now imminent.

J. Litch. Your article was overlooked—you may expect it in the next No. Rec. yours of the 10th.

J. M. Orrock. Yours will have a place in our next.

R. Hutchinson. Received "Notes" of August 8th. Will mail as you direct.

O. B. Fenner. Is received. Thank you.

L. Osler. Have mailed to N. Y. but do not know st. or No.

C. Burnham. They were sent up by Noyes on Saturday. How do you find yourself?

"T." We are not warranted in affirming absolutely, what is only possible. The positiveness of assurance should always be proportioned to the conclusiveness of the demonstration.

H. Bundy. No, it was not you; will give yours in our next.

B. Hildreth—Received.

WILBRAHAM CAMPMEETING.—A notice of this meeting will be found under the correspondence on another page—it being too long to get among the regular notices. May the Spirit of the Lord preside over that meeting, actuate all hearts, give them all needed wisdom and grace, and cause everything to be done with an eye single to his glory, so that his cause may be greatly advanced thereby.

We reinsert in the following, which appeared in our last, for the purpose of saying just what we then designed to say, but failed to do:

TRUTH SHOULD BE SUSTAINED ONLY BY TRUTH. We listened to a preacher a few days since who was illustrating how Christ lay down his life for us, and how we should lay down our life for the brethren, if need be. He said: "Look at that steamship, on fire, on a western lake. It turns its bow to the land, and presses onward for dear life. The flames are rapidly finding their way to the stern, and threaten the man at the wheel. The captain asks, Can you keep your post five minutes longer? I will try, is the answer. He does try, the ship reaches the land, the passengers in the bow are saved, but the man at the wheel in the stern of the ship had perished. He had given his own life for the safety of the lives of the others on board!"

This illustration would have been very well, were it not that on steamships, the wheel is not aft but forward—giving the man there equal chance for escape with the others. This element of falsity in the illustration, destroys all its force and the truth itself is actually marred by the use of it. Truth wants only truth for its support. All error is worse than useless.

The insertion of a part of the letter of Rev. Dr. W. M. Thompson, D. D. on the Syrian Butcheries, in last week's Herald, in the midst of our reply to sister Hildreth's article on the chronology of Josephus, made sad work with the sense; but mistakes of that kind will sometimes happen in the making up of a paper.

Foreign News.

New York, Aug. 11. The steamship Adriatic, from Southampton 6 P. M. of Wednesday Aug. 1, has arrived. She brings 260 passengers, including Lady Franklin and niece, and Donald McKay.

Turkey has accepted the proposals for intervention arranged at the Paris Convention.

By a military Convention between Garibaldi and General Ciala, the Neapolitans are to keep the forts of Syracuse, Agosta and Messina—the navigation of the Straits of Messina to be free. The citadel of Messina will not fire on the town. The Garibaldi colors will take equal rank with the Neapolitan flag.

It was rumored that the royal troops were about to evacuate the citadel of Messina. Hostilities were suspended.

Naples was tranquil, but agitation prevailed in the provinces.

Napoleon's letter to the French ambassador at London, dated 26th of July, is published.

The London Times, while still distrusting the Emperor, is glad of any occasion which has elicited profession of such friendly sentiments, and trusts they foreshadow a policy under which England may enjoy peace without being compelled longer to support all the burdens of war.

Fifteen Neapolitan steamers are reported to have left Naples for Sicily.

France has assented to the Neapolitan proposal that the French and English fleets should cruise off Calabria, to prevent the landing of Garibaldi's troops.

Lord John Russell declines to accede to the proposition, because England desired to maintain the principle of non-intervention.

The Pope has decided not to quit Rome.

England, Austria and Russia are ready to send troops to Syria.

A mutual understanding had taken place between Austria and Prussia from the Toplitz meeting, on most important questions of European policy.

Rev. Mr. Graham, of the Irish Presbyterian mission, at Damascus, was wounded in the open street. He had a guard of Turkish troops, but they did nothing toward defending him.

The Leinster, a new Galway steamer, made the trip from Southampton to Kingstown in 25 hours.

Genoa, July 31. Advances from Damascus of the 10th of July state that three thousand Christians had taken refuge in the citadel occupied by the Algerines, under the command of Abd-el-Kader.

The town was in the power of murderers and assassins to the number of 2400. The Turkish garrison of 5000 soldiers was inactive or hostile. Soldiers had driven Christians into the flames of burning houses. Some accounts compute the number of victims at as high as from three to four thousand, but they may be exaggerated.

The Turin journals speak of the probability of a meeting this month between the King of Sardinia and Napoleon.

A letter from Milan states that at Mantua some Hungarian soldiers, having obtained ball-cartridges, fired into a corps of chasseurs noted for its loyalty to the Emperor. A sergeant was killed, and several of the Hungarian officers afterward deserted.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'slandering the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Bro. Woodcock's Theory—Its Defects and Merits.

Of course nobody pretends to understand a great part of Bro. Woodcock's theory; he has given neither reason nor scripture to sustain much of it.

Intelligent readers cannot know a thing merely because he says, "I believe it," or "the scripture teaches it;" for very good men have believed what was false, and the Scriptures have often been charged with what they nowhere teach.

But some comprehensible parts are so at variance with all sense of propriety that they are incredible. For instance, that the terrible and bloody career of the Apocalyptic beast is after Christ comes, and parallel with the millennium!

The Scriptures teach positively, in Rev. 19, that the beast is cast alive into the lake of fire, and that Christ then comes, all before the millennium. In Dan. 7th the little horn and nondescript beast are destroyed at the judgment, when one like the son of man comes in the clouds of heaven; and in Thess. the man of sin is destroyed by his coming. They that are Christ's arise at his coming (1 Cor. 15:23) and they are Christ's who arise at the beginning of the millennium, Rev. 20:4, and therefore Christ comes then.

Bro. W. teaches, that Christ will come before the character (Dan. 11:36) who "shall exalt himself and magnify himself above every god;" but St. Paul declares that "that man who exalteth himself above all that is called God shall be revealed first," before Christ's coming. 2 Thess. 2:3, 4.

Bro. W. has fallen into a similar error with the Thessalonians, and St. Paul beseeches them not thus to "let any man deceive them by any means."

Now as that "man" comes before Christ does, and as he thus exalts himself after the daily sacrifice is taken away; and as the 1290 days begin with the abolition of the daily, that period must be before the advent. Dan. 11:30-36; 12:11.

Bro. W.'s assertions, which he rolls off by the column, are worth nothing: just as the mere opinions of all other uninspired men are worthless,—whether moderns, or Fathers asleep, so often quoted as authority; if not as authority, why are they quoted, and what is meant by the remark, "I have great confidence in the traditions of the church?"

Father Jerome, an advocate of jesuitism, and believing it right to lie for a pious end, originated most of the received theory of the Book of Daniel. I prefer Bro. Woodcock's ipse dixit to his, because I believe him the better man, and because he is living at "the time of the end," the appointed period for opening the book, while Jerome lived many centuries before that period, and had no business meddling with it. Brooks says, "he was an unmerciful scoffer;" and Luther, "Jerome is to be avoided."

I think I see Bro. W.'s difficulties. He sees clearly that the various predicted terms of the 1260 days, and the other periods, have never been fulfilled; and that of necessity they are future.

1. That the outer court worshipers, and those who are not fully purified, nominal Christians, must be trampled under foot during 3 1-2 times, Rev. 11:2; Dan. 11:35. That (2) during the same period most of the genuine church will be protected and totally separated from the world, Rev. 11:1, 2, and 12:14-16,—none of which ever occurred.

He reads in Rev. 13 and Dan. 7 that the power of the beasts and little horn is to be complete and absolute and unlimited and uninterrupted over the nations of the earth for 1260 days, and he knows that nothing of the kind ever occurred for 1260 yrs. The Pope has been dependent upon foreign aid for his throne, in nearly every century.

In the middle of the 8th, he was driven from his throne by the Lombard, fled to Pepin and prostrated himself on his face before him, begging for aid.

"In 799 Pope Leo was violently assailed by the chiefs of Rome while engaged in religious services," and scarcely escaped to beg the assistance of Charlemagne.

"Charlemagne treated the ecclesiastics as inferior, both in ecclesiastical and secular matters . . . and exercised the same superiority over the pope of

Rome." See History of France and of civilization, by Thos. Wright and Guizot.

Charles V. and others imprisoned the pope, and his subjects all along have imprisoned and driven him about. He does not fill the prophecy.

Bro. W. sees that those events must be future; also that they must soon commence, and that the millennium is not distant. Of course then if the periods 1260—1335 are years, they must cover the entire 1000 years and more. Here is the difficulty. But if these former periods are only days, the difficulty vanishes at once. They may thus all be accomplished before the millennium begins. Here the mere dicta of tradition controls. 1260 years is a human interpolation. The Holy Ghost said days. By what rule or authority does Bro. W. stretch out three and a half years in Rev. 11, 12, 13, and make them longer than a thousand years in ch. 20?

Finally, Bro. W. may feel this difficulty: any European arrival may announce that Victor Emanuel or Garibaldi has annihilated the Papal power in its very center; so that if we tell the people that papacy must continue till Christ come, they might conclude that we were false teachers, or that Garibaldi's achievements accomplished Christ's coming. A. BROWN.

PS. Bro. Bliss: Don't let the fear of a long controversy between Bro. W. and myself alarm you, for I shall not write again upon this topic.

We shall hold Bro. B. to this promise; for opposing error with error, does not advance truth. A. B.

From Bro. J. J. E. Morgan.

Brother Bliss:—I take my pen in hand for the first time to any editor. I am alone in this place; for there is not another adventist in town. But why say, I am alone? for He saith, "I am with you always, even unto the end;" and I know my Jesus is near to guide and protect. Therefore I put my trust in him; for he is my all in all.

I now take the Herald, and would not do without it; for it is a great comfort to read its contents.—Oh I wish that more would take it; for then they could prepare to meet our Lord and welcome Him on that blessed day. Oh may our song be:

"Soon shall we see Jesus,
And dwell with him at home."

Oh sweet moment! How it fills my heart with joy to think we shall soon see our Lord and Master.

NOTE. We are pleased to receive the "first" of any one's writing for the press. These first efforts are what give hope and courage for future ones. As our brother is not alone, but has the company of Him who has promised to be with his children to the end, we trust that others in his place may be added to that same company. This may, perchance, be done, by kind and gentle words, and a judicious presentation of the Scriptures of truth. Ed.

From Bro. Thomas Smith.

Dear Bro. Bliss:—I hope and pray, that whether you, Dr. Cumming, Shimeall, Clinton, or any other chronologer be right, that we who profess to be looking for the Lord may occupy a waiting position, and thus be prepared to exclaim at his coming, "Lo this is our God, and we have waited for him, and he will save us," &c.

May the blessing of the Lord attend the efforts making by you and others to prepare a people for the coming of the Lord. Amen.

Thus prays thy brother in hope,

THOMAS SMITH.

A waiting position is the true position. We hope for a continuance in your prayers, that the teachings of the Herald may ever tend to render men prepared for that coming, whether it be at midnight, at cock-crowing, or in the morning. And then, whatever date may prove the true one, the Coming One will be hailed with heartfelt welcome by every waiting suppliant. Ed.

From Bro. J. S. Brandeburg.

Brother Bliss:—I am pleased with the Herald. My last paper of 23d I put in my pocket and lost before read. If you could send me another, I would be glad. It has the chronology in it. My old bro. Everall saw it in brother Fordney's paper, and is so pleased with it, he said he would like to have the paper, if I got it, to draft it off.

Brother Bliss, how are you getting along in the divine life? Are you growing in grace and in the knowledge of our Lord and Saviour Jesus Christ? I hope you are. For my part, I am a poor, helpless sinner, and if ever saved it will be by grace from top to bottom. I know I have felt the power of God's Spirit delivering me from the power of darkness, and it hath translated me into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of our sins. Yet I

sometimes fear I shall come short at last. At other times I feel a good hope that I shall through my blessed Saviour Jesus Christ get home to the inheritance promised to Abraham and all his seed; for if we belong to Christ, then are we Abraham's seed, and heirs according to the promise. I have felt at times so much of the power of God, that I have thought people could see it on my face, as I walked along the street; but I have had a great many fightings and fears since; but I can do all things through Christ that strengtheneth me.

May the Lord keep you by his power, through faith unto salvation, ready to be revealed in the last time, is the wish and prayer of your old brother,

JAMES S. BRANDEBURG.

PS. As soon as I can get any more subscribers for the Herald I will do it. Money is very scarce here; but I will try and get another before long; that is, if I can. J. S. B.

Burlington, Iowa.

Our only hope of salvation, brother, is through the great atonement made by Christ for the salvation of those who believe in Him. We trust that his blood will wash away our sins. Pray for us that we may daily grow in grace, and in the knowledge of Jesus Christ our Lord.

May your efforts be blessed in extending the Herald's circulation. Have re-sent the lost No. Ed.

From Bro. S. Norcross.

Dear beloved Editor:—I wish you to remember that I want every number continuous; for I prize the Herald above every other paper.

I do admire your review of the time theories; for if true, it will be safe to analyze them; and if not true, certainly they should be weighed candidly.—For one, I never could adopt definite time. Since Father Miller's first pamphlet (one of which I bought) I believed the dates so far as they went; but there was the "dispensation of the fulness of times," "the time of the end," and "the hour of temptation"—which I regard as periods of time, of longer or shorter duration, not embraced in the time usually relied upon, to the consummation. Nor do I believe it would be right or proper for the church or world to know the exact time. In fact, it would be contrary to plain Scripture: as it was in the days of Noah, Lot, &c. It is true, that day will not come on the church as a thief; but they are commanded to Watch; for in such an hour as ye think not the Son of man cometh.

I hope when you come to the prophetic periods in the book of Daniel, now under editorial examination, you will give all the light to be found anywhere, that is reliable: and also give in its proper place a table of the different dates and periods there found; for many will look at this review with interest.

We are just on the verge of some momentous event. We are now passing through the hour of temptation, and we may look for the sign of the Son of man, and hear the voice of the archangel and the trump of God, when the dead in Christ will rise first, &c. "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes shall ever be removed," &c. See Isa. 33:20. Then our eyes shall see the King in his beauty; and there shall be no more the Canaanite in the house of the Lord of hosts.

There is no Adventist anywhere near me; but I occasionally proclaim these blessed truths, and shall till called home.

I am most truly your brother,

S. NORCROSS.

Crossville, Tenn.

We will endeavor so to do. Ed.

From Bro. Joseph Wilson.

Dear brother Sylvester Bliss:—From the date of this you will learn that I am at Granville. I came here early in June now past, on a visit to my daughter, and my sister, whom my brother left a widow on the 30th of June, 1848. He thought that Christ would come before he should fall asleep in him, and a few minutes before I closed his eyes, he asked if Christ had come. Those were his last words. The notice of his death was put into the Herald, Deacon Jonathan Wilson, Granville (I think) in July, '48. Send me for the future only one paper, instead of two, that I have been taking for a few years past. I was in the habit of sending one of them to sundry persons. They would feel interested in reading it, for some months, and sometimes pay me for it for six months. The last that took it of me had it over 12 months; but when the time came up again, to take place between 1860 and 1870, he wanted it no longer. Since I have been here I have tried to get some one here to take it, but have not succeeded. Should I get any one or more to take it, I will inform you. But the one paper I must continue to take, and I shall endeavor to pay for it. I am in-

terested in it. I fully believe that the coming of Christ draws near. As to the subject of time, my mind was made up when that was brought up by brother Miller. I was fond of hearing him and others preach. It was to me a Bible doctrine. But what was said on time in their preaching was no food to me. But I had no objection to their preaching on that subject, as others felt such an interest in it.

It looks to me now, my brother, that the end draws near. Numbers of those who profess to be lovers of Christ say his coming is a great way off. This to my mind is a great evidence of its near approach; but I leave this. Whether I shall live to witness his coming, I know not. My days are nearly numbered. Next September, second day, I shall be 68 years old. My health and memory begin to fail. It appears to me that I shall soon fall asleep. Yet I can but cherish the hope that at the coming of Christ I shall have a part in that first resurrection, and be numbered with those who shall inherit the restored earth. Then, as it appears to me, will those promises made to Abraham, Isaac and Jacob, and to their seed, be fulfilled. For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise; for Abraham was to be the father of many nations, and if we are what we profess to be, we shall be called the seed to whom the promises were made.

I remain yours, as I trust, in Christ,

JOSEPH WILSON.

Granville, O., July 10, 1860.

From E. M. Palmer.

Dear Bro. Bliss,—I wish to renew my subscription for the Herald, and herewith enclose two dollars for that purpose. It has been an old friend of mine and I do not wish to part with it now.

Hoping to meet with many of its contributors and readers in the blessed Kingdom,

I remain yours,

E. M. PALMER.

Iron Hill, July 23, 1860.

Chit Chat.

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the solid land.
Little words of comfort,
Little acts of love,
Would make this world of ours,
A paradise above."

Sister Barbara Hay, from Manchester N. H. on leaving there writes: "Please discontinue the Herald; which I very highly esteem, as a means of diffusing intelligence and truth. When I have determined where my residence shall be, I shall be happy to continue my subscription."

We trust that location may be speedily determined on, and the subscription be renewed; for we can afford to lose none of those who "very highly esteem the Herald."

Bro. A. C. Brown of Oak Dale Mass. writes: "I like to read the Herald; for it brings good news of the coming kingdom, which to my mind is near at hand. O let us be ready to hail that day."

How can those be ready who love not Christ's appearing? And yet multitudes who call themselves Christians, are rather displeased, than otherwise, when told of the expected nearness of the kingdom.

Sister E. Vankleek of Lansingburg N. Y. writes that she "knows not how to do without the Herald for a single week."

If it was a like necessity to all, the number of our subscribers would be speedily increased to a self-supporting number. We hope the number of such will be greatly multiplied.

Bro. Jonathan Smith, of Fremont, Kansas, writes: "I have been a reader of the Herald since 1844. I appreciate it very much, and know not how to do without it."

This is the third paper that we mail to the new State of Kansas. Is there not a fine field in that section for an increase of our list?

Bro. C. O. Towne of West Lebanon N. H. sends the name of a new subscriber; and Bro. M. Peck of Pennsylvania hopes to send one shortly. We are thankful for the one sent, and shall anticipate the one promised.

Bro. O. E. Noble of Penn Yan N. Y. writes: "I hope your labor in the Advent cause is appreciated. It is arduous and responsible. May the Lord preserve and hold you, guide and strengthen you."

Such are the prayers we need. Without God's guidance our efforts would be weak and powerless. Oh that such petitions might go up from thousands of hearts. We thought of you, brother, as we

passed over the old road from Canandaigua to Syracuse, and heard the name of Penn Yan mentioned as one of the villages on a beautiful lake which we passed. We should have been delighted to make the acquaintance of many of the readers of the Herald who are on and near the route we lately passed, could we have spared the time.

Elder John Tucker, of Lancaster Pa., enclosing pay to the Herald for himself and another one, adds: "Much pleased with the Herald."

The thought has occurred to us, why are not all thus pleased? Also, when so many are so well pleased with it, why should it lack patrons enough for its support.

Bro. P. W. Thomas of Evanston Illinois writes: "All I hear concerning the advent is what I hear through the Herald, which is a welcome visitor every week."

May it ever be thus welcomed. The address of Elder Edwin Burnham, for which you enquire, is Newburyport, Mass.

Bro. Hollis Jackman of West Boscawen N. H., writing for sister Whittier, says, "She wishes me to say that she prizes the Herald very highly—it being all the advent preaching she has aside from the Bible."

The frequent coupling of the Herald with the Bible, we suppose to be because its contents are so largely made up from the scriptures. May its position ever be so conformed to the Sacred record, that it shall only reflect the light of God's word.

Bro. Bradford A. Pearce of New Bedford Mass. in stopping the Herald writes: "I should like to be able to receive it, but my circumstances will not allow."

This being the case, we hope that some brother in N.B. will feel moved to supply the desired means.

Sister Susannah Prior, in enclosing a donation to the A.M.A. writes: "I hope that on your return home, you will find an abundant supply in the treasury to meet all demands. And may we be so highly favored as to meet shortly around our Father's throne, where the treasury will never be exhausted."

Four hundred notes like these, enclosing a dollar each, would have paid our little bill for paper, for which we are now waiting the means. That treasury, sister, will never be otherwise than full; which we regret to say is not the condition of the Treasury of A.M.A.

Bro. Hugh Peters of Portland C. W. writes:—"The Herald is still a welcome visitor every week. I therefore send three dollars to pay for it another year."

Thus the tangible evidence that it is welcome, accompanies the assurance that it is so. These assurances, and the evidences of the same, are the life-blood of the visitor thus welcomed.

Our brother wishes us to say to Bro. Litch that he would like to receive a call from him, when he visits Boston, C.W.

Editor Advent Herald: Please insert the enclosed notice in your paper, and oblige Yours Respectfully,
Geo. T. Adams.
Boston, August 1, 1860.

General Campmeeting at Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 20th, and continue one week.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our Fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be Christians.

All who believe in Christ as our Saviour, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among his people.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be \$2.50 from Boston for both ways.

Arrangements have been made with the Eastern

R.R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo. T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from Albany will pay full fare to the camp ground, and receive free return passes from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester and intermediate stations, will call for campmeeting tickets at the ticket offices.

Those coming on the Connecticut River R. R. from South Vernon, Vt., and intermediate stations, will pay full fare, and receive free return passes from the Campmeeting Committee.

N. B. All who wish to take the cars from Boston for the campmeeting, should remember that they can obtain their tickets only at Geo. T. Adams', 167 Hanover Street, where they may be obtained any day during the meeting. Cars leave the depot in Beach street at 6 o'clock, A. M. and 1 1-2 P. M.

Full particulars of arrangements with other R. R. Companies will be given in due season.

R. E. LADD, } Committee
HIRAM MUNGER, } of
Geo. T. ADAMS, } Arrangements.

Explanation.

Bro. Bliss:—As you do not comprehend my meaning, by the interrogations I sent, I will explain. I did actually wish information on the several last questions. I believe the first several could only be answered in the affirmative, and that being so, my last enquiries aimed at the manifest change of principles which seem to govern the conductors of the Herald. I not intend a "censure by interrogations unaccompanied by evidence." I believe you have a right to give up one view and adopt another when you think duty requires it. I admire your late article on "What is duty?" But as I thought the conductors of the Herald claimed to hold the same position the affirmative answers to my first questions placed them in former days, I could not tell what to do with, or how to reconcile it with your apparent dislike of Mr. Shimeall's work (aside from the errors you speak of) in general, also the note of Bro. A. Pearce, relating to the "Voice of the Prophets," and the strong language of Bro. J. Pearson, Jr. in regard to the fearful responsibility of those who are agitating the subject of the Lord's coming about A. D. 1867-1868. It seemed so unlike the position I understood the friends and conductors of the Herald to occupy in time past, and not being otherwise notified of a change of policy, myself and many friends East and West have looked at late manifestations in the Herald with no little surprise. And as you so kindly and minutely answered Bro. Pearson's "categorical enquiries," and assured him that "honest men were not afraid to answer questions," I only wished to know why the manifest change had come over the conductors and principal managers of the Herald. I do not wish to enter any lengthy controversy, or speak in tones of censure. If I have offended, will you forgive it? I did not intend it. I asked the questions in all honesty, and supposed them very intelligible to those who read and study the Herald.

Yours in the love of the gospel, looking for and earnestly desiring the immediate coming of our Lord Jesus Christ,
I. C. WELLCOME.
Richmond, Maine, Aug. 8, 1860.

Perfectly satisfactory, brother. We believe our notice of Mr. Shimeall's book has been limited to its inaccuracies; if not you will please designate. We could not answer your enquiry as to the cause of a condition of things which we did not recognize as existing, and the imputation of which we regarded as unjust. We felt that all censure should be manly and outspoken; but your explanation is enough. We think, however, you do not do justice to the brethren you refer to,—the first of whom wrote not a word of censure, and the last spoke kindly and feelingly, doubtless thinking in all sincerity that a word of caution was timely and to the point. We must, in the exercise of that charity which suffers long and is kind, suppose brethren are actuated by a love for Christ's cause; and, as far as possible, limit ourselves to facts, and principles, in all written discussion.

DIED, in Sutton, C. E., by falling into a kettle of hot water, ROBERT, son of Asa B. and Martha M. HAWLEY, in the fourth year of his age.

Little Robert was an extraordinary child of promise, and notwithstanding his tender age, was possessed of a wonderful understanding. When the death-chill of darkness passed over him, he requested them to sing "Happy Day." This request was complied with by a young man present, and not a groan was heard from the little sufferer while the singing was heard, and shortly after he fell asleep in Jesus, to awake again with Rachel's children and come again from the land of the enemy. A discourse was delivered at the funeral by the writer from 2 Sam. 14:14, to a large and attentive course.

P. V. WEST.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a few days fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goutre, or Swelled Neck.

Zehulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goutre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEMAN.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did, have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

GROVER & BAKER'S CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,
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AGENCIES THROUGHOUT THE WORLD.
pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures elons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60
For sale at this office.

Buy the Best.

This we believe is **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.
It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 963 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

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CHILDREN'S DEPARTMENT

"FEED MY LAMBES."—John 21:15.

BOSTON, AUGUST 18, 1860.

A Touching Incident.

A little daughter, not four years old, who slept by herself in a room opening from one occupied by her parents, a short time since got out of bed in the middle of the night. Her father heard, and calling to her, inquired the cause, when an appropriate answer allayed his fears. The little creature presently exclaimed, "Papa, I want to kiss you before I go back!"

The father replied, "You cannot find the way in the dark, my darling; you'll run against the door, and hurt yourself."

Bent on gratifying her loving desire, she started towards her parents' room, saying, "I'll go slow."

The anxious father's constant voice—"Be careful! this is the way! come here!"—directed her course till she neared the bed, when his extended arms reached and embraced her.

After fulfilling her loving purpose, and relieving her heart by impressing the promised kiss, she said: "Now I'll go back." But it was utter darkness, and she had two rooms to cross, and a door to go thro'. The father was fearful she would stray and run against the furniture; so he placed his hands upon her shoulders, and turned her face in the direction of her room, and with ear intent to perceive her first deviation, he suffered her to go. She was joyous and confident; but had scarcely gone a yard from the bedside, when her father heard her feet out of the way.

"That's not the way, darling," said he; "stop! you'll hurt yourself!"

Bewildered and lost, she now wanted help, and called out in a plaintive tone—"Which is the way, papa?"

The father's heart was moved. He could no longer suffer his loved child to wander alone; but instantly rising from the bed, he went towards her. She grasped his hands, and he led her to her room and her bed.

Does not this incident furnish an apt illustration of our heavenly Father's method with his children? When our enkindled affections excite in us desires of communion with Christ, he guides us by his word, and draws us by his Spirit, to his sensible presence, where he enfolds us in his loving arms, and feasts us on the "hidden manna." How strong we feel then! And if, in the exuberance of our joyfulness, and the consciousness of our singleness of aim, we feel confident that we can run alone, the Saviour suffers us to try, in order that we may realize our utter inability, and our constant need of his watchful eye, his comforting voice and directing hand. Alas! how soon we stray!

He then, in language of reproof, admonishes, "That's not the way, my child; you're in the path of danger!" Happy for us then, if, distrusting ourselves, we promptly turn to him, and, in the spirit of that little daughter confounded in the dark, cry out with loving confidence, "Father, which is the way?" Oh! how quickly will our Father's yearning heart bring him to the rescue of his own erring, bewildered, repentant child!

Never can we dispense with his heavenly light; and we are only strong

"In the strength which God supplies
Through his Eternal Son."

May he ever "guide us by his counsel, and afterwards receive us to glory;" for only

"in his presence is fullness of joy, and at his right hand pleasures forevermore."—*Ch. Int.*

Children lost in the Woods.

The Hornellsville Journal states that three young children of Mr. and Mrs. J. B. Howley of that place went into the woods on Saturday last to pick berries, without the consent of their parents, and wandered about till lost. Not returning before evening, the anxious parents, in company with nearly one hundred others, started for the woods and succeeded in finding them. It seems that, after having picked enough berries, they thought it time to return home, but, on turning about for that purpose, they found themselves in a strange place, and could not find the road or way out. They sat down on a log to think, and sat there a long time, finally believing they were lost. Mary, the eldest, said to the others, "Let us pray to God to help find our way out," and all kneeling there by the log, with hands uplifted, they prayed for deliverance. They then took a new start, and soon found whortleberries plenty, with which they satisfied their hunger. The little ones now commenced calling aloud the names of the different members of the family; Carrie, the youngest, calling repeatedly for milk, and complaining of fatigue, she sat down to rest. Ida, the second, was tired and sleepy, and would rather stay there than try any longer to get out. Mary then stripped the bark from a dead tree, laid it on the ground for a pillow, covering it with leaves, and the two youngest lay down to sleep. She found that the sun had gone down and that it was getting dark, and she again knelt down to pray for deliverance, and that God would take care of them. She had made up her mind to stay there the night, knowing that she could not find the way out herself. She knew the night would be long, and the little ones might wake before morning hungry, so she filled her pocket with wintergreens to pacify them—every few minutes during the time calling upon the different members of the family. When found, the two youngest were sleeping, and the eldest, not yet ten years of age, was on her knees praying.

Who will venture to say that these children were not saved in answer to prayer? Many a little boy and girl has been heard and answered in as marked a manner as older persons. Prayer is a great element of strength.

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th, at Newburyport, Mass., in the Advent chapel situated on Charter street, commencing at 2 1/2 P. M. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, Jr., Pres't.

F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.

AMERICAN MILLENNIAL ASSOCIATION. The annual meeting of the A. M. A. will be held at Newburyport in connexion with the A. E. A. Conference, as notified above. Let there be a general rally in support of this valuable auxiliary to our cherished cause. Come, brethren, we need your presence, prayers, counsel and material aid. Thus far, with the Divine blessing, you have assisted the Board to carry your flag victoriously, and now that the common enemy is abashed, let us concentrate our strength for a movement in the advance. God speed the right.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

QUARTERLY CONFERENCE. The next session of the Western Quarterly Conference, in Maine, will commence Thursday, August 23, at 1 o'clock P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see souls converted, and God's truth run among the Christians. Call on Bro. David Watson, Fletcher, Blaisdell, Martin, &c.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

MAINE STATE CONFERENCE. The Maine Annual Conference of Adventists will commence its next session Sept. 6th, Thursday morning at 10 o'clock, in Augusta (one of the large halls will be procured and due notice given which.) It is very desirable that all our ministers who are in union with the object of the conference should be present to take part in the work, and as many other brethren and sisters as can consistently. We also invite any of other classes of Christians, or sinners, who may wish to attend and take part with us, in a Christian manner. Our object is to use all means we can to a united and untiring perseverance in proclaiming the gospel of the kingdom of God at hand, with the accompanying truths, to awaken, unite, and build up the church on her most holy faith, and to lead sinners to Christ for salvation and eternal life.—Come, brethren who can, in the spirit and power of the gospel. Those at home pray that God will make use of us to prepare a people for his kingdom. The few brethren in Augusta will do all they can to provide for brethren who come. Call on Bro. Benj. Ray east of the river, or on Bro. D. Mosier, W. A. Lovejoy in the city, who will direct you.

I. C. WELLCOME, Sec'y.

Richmond, Me., July 24, 1860.

Bro. Bliss:—I write now to state that we have concluded to hold campmeeting to commence the 30th of August. It will be in the neighborhood of Pine street. Brethren Litch, Boyer, Jackson and others are expected to be present.

THOMAS HOLLEN.

G. W. Burnham may be expected to preach in Haverhill the 4th Sabbath in July; Salem, the 5th Sabbath; Templeton, second Sabbath in August (hope as many of the friends in Athol and Ashburnham as can will meet with us); North Springfield, Vt., 3d Sabbath; Hebron, N. Y., 4th Sabbath.

I expect to preach at Pike River Aug. 25th, at 7 P. M.; at Stone Settlement Sabbath, 26th, at 10 A. M. and 2 P. M.; at Pearceville 27th, 7 P. M.; at the Gilbert school house in Dunham, 28th, at 7 P. M.; at Hyattville 29th, at 7 P. M.; at the Savage school house in Shefford, or at Bro. Gilbert Sawyer may arrange, 30th, and on the 31st preach and baptize; Sabbath, Sept. 2d, at Stanbridge Burrough, at 10 and 2 o'clock. NOTE.—to those concerned: The state of my health, and other unforeseen and unavoidable circumstances occurring at the time, prevented my filling my last monthly engagement. This is only the second failure on my part during four years.

CHAS. P. DOW

A Second Advent Grove meeting will be held near the village of New Hartford Butler Co. Iowa. Commencing on Friday night, before the last Sunday in August (24), and will continue over the Sabbath. The evening meetings will be held at the school house about a quarter of a mile distant in the village of New Hartford. The place is commodious, with a beautiful spring of cold water near by and many waiting friends who will cheerfully administer to the wants of all who will attend.

Our beloved Evangelist, Peter S. W. Deyo, and Elder S. G. Hiscox, Elder H. H. Jones will be present to preach the word. Come all ye lovers of Jesus who are searching for the truth, to this meeting beneath the leafy grove, praying that Jesus may be here to break to us the bread of life.

CASTLE CHURCHILL.

July 28, 1860.

ANNIVERSARY SERVICES. The Thirtieth Anniversary of the Pastoral labors of the Rev. Joshua V. Himes, in Boston, will be commemorated Sabbath, August 19, in the Advent Chapel, Hudson street, at three o'clock P. M. An appropriate discourse will be given by Elder Himes, with other exercises, that will not fail to interest the friends of the Pastor. The old parishioners and friends of Elder H., now scattered in the neighboring towns, with all interested, are cordially invited to attend.

A. HALE, Pres't.

J. G. L. HIMES, Sec'y.

Boston, Aug. 11, 1860.

WILBRAHAM CAMPMEETING. I shall attend this meeting, and invite the brethren and sisters, generally, who can, to do the same. I shall have opportunity to preach on the "times and seasons," and the signs of the near coming of Christ. I shall have there numbers 1, 2 and 3, of the Voice of the Prophets, which may be obtained cheap for circulation. Copies of Mr. Shineall's great work may be had of me also; and I will receive subscriptions for the Advent Herald. Let us all wake up, be ready ourselves, and get others ready for the coming of the Master.

J. V. HIMES.

Edwin Burnham will preach in the Advent chapel in Hudson street, Boston, Sunday, Aug. 26, all day.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. Dr. D. has made no statement of his acct. He has sent some medicine here, but we do not know the prices. Please inform.

R. W. Beck \$5. Your Herald is paid to No. 1010.—Sent books the 13th.

J. B. Huss. Look for a letter sent to New York city P. O. from Eld. Osler. He sent it here, for us to direct to you, because he did not know your street and No. Neither do we; and the last letter we sent you, enclosing that note, was returned from the dead letter office.

A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, AUG. 14, 1860.

Asa Eastman, Whitefield, N. H. 1.00
Daniel New, Hamilton, C. W. 1.00

Elder J. M. Orrock's address, till further notice is given, will be Humboldt, Sherburne Co., Minn.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS,

UP TO TUESDAY, AUGUST 14.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Abiel Wood 1028, S Parker 1023, D Blake 1028, M Mc Knight 1023, C Parmelee 1023, E Sprague 1023, C A Williams 1023, J Morgan 1029, Mrs M Pitman 1029, Mrs E Loder 997, Mr Durnell 997—each \$1.

A L Reynolds 1016, J C Small 1075, E Nurse 1055, W H Harris 1023, J Danforth 1053, J Follansbee 1057, J Albuson 976, A Banning 1031, J Crowley 1051, A Eastman 1049, S K Sanborn 1049, A Douglass 1049, D New 1044—each \$2.

J Aldrich 1075—\$4.

fessed Christians in these days manifest such an aversion to hearing that the advent is now emphatically nigh?—why refuse to examine the evidence of our proximity to the event?—how can teachers belong to the true apostolic succession, who teach doctrine the very opposite of what the apostles generally taught?—and, if the grace of God teaches man to be “looking with eager desire for that glorious appearing” (see note on Titus 2:12,13), how much grace can those possess who have no love, nor desire for it and despise them who have? With such teaching as the above from the pen of the sainted Wesley, I would ask our Methodist brethren especially to carefully weigh these questions, and when they have satisfactorily disposed of these, we may ask more.

J. M. ORROCK.

Give us more, Bro. O. of the same sort. We owe you an apology for the delay of this. It was given the printer, and we had forgotten that it had not appeared.

Ed.

A Word from Dr. Litch.

Dear Bro. Bliss:—I have read with very great interest your articles on chronology, bringing before us at a glance the agreements and disagreements of the various systems before the public, with the arguments of the various writers on each point of doubt and difference. It is a service for which biblical students owe you a debt of gratitude. I should have been glad to have had the work less elaborate, so that the great body of your readers would have readily grasped the subject. But I do not know as it was practicable to have done it justice in less space and with fewer words.

Your readers are, many of them, aware of my proclivities for the study of the prophetic periods. I have always believed the periods would be understood, and the time of the Saviour's advent known by the church before it takes place. Hence I am in favor of a full and free discussion of the subject. I have my own views on some of the periods, which I propose to give through the Herald at a future time; and in reference to others, I am in a state of doubt. But I do not wish the views I may express to be received without the most rigid criticism. If they are erroneous, let the error be pointed out. If you can convince me, by fair argument that I am in error, as you have done in reference to the “seven times” of Lev. 26th, I shall cheerfully acknowledge my obligations for such act of kindness. But if after listening to your reasoning I remain unconvinced, I shall be content to bide my time for the development and triumph of what I believe to be the truth.

I have lived long enough to learn that it is not everything, which, at first sight or reading appears to be demonstrably true, that will stand the test of time and criticism. Hence I have concluded that charity and meekness towards those who differ are very becoming in fallible creatures. Yours truly,

J. LITCH.

Philadelphia, Aug. 10th, 1860.

The above is precisely the position which every one should occupy in respect to the discussion of questions of difference. Did all thus feel, there could be but one heart among the students of prophecy,—however much we may differ in our deductions. Bro. Litch and we have often, and do still on some points, widely differ, but our love has ever been like that of David and Jonathan,—for we each believe that the other seeks only for truth, sustained by undoubted evidence, and sound argument.

Ed.

For the Herald.

Notes by the way.

Dear Bro. Bliss: My last was dated Bay of Quinte July 23. When the steamer came to the wharf at Kingston I was greeted by Bro. Wm. Miller of Battersea, the father-in-law of the two Elders Lake. Bro. W. Jackson soon arrived and took me to his residence in Elginburgh, where I had a very pleasant home for several days.

Sunday July 29th. I preached in Portland, where I and others were bountifully entertained by Elder H. Peters, who was formally a Methodist Local Preacher, but who is now fully devoted to the Advent cause. Here I had the great

pleasure of meeting brethren Sears, Linn, and others from Battersea. They belonged to my flock in Canada East, when I was a Wesleyan Missionary,—since then they have been whole hearted Adventists. There was a material satisfaction and pleasure in meeting, which the pen has no power to describe. I had one of the most refreshing times in preaching, which a poor mortal can enjoy. There seemed to be only a very thin veil between us and the great Prince of life, and his word dropped like the dew. All hearts melted, and most faces were wet with the flowing tear. I was followed by a sweet strain of exhortation from Bro. Peters, Miller, Sears, and others. That day will be long remembered.

Tuesday, July 31. I preached in Elginburgh. Many came to hear the “Millerite preacher.” I took for my text 1 Pet. 4:7, and gave Peter's view of “the end of all things,”—showed that it is near, and may be hourly expected, and urged the need of instant preparation. Satan was there, but we kept him pretty still.

Thursday, August 2. Bro. Jackson took me to Battersea, where I preached that evening in our chapel, on living so near to God, that we can rejoice evermore, pray without ceasing, in every thing give thanks, look with calmness on the hastening judgment, and be eminently useful to our fellow-men.

Sunday, August 5th. I preached twice—presented the hope of the kingdom of God,—the evidence that we are on the very borders of the heavenly country; and the fact that the great truths of the gospel must be worked into our experience and practice if we expect to be ready for the eternal day. The congregations were good, all gave the closest attention, and a deep seriousness not only sat on every countenance, but seemed to pervade the whole community. At the close of the afternoon service, we showed forth the Lord's death by eating of “that bread,” and drinking of “that cup,” feeling that it might be our last time “until the kingdom of God shall come.” Bro. Campbell, who arrived the day previous, gave a good discourse in the evening, on repentance. This beloved brother “hath good report of all men, and of the truth itself; yea, and we also bear record, and ye know that our record is true.” 3 John ver. 12.

I may remark that while desires were expressed in every place for my removal to Canada West, this was especially the case in Battersea and the region of Kingston. The friends of the cause held a meeting on the matter, Eld. Campbell presiding. My reply was that I was carefully waiting the leadings of Providence, and that I regarded their ardent wish as the voice of Jesus, saying, “Feed my lambs,—feed my sheep,” and that I would visit them again as soon as the way opens.

My home was with Bro. Miller. I hope that his two daughters that went from Canada East, and are married to two of our ministers, may always be treated as well as I was by their parents. I also visited old friends, and new ones, at their houses, and shared in their generous hospitalities. These little gatherings were truly pleasant and joyous, for the Lord was sensibly present to cheer and comfort. I felt like saying with Jacob on his stony pillow, “How dreadful is this place! This is none other but the house of God, and this is the gate of heaven,” Gen. 17. These interesting visits—and I never went to a house alone,—were evidently marked by the spirit of the first Christians who “were together, and had all things common.” And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.

Our parting reminded me of Acts 20, 38, with this difference: they expect to see my “face” again if the Lord will. I left feeling that the Lord has something for me to do in his cause, and also willing, yea glad to do it, according to my strength, talents, and means.

You will see from my Notes that, I do not “put far away the evil day.” In my teaching in Canada West, I have brought it near. I have drawn certain evidence from the epistles,—from the fulfilment of historical prophecy, and from the concurrent views of great minds that we are

nearing the end of 6000 years from creation, and other prophetic periods; and from the signs of the times. But no light which has yet been shed on the subject could warrant me in opening a campaign for the proclamation of the coming crisis in any definite year. The spirit of expectancy has been gradually rising during the past two years, and will continue to do so under a united and judicious effort. The proclamation of the Advent in a given year may galvanize this expectancy, but may not in the end aid it. However let every one tell the story just as he understands it,—only let him do it in love, and without party purposes. I think Mr. Shimeall's chronology has been fairly met, and that too by a “pen” which not only detects error, but opens truth, and which I hope and pray may be driven to no “other employment” till its present employment is not needed. But instead of regarding this, as putting far away the evil day, it should have just the opposite effect; for the great epochs to which the Christian, world of every faith, has looked, are on this side of '68. No need, therefore, of striking the word “advent” from the title of the Herald. Indeed we may say with additional pathos—“Land ho.”

On my way I made a stop of twenty hours in Montreal,—arranged for future labors, and spoke in a domestic circle on the things of the kingdom, and the hope of speedy redemption. Great preparations are in progress for the reception of the Prince of Wales. Though few seem to be preparing for the coming of “the Prince of princes,” yet the work has been progressing for nearly 6000 years, and when he comes nothing will be lacking.

Last evening I got home after 13 weeks' absence, and found mine as well as usual. To day we enjoy the agreeable company of sister Emerson, of Boston. I shall be glad if I can be at home, when our esteemed friend, Bro. Emerson, comes.

I am deeply sensible of the divine goodness during my recent travels and labors. I have journeyed nearly two thousand miles; formed new friendships, and renewed old ones. I have preached two, and three, and four times a week, and seldom less than an hour. My health too has improved, and I cherish the hope of yet doing something in the cause of the coming One. My purpose is to keep near the fountain-head,—near to Jesus,—to serve his cause to the best of my ability; and ever to give my voice and influence on the side of right; and that too without fear or favor. It is my conviction that if we get self into its right place, have a single eye to the glory of God and labor unitedly, we shall see, good times, and be made a blessing. In this way we shall prove ourselves to be “the mother of the living child.”

It becomes my mournful lot to record the death of my aged and revered father. A beloved preacher of the gospel, being one of two persons left in trust, thus writes me from England June 30th. “At the request of your dear mother it is my painful duty to inform you that your beloved father departed this life on Sunday morning last, about 4 o'clock, happy in the faith of the gospel of Jesus Christ. About 8 weeks since he had a paralytic attack, which so far deprived him of speech, that it was difficult to understand his meaning in his efforts to speak; but he was quite sensible to the last, and by signs which he made it was quite plain that he was happy in the Lord, which was confirmed by his patient and loving manner through his affliction. Your mother is as well as can be expected.” I have constantly written to my dear father, for twenty-six years, and my chief aim has been to draw him near to Jesus, so that his end might be peaceful and blessed; and though I cannot but shed the tear of nature, yet I feel an unspeakable satisfaction and joy. He greatly prized the Advent Herald. In addressing it hereafter, please substitute my mother's name, Mrs. Mary Hutchinson; and I wish all my kindred within reach to have the privilege of reading it.

My purpose to visit England when the way opens, as I announced in the Herald some months ago, is greatly strengthened by this bereavement, and recent letters. I should like to preach the gospel once more in my native place and land, and should be happy to inform you readers how

the Advent pulse is beating in that country. Adieu. Yours as ever, R. HUTCHINSON.

Waterloo, C. E. Aug. 8th, 1860.

For the Herald.

Only One.

Bro. Bliss:—While reading your article in the Herald Aug. 5th, “What was duty?” many thoughts and emotions were called up, which every No. of the Herald for a long time past has helped to form.

I, as one of the readers of the Herald, am unable always to tell what is truth, in the many new theories, interpretations, heads, kingdoms, kings, horns, crowns, beasts &c.; in the mappings and remappings of States territories and ancient empires; those legs move so curiously, and the tracks of the feet are so indistinct, and the toes, so long or short, as suits the views of different writers, that I should have been in the fog long ago if it had not been for your pen; which, perhaps, is sometimes caustic, but always dipped in the milk of human kindness, and never leads astray.

I have long since learned to prize its instructions; and hope that all doubts may be destroyed by the brightness of His coming, ere the A. M. A. shall be deprived of its wisdom, which unfolds so easily the various subjects presented in our paper,—enabling those of your readers, whose minds are not wholly given to theological subjects, to see the force of an argument, to embrace its truth, and reject its errors.

Hence, as one of the readers of the Herald, I say, pursue the course as marked out in that article “What was duty?” “That it is much better, far better, to know the worst of anything, than to be misled by false evidence.”

If authors, however eminent, will not or cannot explain an error, let them bear the exposure.

“Be firm and be faithful; desert not the right: The brave become bolder, the darker the night.”

I like the alarm as rung out from the “Voice of the Prophets,” and the stirring zeal of the World's Crisis; but above these the Advent Herald:—that conservative paper of the A. M. A. where all have the privilege of expressing their opinion; and where, as we expect and pray, error and every thing which would lead astray, any thing unreliable, not only may or might, but ought to be pointed out.

We have faith enough in prayer to believe that so long as this request, at the head of the editorial column, is complied with:—

“The readers of the Herald are most earnestly besought to give it room in their prayers,” &c. that it must be a mighty power for the promotion of the great truths which it inculcates, and lead more and more weekly, to expect, and long for the glorious appearing of the great God our Savior.

Thank God, our faith as Adventists, is a unit. “We are in the whirl of the end,” and our prayers are all alike:

“Thy Kingdom come.”

What harmonizing power in such faith and such prayer!

If we take a survey of the world we shall find in every part of it scenes of clashing and confusion, wars, rapine, devastation and bloodshed, nations rising against nations, tyrants exercising the most horrid cruelties; superstition and idolatry destroying thousands, and the very land of Syria, trod by our Savior's feet, after the lapse of eighteen and a half centuries, again drinking the blood of the martyrs of Jesus.

“Budding figtrees tell that summer Dawns o'er the land:

Signs portend that Jesus' coming

Is near at hand.”

In view of these things, what shall be done for the support of the Herald, to free it from embarrassment, and place it on a more permanent basis—thereby enabling it to be constantly extending its influence, and show to the world that light which is so soon to dispel all its darkness?

I have a proposition: it is this: I will be one of a hundred to go to our annual meeting at Newburyport, Sept. 11th and put ten dollars into the Treasury of the A. M. A. Are there not ninety and nine to go with me? If there are those

who cannot go, let them send by the hand of the Lord's servants. Great is our responsibility, and great is the demand upon us. Let us be equal to the time in which we live. Move unincumbered and say to the Editor of the Herald by the support which we give him:

"In spite of rocks, and ocean's roar,
In spite of false lights on the shore,
Sail on, nor fear to brave the sea:
Our hearts, our hopes, are all in thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

H. B. EATON.

Rockport, Me.

Brethren and sisters, here is an admirable suggestion. A hundred names giving 10 dollars each, will meet all deficiencies for this year, and give us a start for the next. It will also enable us to issue some tracts which are waiting the means. What better time can be fixed on for this purpose, than our approaching annual meeting?

Ed.

For the Herald.

Your Duty—Our Duty.

Dear Bro. Bliss:—The Advent Herald comes to me regularly. Ever since 1843, when it bore the name of the Signs of the Times, I have been a regular reader of it, have preserved its files, and have ever considered it the paper of my choice. I do now, and can truly say that I believe it has been, for a number of years past, the very best religious paper printed in the English language. I call it so because, I believe you have been able and faithful in the performance of your duty. I call it so to-day; and as one of the A.M.A. I am interested for it, and for the best interests of the cause it advocates, and I have been especially so since it became our property.

In perusing the last issue I saw several articles which prompt me to write this. In your article on "duty" you ask a response from your readers as to the way you should perform what to you seems duty. For one I think you have done nobly. I would not flatter, but I would like to see some one else do better if they can.

Understanding, as I do, some of the causes which led to the examination of the chronology of Mr. Shimeall through the columns of the Herald, I must say I am much pleased with your examinations, criticisms, and arguments on that question; and I am satisfied with the result, so far as the argument is concerned. No question involving such interests as that of chronology, should ever be received by any of us, from any authority, without a critical examination. If they speak not according to the law and the testimony, Isaiah says, it is because there is no light in them. I am quite sorry that any should think you to be opposing—in the common acceptation of that word—when you only examine, and inquire into the truth of the arguments presented.

It seems to me that some of our brethren misapprehended your examination of Mr. Shimeall's work; and some, I think, do not fully understand the position of Dr. Cumming. Perhaps I do not, and perhaps there are very few in this country who do fully understand him; but in all my examinations of his writings, I fail to find him saying that he believes in the coming of our Savior (or its equivalent language) in '66 '67 or '68, or even as bro. Miller used to say, "about that time."

In his discourse on Dan. 12:11,12, published in full in the Herald of April 28, which is perhaps as clear and definite as any of his writings on these periods, he uses no stronger language than this,—

"That men differ in certain details, but nearly all agree that 1867 is to be a great crisis, and if all that some expect to occur at that period do not occur, we are at least on the eve of events the most stupendous."

He quotes quite fully from the opinions of many others and then says "assuming that 532 begins the 1260" and other periods, they must end, so and so. For one, my brethren, I have seen plenty of this "assuming." I want something tangible and reliable; and if our brethren

will take Dr. C's works, read them all carefully and get themselves thoroughly posted up on his positions they will find him to be a believer in the return of the Jews prior to the personal advent of our Savior. If you sum up his arguments in full, you will find him to believe somewhat on this wise; that the prophecies seem to him to harmonize the best in '66 or '67 and that he believes there is then to be a great crisis, the Jews commence to return to Palestine, perhaps, and in its turn comes the personal advent of our Lord.

This is as I understand Dr. C. by an examination of his writings, (and I am not alone); and now ought we to misrepresent Dr. Cumming? Ought we to publish on this side of the ocean, that it is Dr. C's faith, that Christ will come in '66 or '67? I do not think he will thank us, or approve of such a course; for in so doing, I think we place him in a position before the public that he does not take himself, and are consequently doing him injustice. [Note 1.]

With regard to Mr Shimeall's work, I said I was satisfied with the way you had shown the discrepancy in his arguments. It seems to me, that, as Adventists, we have had miscalculations enough; and Mr. Shimeall's calculations are clearly shown to be erroneous. If we were to consider those as opposers who examine into the truth and accuracy of any argument or calculation, we should do ourselves injustice; for we ought never to receive any time, without a careful and critical examination of it, in all its bearings. Here is where I think some have misapprehended you in your examination of the calculations of Mr. Shimeall. It is not necessary to reckon a period of years twice over, to sustain a truthful argument. We can all have our chronological arguments, to suit ourselves, if no one is to be permitted to examine them in respect to their accuracy.

I do not wish to be understood as opposing "time," any that we may now or in the future have. Far be it from me. Time made us a distinct people; the preaching of it brought us and our literal exposition of the scriptures prominently before the community,—much more effectually than could have been done had no time attached to our argument; and although time proved us mistaken, I do not think those of us who carefully examined and received that time will ever be condemned by God for so doing.

We have no need of that now to keep us a distinct people; we are such; and we present ourselves to the public as a people who have a better and more enduring substance, for them to examine than we had in time alone,—"even the world to come whereof we speak," and the "better resurrection."

Therefore I do not discard all reference to time, except positiveness on a definite time,—such as was '43 '44 and '54. [Note 2.] As fully as any one can, so do I believe that we are living in the "time of the end" when we may, if watching, be prepared to see the events as they shall unmistakably develop themselves, in fulfillment of the word of the Lord; and these events may yet enable us to say as did Noah,—so long a time—and He that shall come, will come, and will not tarry. But brethren, we must watch for it; we are in the watching time, and I believe most emphatically in the last watch.

Coming events cast their shadows before, and in these shadows I can see in the European world, and in the Papacy, in the position of Turkey, much that is interesting to look at—nothing to speculate upon—everything to prompt me to watch, and believe that we shall soon, yea, very soon, see everything in God's order, and ourselves the subjects of his peculiar care. May God grant it.

O. B. FENNER.

Prov. R. I. Aug. 8, 1860.

Note 1. It had not struck us in quite that light, brother. We cannot now look through his thirty volumes to get his precise position; but if he does not hold to the probability of Christ's personal coming in connection with the Jews' return, perhaps you can show it in words. It is always best to give one's position in his own language; for in our examination of the arguments of another, we must be careful and leave no room for any possible misapprehension.

Mr. Shimeall also holds to the Jews return and conversion; but we gather that he looks for it in connection with Christ's coming, though he is not clear in defining his precise position. Ed.

Note 2. We will go farther than that, brother, and say give us even "a definite time," if there is evidence for it; but don't preclude our examining into the accuracy of the testimony, and kindly and courteously pointing out all contradictions of the word, and variations from indisputable premises &c., which is all we design to do with any argument. If we have done more than this, it must be imputed to the frailty of human judgment. We can follow authorities only so far as we find them truthful and reliable. And if we think them faulty in that particular, can any one desire that we should fail to specify wherein we think so? No, No. It cannot be, we will not believe we have a solitary patron who in his heart will say, Do not show any errors you find in our arguments. On the contrary, they must desire to see, when any read they rely upon is a broken one.

Ed.

The Eclipse in Spain.

Mr. E.J. Lowe publishes in the London Times an interesting account of the eclipse and the attendant phenomena as observed in the neighborhood of Santander in Spain. He says:

"Before totality commenced, the colors in the sky and on the hills were magnificent beyond all description; the clear sky in the north assumed a deep indigo color, while in the west the horizon was pitch black (like night). In the east the clear sky was very pale blue, with orange and red like sunrise, and the hills in the south were very red; on the shadows sweeping across, the deep blue in the north changed like magic to pale sunrise tints of orange and red, while the sunrise appearance in the east had changed to indigo."

The colors increased in brilliancy near the horizon; overhead the sky was leaden. Some white houses at a little distance were brought nearer, and assumed a warm yellow tint; the darkness was great: thermometers could not be read. The countenances of men were of a livid pink. The Spaniards laid down, and their children screamed with fear; fowls hastened to roost, ducks clustered together, pigeons dashed against the sides of the house, flowers closed (Hibiscus Africanus as early as 2h. 5m.); at 2h. 52m., cooks began to crow (ceasing at 2h. 57m., and re-commencing at 3h. 5m.) As darkness came on many butterflies which were seen about flew as if drunk, and at last disappeared; the air became very humid, so much so that the grass felt to one of the observers as if recently rained upon. At 5h. 55m. a mock sun was formed 22 deg. below the true sun, having the ordinary circular form. From the summit of Pena Castila, overlooking the Bay of Biscay, Mr. Heath noticed the magnificence of the coloring of the sky reflected in the sea, while the water near us was of a deep leaden hue, owing to clouds overhead.

I am indebted to Mr. Thompson, master of Her Majesty's ship Himalaya, for the following observations: Totality commenced at 2h. 52m. 55s., when prominences were visible, one on the west and two on the east, of a bright lurid lake color, followed by the corona shooting out on the east of the sun in two forked tongues. The color of the corona was white darting outwards. Toward the end of the totality another prominence was noticed on the west side of the sun, of the same color as those first seen, and below this a most beautiful collection, as of golden beads closely strung together, shown out, extending to the lowest part of the western limit of the sun. The stars numbered 7 and 8 in Mr. Hind's map were distinctly visible in the telescope. The cusps of the sun were rounded before and after totality, and the prominences were lurid and well defined. A very considerable variation of the compass took place during the eclipse. Lieutenant N. C. Barton, of the same ship states that Venus appeared shining very brightly in the midst of totality at 2h. 59m. 56s. Pollux also was seen at 3h. 0m. 25s., but was only in sight four or five second seconds, in consequence of a

cloud overcasting it. Three red protuberances showed during totality to the left of the sun, the upper one being very bright.

The Beasts of Daniel and John.

Bro. Bliss:—Your Louisville correspondent, if I understand his view, believes the seven headed beast of Rev. 13th to be identical with the four beasts of Dan. 7th. Here we perfectly agree. I have for many years contended for this view of the subject. But as he thinks those four beasts of Dan. 7th, symbolize four modern kings, and I understand them to symbolize the four great empires from Nimrod to the end, it will be seen that we widely differ in our application of the prophecy.

Your correspondent, in the Herald of May 12, asserts that the image, Dan. 2, "Represents purely civil organizations." I do not know what a purely civil organization is, if that is purely civil which has ever assumed to govern with absolute authority in religious affairs, is such. Nebuchadnezzar assumed supreme ecclesiastical authority both when he commanded the worship of the golden image and forbade all the world to speak anything amiss of the God of Shadrach, Meshach and Abednego. Darius exercised ecclesiastical authority when he forbade all worship, except of himself for 30 days, on pain of the lion's den. The kings of Persia did it when they decreed the restoration of the temple and worship of the God of heaven, and provided for executing the decree.

The Grecian and Roman emperors were all supreme in religion, as in civil affairs. And I would like for your correspondent to inform us where the Roman government has been vested for the last 1800 years, if not in the Pope, a decidedly politico-ecclesiastical monarch. How can he say "that whole image from head to foot, represents a purely civil organization."

But this assertion is the whole basis of his argument that the Ram, Goat, Lion, Bear, Leopard and Nondescript beast, all represent a [purely] "military monarchs, from first to last."

Is that power into whose hands the saints are given until a time, times and dividing of a time, purely military? Is that power "who magnifies himself even to the prince of the host," a purely military power? Is there nothing of the religious element in that beast of Rev. 13, whom all the world worship, whose names are not written in the book of life? It appears to me that these are all religious elements, mingled with civil, political and military.

Your correspondent, must deny that the empires of Chaldea, Medo-Persia, Greece and Rome, ever exercised or claimed power to regulate religious affairs in their respective dominions or his whole argument is baseless. Will he do this?

Mr. Ed. I adopt as my own your note appended to his article in the Herald of May 12th. His objections in that article, so far as I am concerned, are not relevant.

That he may have my views distinctly before him, and write, if he does at all, to the point. I will briefly state them, not dogmatically, as being demonstrably certain, but as being according to the best light I possess. And then if your correspondent can give me clearer light, I shall be most happy to receive it.

1. The beasts of Dan. 7th chapter are the symbols of four empires—Assyrio-Chaldea, Medo-Persia, Grecia and Rome. There were various developments of these powers, but under each development the government was perpetuated. The first beast was Assyria and Chaldea, Nineveh and Babylon being the two seats of empire. When the Assyrian Dynasty fell and the Nabonassar era began, there was a new development of the beast, which continued till the death of Belshazzar. Then "Darius the Median took the kingdom," for God had given it to the Medes and Persians. The government constituted the beast, both in the 7th and 8th chapters. Did the two horns of the ram "absorb the ram" into themselves? Not at all, the ram existed; it was the government—but the two horns were two distinct dynasties of the government. Media first, for two years; then Persia for 200

years. Thus one horn was higher than the other, and the higher came up last.

Greece came next, conquering the ram. Then came Rome, a nondescript beast with his ten horns and another little horn. The empire fell A. D. 476, and the Herulian-Ostrogothic kingdom took its place as the ruling power of Rome. This in turn was overthrown, and 538 A.D. the Pope came up in its place, and ruled for 1260 years, to 1798, and his dominion was taken away not to end it then and there; but to consume and destroy it unto the end. If the horn ceases to exist at the end of the 1260 days, how is it to be consumed and destroyed afterward, to the end? But the pope's dominion was taken away and again restored; and there has been a decadence from then till now.

2. Rev. 12. I agree with your correspondent, that the Dragon is the devil, and that he gave the beast his power and seat: and that they both are worshipped at the same time. That both the devil and beast are in existence still and will be eternally together in the lake of fire. Has the devil nothing to do with ecclesiastical affairs? If he has any such power did he invest the beast with any of it? so that the worshippers of the Dragon should at the same time worship the beast?

3. Rev. 13th informs us that this beast originated where the four beasts of Dan. 7th did:—They all came up out of the sea. The beast of Rev. 13th contains the elements of the four beasts of Dan 7th—the Lion's mouth, the Leopard's body, the Bear's feet, the ten horns of the nondescript; and the blaspheming and persecution of the little horn, with his forty-two months and his captivity or loss of dominion. His deadly wound is healed; and he lives to meet Christ in the battle of that great day of God Almighty. Rev. 19, 20. I also agree with your correspondent, that the beasts of Rev. 13 and 17 are the same. And there we are informed that the seven-heads are the seven mountains, on which the woman, the imperial city, [Rome] sits. And that there are seven kings. Five, [Assyria, Chaldea, Media, Persia, Grecia,] are fallen; one is, [Imperial Rome]. The other [The Herulian-Ostrogothic kingdom] has not yet come; and when he cometh he must continue a short space. 62 years was his duration. The Beast that was and is not, he is the eighth: he is of the seven and goeth into perdition. The beast then, is the successor of the seven heads and is himself an 8th head. Such is the papal government. It followed the Herulian-Ostrogothic government, and is the last in the chain, and goes into the lake of fire.

I repeat, then, that this last is, like the little horn, Dan. 7th, a perpetuation of Roman power—all that pertains to it, civil, military or ecclesiastical, and they are identical.

The head of this beast which receives the deadly wound and is healed and lives, is the beast himself, the 8th head of Gentile power from Nimrod's kingdom.

J. LITCH.

To be Continued.



ADVENT HERALD.

BOSTON, AUGUST 25, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope,

to have their letters promptly attended to, if the editor be temporarily absent.

THOMPSON'S "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

OUR TREASURY.—We have had some response this week from those to whom we sent reminders in our last that their *Herald* was not yet paid for. We hope still for a more full response. It is very desirable to conduct our affairs free from all indebtedness; which is not quite our present condition. We hope it will be, however, before our annual meeting. So long as the *Herald* is not self-sustaining, those who consider its existence of more value to them, and to the cause, than the price of its annual subscription, will act accordingly. We hope to see a generous and warm-hearted rally under Dr. Eaton's proposition.

The Chaldean Monarch's Dream.

"Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and, behold,

A GREAT IMAGE!

This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

This image's head was of fine gold; His breasts and his arms, of silver; His belly and thighs, of brass; the thick and double fleshy member which commences at the bottom of the spine and extends to the lower legs.—Gesenius; of brass;

His legs, of iron; "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius; of iron;

His feet, part of iron and part of clay.

Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them:

And the stone that smote the image became a great mountain, and filled the whole earth."

8. THE DEMOLISHED IMAGE.

During the progress of the preceding interpretations of Nebuchadnezzar's prophetic dream, a vignette of the metallic image has been standing at the head of these articles—as the image itself stood, till smitten on its feet; and as with that act it disappeared from the vision, "and the stone that smote the image became a great mountain and filled the whole earth;" so as our representation of it, the smiting and demolition of which was considered in our last, also disappeared from view here. And though we have not an engraved illustration of the changed condition that follows, the vanished image is suggestive of the great truth, that when that which is symbolized by the act of smiting shall have been fulfilled, then will have crumbled to nothingness all earthly rule, and there will have been banished from our planet, all who "know not God, and that obey not the gospel of our Lord Jesus Christ," 1 Th. 1:8. And this brings us to the final scene, in the Chaldean monarch's prophetic vision.

9. THE STONE, ENLARGED TO A MOUNTAIN, AND FILLING THE EARTH.

The proper vignette, for this, would be a renewed earth, blooming like the rose, smiling in all its pristine beauty, adorned with every variety of loveliness, freed from all the disabilities of the curse, and peopled with immortal and holy intelligences:—who will have come "out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," Rev. 7:14.

Having arrived at the conclusion that the stone was symbolic of the Emmanuel,—God with us, the man Christ Jesus, who was "the Lord from heaven," "God manifest in the flesh," and thus enrobed in humanity—in connection with his ransomed living church; and that the mountain from which this stone was severed without hands, was representative of the "nations, and kindreds, and people, and tongues," out of which there will have been redeemed to God, by the blood of Christ, the great white-robed multitude; it follows, that the enlargement of the stone into its mountain proportions, and its occupancy of the world, must symbolize the living again of all who sleep in Jesus, and the giving to them of "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven." Dan. 7:27.

It is claimed by believers of the world's conversion, that this change of proportion in the symbol is representative of that conversion. But this is incompatible with the conditions of the symbol. For, the stone continues a stone until the destruction of the image; there is no incorporation into, or enlargement of the stone by the addition to it of the debris of the smitten image, which has been so scat-

tered by the wind that no place is found for it; and the expansion of the stone is subsequent to that removal.

Others who hold to a mixed state of mortals and immortals after Christ's coming, regard it as symbolic of the conversion of nations which they suppose will survive the scenes of the advent. But this is incompatible with all those scriptures, which predict the gathering out from the kingdom of "all things that offend and them which do iniquity," the taking vengeance on all who "know not God, and that obey not the gospel," and the entire melting of all the elements of the earth; which show that none of the unconverted will survive the judgments that will be poured out on the living wicked at the last day; and who, therefore, cannot serve subsequently to add to the dimensions of the stone-mountain.

The only other view that can be taken of the symbol, is that this enlargement of the stone, will be the resurrection of the righteous dead. As the stone symbolizes the church on earth, it is continued a stone by the successive falling asleep in Jesus of the heirs of immortality. The church, until the advent, is thus ever a small company, in comparison with the mountain of unbelievers from which its members are individually taken. But when there shall be gathered "together in one, all things in Christ, both which are in heaven and which are on earth, even in him," (Eph. 1:10), they will constitute "a great multitude which no man could number"—"ten thousand times ten thousand, and thousands of thousands," (Rev. 5:11 and 7:9)—a mountain of believers. It is therefore "by the coming of our Lord Jesus Christ, and by our gathering together unto him," (2 Th. 2:1); when "them also which sleep in Jesus will God bring with him" (1 Th. 4:14); "when he shall come to be glorified in his saints, and to be admired in all them that believe," (2 Th. 1:10); and when there shall be "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia for the Lord God omnipotent reigneth" (Rev. 19:6)—that the stone will assume its mountain proportions.

It is thus the resurrection that the scriptures make the establishment of the kingdom synchronous with our Lord Jesus Christ "shall judge the quick and the dead at his appearing and his kingdom," (2 Tim. 4:1). It is when is come "the time of the dead that they should be judged," when reward is to be given to "the prophets, and to the saints, and them that fear" God's "name, small and great," that there will be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ," (Rev. 11:15-18). And it is they that have "part in the first resurrection," on whom "the second death hath no power," that will "be priests of God and of Christ, and shall reign with him." (Ch. 20:6).

Until that epoch, the Head of his church addresses his followers as a little people: he says, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom," (Luke 12:32)—they are the stone that is to become the mountain.—But when the Son of man shall come in his glory, and all the holy angels with him," and he shall "sit upon the throne of his glory," with all the nations gathered before him, then will he say to the redeemed millions "on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:31-4. Then "the saints of the Most High shall take the kingdom, and possess the kingdom," (Dan. 7:18). "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given" to them (v. 27). Then will many have "come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven," (Matt. 8:11); and "then shall the righteous shine forth as the sun in the kingdom of their Father," 13:43.

The prayer of the waiting church of all ages, "Thy kingdom come," being thus answered, its supremacy will thenceforth be eternal. Unlike the previous empires, which give place successively, each to the kingdom that comes after, the fifth kingdom will never be destroyed nor be left to other people, but will stand for ever. "Unto the Son," the Father "saith, Thy throne O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom," Heb. 1:8. His kingdom is an everlasting kingdom, and all dominions shall serve and obey him; "His saints shall possess the kingdom for ever, even for ever and ever" Dan. 7:18, 27. His "dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Ib. v. 14. "Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever," Isa. 9:7.

The kingdom will not only be eternal, but this earth will be its territory. When the stone becomes

a mountain, it fills "the earth," and not some other world. Unless the sites of the previous empires were to be occupied by it, their displacement would not be a necessary prerequisite for its mountain development. John heard harpers, singing a new song, and saying, Thou "hast redeemed us by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth," Rev. 5:9, 10. And it is to be upon the new earth, that "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Daniel draws one more conclusion from the demolition of the image, which gives additional weight to the foregoing interpretation. He says "Forasmuch" as the king saw that, all the metals were broken to pieces together, that "the great God hath made known to the king, what shall come to pass hereafter." The only fair construction of this is, that the demolition of the image symbolized the close of all temporal and human sovereignties; for unless the end of the image was the commencement of the eternal state, there would not be a continuous succession of governments unfolded to the king, and reaching to the end, as is embraced in "what shall come to pass hereafter."

Of the certainty of this dream, and this reliability of his interpretation, Daniel gives the king his most unqualified assurance. He has undoubted faith in its truthfulness. And the certainty of that future and eternal state, has been the solace of many a dying saint, as he has desired Christ's remembrance when he shall come in his kingdom; "which flesh and blood cannot inherit," but which shall be received "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," 1 Cor. 15:50-54.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

R. Hutchinson. Epochs—received.

O. R. Fassett. Will do so.

B. P. Hildreth. Received.

A. Brown. Your criticism on our article in the *Herald* of Aug. 11th, is premature,—for the reason that you need all that has followed, closing with the present No., to get a clear understanding of our position. As you have written under a misapprehension of it, we will explain.

1. That there is no contradiction of the maxim in *Herald* of Nov. 26—the difference between the two, you having failed to perceive. We did not argue, as you suppose, that as "the earthly kingdoms had existed before becoming supreme, therefore the kingdom of God must thus exist;" but it was this; That as their existence as kingdoms dates prior to their supremacy, therefore the commencement of the stone kingdom is not necessarily restricted to the date of its supremacy. Its pre-existence as a stone is shown to be possible by that illustration; but it is shown to be actual, by the expressed conditions of the symbol—it being "in the days of these kings."

2. This is shown by the symbol; for the stone must exist before it can smite; and by the interpretation thus quoted. And therefore your argument, that as pre-existence is not symbolized of the others it cannot be of this, is not only fallacious, but in contradiction of the fact.

3. When we speak of "human governments," we expect to be understood as referring to their executive, and not to the ones governed. When God alone is the lawgiver, the government is Divine,—even though men be its only subjects; and it is human, only when its rule is human.

4. True, Christ's second coming is not there individually designated, or brought to view; but we know from other testimony that "his coming and kingdom," are synchronous—when the stone assumes its mountain proportions.

5. The gospel is preached by human instrumentality; but though Paul plant and Apollos water, it is God alone who gives the increase: "The Lord added to the church daily such as should be saved." That part of the work was not by human hands, or man's device.

6. As the church with its Head, is regarded as a unit, symbolized by the stone, so whatever the head of the church does, the stone must be supposed to do,—even when Christ dwells in the image in pieces like a potter's vessel.

7. Don't mourn over that "ruined image," brother. We must be true to the text in respect to its symbolization, as in all other things. What the text says, we admit to be taught by it; but what it says not, must be said elsewhere, to be presented as taught.

Our Annual Conference.

The Conference to be holden in Newburyport on the 11th proximo, ought to be largely attended by both ministers and laymen. The interest of the cause requires it at this time; and as it is the cause of the many, and not of the few, the business should not be left to the few to transact. In the minds of some, the time has come for a more vigorous movement to be made in the way of giving more largely our advent sentiments to the world, by scattering tracts and obtaining a larger circulation for our paper. In order to do this, we must first make the paper self-sustaining; and then each individual, setting his or her hand to the work, can do something to send out the glad tidings of the kingdom at hand.

It does appear that at no time in our history could we accomplish more than at the present, in this way. Among reasonable people no exception can be taken to the time, which I believe we generally endorse and which is, as father Miller expressed it, after '44 had passed: "to-day, to-day until the Lord comes;" and the expression of professor Whiting, on the prophetic times, "that there is a definite indefiniteness about them." And yet we are justified, by the movements among the nations, and especially among the followers of the "man of sin," and of the "false prophet," that we are rapidly approximating the advent of Messiah.

In view of these things, we ought to bestir ourselves, to accomplish all we can for the Master before he comes to reckon with us; and, realizing our responsibility, let us attend this annual gathering, and do what we can to further the good cause.

ANTHONY PEARCE.

Providence, Aug. 16.

We are obliged to Bro. P. for the above. It is timely, and to the point. We were about taking our pen to say something to the same effect, but our brother has anticipated our effort, and said just what needed to be said; which supercedes the necessity of our writing it.

We would, however, cordially endorse the above, and unite with Bro. P. in urging a full attendance. Is it not a duty, brethren, that you owe the cause? Lookers on estimate the condition of the cause by the rally at our annual gatherings. Is it not also a duty you owe our friends in Newburyport? They wish to see a full attendance, for their own encouragement, as well as for that of the friends of the cause everywhere. You may rely on it that their hearts and homes will be open to give you a cordial greeting.

"ONE OF A HUNDRED."—We solicit attention to the proposition of Dr. Eaton, in another col. to be one of a hundred to give \$10 each, at the Newburyport meeting, to the A. M. Association. That is a splendid conception, and it is perfectly feasible.—We hope to have responses, and in our next to open a list of the names responding to the same. We have at least one hundred brethren who are worthy of a place in such a list. Whose names shall we record?

We are indebted to the principals of the Rockland Female Seminary, Rev. L. Delos Mansfield and Lady, and Charles F. Mansfield, for a Catalogue of their flourishing institution, situated at Nyack on the Hudson. It was founded in 1855, and appears to be well officered and patronized—so far as can be judged without a personal visit. The next Academic year commences Sept. 18th.

The Ottoman Power.

The New York Observer says: "It is no longer a question whether or not the Ottoman government can hold the Levant.

"The Euphrates of prophecy, is nearly dry.* The 'sick man' is breathing his last. We have lived to receive from a missionary of the American Board in Syria, and to print on the pages of the New-York Observer, the following propositions as in his opinion now established:

"1. That the (Turkish) Government have desired the success of the Druses, (in the recent massacres,) have co-operated with them, have in some places helped to kill the Christians.

"2. That the Moslems, when they have opportunity, love to engage in this slaughter; they have rejoiced in the Druze successes; they thirst for Christian blood.

"3. That with such hate in the breasts of both Moslems and Druses, it is not safe to trust the government of Christians henceforth in their hands. It is confiding lambs to the guardianship of wolves.

"4. That the Christians in the cities have been, and still are, in no little peril from the Moslems, lest they rise upon them and seek to exterminate the whole body of Christians from the land.

* We regard "the Euphrates of prophecy" as the nations that contribute to the support and defense of the mystic "Babylon." Ed.

"5. That madness has seized this 'sick man,' [the Turkish Government.] Frenzy is in his eyes, and slaughter in his hand. Ought he not to be bound ere he bring a wilder destruction on himself and all around him."

"This is the judgment to which the American missionaries have come, and we are therefore willing to believe it to be the opinion to which the world will come, or has come. The madman must be bound. Turkey must be taken down, and held down, and the Western Powers must do it. France has begun to do its duty, with the approbation of all Christendom. If doing its duty precipitates another great result the French will exult, and Russia will co-operate, whether it is agreeable to England or not."

Marseilles, Aug. 1. Advices from Damascus to the 12th confirm the destruction of 6000 houses belonging to the Christians. The Jewish quarter was burnt. The Turkish houses in which Christian men and women found refuge were also burnt. The massacre lasted eighty hours. It was difficult to ascertain the number of victims.—Two thousand Christians were still under Abdel-Kader's protection suffering from hunger. Several Consuls were at the residence of Abd-el-Kader, who gave refuge also to several Englishmen. The new Governor of Damascus had arrived with 1200 soldiers. The Impartiae de Smyrna, in confirming the above, doubts whether the Belgian Consul was killed. Several Christian sheiks refused to sign the treaty of peace, considering it illusory. Some starving Christians had endeavored to return to the mountains.

Constantinople, July 28 (via Trieste). News from Damascus to the 17th July announces that the massacres had ended. The Kurds and Bedouins had retired into the interior, but the Christians were still concealing themselves.

The Outbreak in Constantinople.

We copy from the New York World the letter of its Constantinople correspondent, giving details of the attack of the Armenian populace upon the Armenian protestants. The letter is dated July 24:

"On Friday, July 13, a protestant Armenian died at Ballat, one of the quarters of Constantinople proper. On Saturday his friends proceeded to bury him in the Armenian burial ground, where his wife owned a lot.

For ten years Protestants have buried in the old Armenian burial places without molestation, it having been decided by the Turkish government and the church that these belonged to the Armenians as a nation and not as a religious sect. Without any suspicion of trouble the procession moved for the place of burial. Suddenly a mob of the lowest class of Armenians rushed upon them with loud yells and fierce threats, declaring that no Protestant should be buried in that ground.

The small police force at hand could not quell the riot, and it was at length decided to send a messenger to the Armenian patriarch. He soon returned with a large police force, and an order from the patriarch (the head of the Armenian church in Constantinople) for the immediate burial of the man in the ground. Still the mob refused to permit the burial, and drove off the officer of the patriarch, beating him almost to death. Night now came on; the mob increased, and the police took possession of the body and of the clergyman who was to officiate at the funeral. The whole of Sunday and Monday were spent in running backward and forward between the Porte and the Armenian patriarchate, and in fruitless negotiations—the mob all the time gathering strength and fierceness, and a large police and military force occupying the ground. After a full hearing of the case, the Porte decided that the right of burial belonged to the Protestants, and the General commanding the troops at Constantinople was ordered to clear the ground and allow the Protestants to bury their dead.

On Tuesday the Porte became so much alarmed by the extent of the mob and the protestations of the patriarch, who now changed his ground and sided with the mob, that they revoked the order of the day before, and ordered that the body should be interred elsewhere. Very good, said the Protestants; give us an honorable place anywhere, and we will bury our dead, and discuss our rights afterwards. At this juncture, Sir Henry Bulwer, the English ambassador, and Hon. James Williams, our minister resident, heard of the state of things. Unsolicited by any one, they immediately came to Constantinople, called upon the Armenian patriarch, and demanded that he should give his consent to the burial in the burial ground immediately. Under the influence of these gentlemen he consented. They also went to the Porte, and insisted there that a proper military force should be sent immediately to the ground and the Protestant honorably buried. Here, too, they prevailed.

This was Tuesday afternoon. A force was sent, and after a severe conflict with the mob—in which the soldiers were ordered to use only the butts of

their muskets—the ground was cleared, about thirty of the mob being badly wounded. But as it was now evening, it was determined to postpone the burial until Wednesday forenoon.

On Wednesday the Minister of War, Riza Pasha—the Zabtieh Pasha, or commanding general—with several thousand troops—the Armenian patriarch, Baroutji bashy—the head man of the Armenians here—the head of the Protestant community, a small number of Protestants, and an immense mob of Armenians, were on the ground. A place for burial within the cemetery was selected and agreed upon by the pashas, the patriarch and the Protestants; the grave was dug, and the body ordered to be put in.

The mob now became furious, and endeavored to press forward to the spot. At this juncture Riza Pasha's courage seemed to fail him, and he ordered the grave filled up and another one dug in the middle of a neighboring carriage road. In this most dishonorable place the Protestants, as previously advised by the Embassadors and Missionaries, refused to bury their dead. The Pasha would not yield, and the Protestants retired, leaving the body in the hands of the Turks. By this time it was buried in the street, after which the immense mob were allowed to rush over the grave, each one trampling and spitting upon it.

After this, by way of palliating his disgraceful conduct, the Pasha ordered that the road should be turned aside and obliterated, and a space enclosed around the grave. This was done, and it has ever since been guarded by a company of soldiers.

The excuse which the government offer for this conduct is, that this mob really had nothing to do with Protestantism, but was got up under Russian influences, for the purpose of bringing about a collision between the Turkish soldiers and the Christian population of the city. They say: we know that if the soldiers had been allowed to fire upon this mob, an immediate insurrection would have broken out all over the city.

There is undoubtedly some truth in this statement, but no more unfortunate policy could have been devised, under the present circumstances, than to call out a large military force, and then allow it to be overcome by the mob.

The result might easily have been foretold. The experience of a single week has proved it experimentally. A mob has driven the Protestants—since the trial last Wednesday—from their homes not only in Ballet, but also from Samatia and Hasskuey, two other quarters of Constantinople. In each instance they pretended to believe that there was a dead Protestant concealed in a certain house. In both Ballet and Samatia Protestant worship has been suspended by the Zabtieh Pasha, to prevent outbreaks.

In view of this state of things, on Friday last, a meeting was held at the English palace of all the Protestant ambassadors. They sent a most earnest and decisive protest to the Porte, and made important demands, which I am not at liberty to repeat.

On Saturday last, the American residents here received formal notice from their minister that the greatest caution was necessary to be observed, as affairs here were in a very troubled state, and an outbreak might occur at any time.

On Sunday, under the pressure of outside influences, the Armenian Patriarch went to Hasskuey to quiet the outbreak there. He preached to the people in the great Armenian church of the quarter, and exhorted them to be quiet and go about their business. But the mob outside were so violent that he did not dare to leave the church without a police force to protect him. The mob cried out, 'You stirred us up, you urged us on, and now you say be quiet and go home. We won't be quiet and go home, unless you pay us for all the time we have lost.'

Since Sunday I have heard no serious outbreak anywhere in the city; but it cannot be denied that all classes are in a most excited state. You need not be surprised to hear of still more serious troubles. We believe that the foreign population who live in Pera, and in the villages on the Bosphorus, have but little to fear personally, but beyond this everything here is in a state of great uncertainty.

The danger here is from an outbreak among the Christians, however, more than from the Turks.

It is generally believed here that the French will insist upon occupying Syria immediately, and many think that the last hours of the 'sick man' have come. It is a noticeable fact, however, that these fears have not as yet very seriously influenced the Turkish funds in our market. They have fallen, but not much as yet. This may in some measure be explained by the belief that the debts of the Turkish government will be assumed by any power who takes possession of Constantinople.

I am not inclined now to give any opinion as to the future, farther than that if there should be any serious outbreak it would result in the overthrow of the present government, which is now upheld only by the power of England.

One thing, and only one thing is certain. Great

changes of some kind are at hand in the East. The Christian world will never allow a repetition of those horrors which are now to be witnessed in Syria.

I may add that the friends of American missionaries in Turkey have no cause as yet to fear for their personal safety."

THE BUTCHERIES IN THE EAST. There is so much interest attaching to every movement that is connected with the Beast, of the False-prophet, and of the Man of Sin, that we devote considerable space in keeping our readers posted up on the news from those localities.

It will be seen by intelligence from Constantinople that Armenian fanaticism is aroused there. The whole east is ominous of coming events.

THE LATEST FROM DAMASCUS. A letter from Beirut, of July 19, says that "not a single house belonging to a Christian has been left in Damascus. Four thousand Christians there have been mercilessly butchered. Rev. Mr. Graeam, an Irish missionary in Damascus, was among the number of the killed, together with all the Franciscan monks and thirty-six of the native clergy."

The meteor of the 20th ult. resembled that of Aug. 18, 1783. That wonderful meteor traversed the whole of Europe from Shetland to Rome, with a velocity of about thirty miles a second, at a height of fifty miles, with a light greatly surpassing that of the full moon. It had a real diameter of half a mile. It changed its form visibly, and at length separated into several distinct bodies, accompanying each other in parallel courses and each followed by a trail or train.

Dr. A. Sebrell of Mason county, Va., lost an interesting little son of four years old from the bite of a copperhead snake on the 12th ult. The boy was strolling about the barn when the snake bit him. Physicians were called in, but no remedy could be devised to save the life of the child.

A good man who has seen much of the world, says:—"The grand essentials to happiness in this life are something to do, something to love, and something to hope for."

"Satan crept into Paradise; Judas went among the Apostles; Peter even denied his Lord; Demas forsook Paul. Wherever there is a work of God, the devil gets up a counter work of caricature." DR. CUMMING.

"A new and excellent journal, The Druggist, published in Cincinnati, Ohio, states that a paragraph has been extensively circulated in the daily papers to the effect that olive oil is an antidote for all poison. This is so very far from being true, that it increases the effect of one very common poison—phosphorus—and has no power as an antidote to most of the others. There is no universal antidote, and in cases of poisoning, when the proper remedy is not known, the safest plan, in the absence of a competent physician, is to produce a vomiting if it has not already come on, by some simple emetic, such as mustard and water, and then give mucilaginous drinks—such as milk, flour and water, &c.

Such paragraphs as the one alluded to are calculated to do much harm by leading persons to depend on a remedy which will do no good, to the exclusion of others really efficacious."

Lay it down as a sound maxim—Nothing can be accomplished without a fixed purpose—a concentration of mind and energy. Whatever you attempt to do, whether it be the writing of an essay, or whitening of a plug, let it be done as well as you can do it.

It was this habit made Franklin and Newton, and hundreds whose labors have been of uncalculable service to mankind. Fix your mind closely and intently on what you undertake—in no other way can you have a reasonable hope of success. An energy that goes in a day is good for nothing,—an hour's fixed attention will never avail. The heavens were not measured in a day. The inventions that bless mankind were not the result of a few moments' thought and investigation. A lifetime has often been given to a single object. If you, then, have a desire to bless your species, or to get to yourself a glorious name, fix your mind upon the object and the means of accomplishing it and prosecute it with energy and perseverance.

Pride, passion, and other vices, in these days go armed. Touch them never so gently, yet like the nettle, they will sting you; and if you deal with them roundly, roughly, and cuttingly, they will turn and taunt you, as the Hebrew did to Moses, "Who made thee a judge over us?"

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. A. Brown.

Dear Bro. Bliss:—Although I have written so much of late, after reading the last Herald I feel to risk your patience with this.

I was deeply moved by the noble Christian character of your reply to covert and open censure, for your reviews of Shimeall and Cumming. It seems that "many of our readers are greatly grieved at" your attempts, as well as mine. Such "grief" isn't positive evidence of either justness of views, or fairness. You almost threaten, I think, to vacate the editorial chair. None of that, my brother—unless your patrons absolutely demand it. Your work isn't done yet. I doubt whether the greatest of it is fairly begun.

You have certainly shown conclusively that Shimeall's calculations are not reliable; there is no mistaking that fact: that is the fault of yours.

"Definite time" is a disease, a mania, a contagious infection, which has affected the Advent body these twenty years past. It is spasmodic in its development. I vaccinated myself against it some 12 years ago. The year I travelled with Bro. Lyon,

—'49 I think,—it was something of an epidemic in New England. I heard some five dozen sermons on the subject. I met Bro. Himes at the town where General Putnam shot the wolf, and he requested me to write an article against it, which I did, and you published it. Well, in less than a month I received a hat-full of letters—five at one time—from as many different States, generally censuring my course.

Not one attempted to refute the argument; but I was "putting far off the evil day"—"saying, My Lord delayeth his coming," &c. &c. But I had examined the subject, and felt perfectly certain that their whole argument was nought. Well I am just as confident to-day that all the evidence for '66, '7, '8, and '78, amounts to absolutely nothing at all. It is marvelous that half a dozen failures and disappointments have taught no lessons of caution. One talks about "a log-book." Whose log-book? Mr. S.'s? Has that log-book been endorsed by the Captain of our salvation? Or has there been found other authority? A kind of second-advent infallible chronological hierarchy. Adventist Talmuds, Scribes and Pharisees and Fathers, are no better, and but little less intolerant, than those of other creeds. Besides, the great doctrine of the speedy advent, is compromised by this "time serving."—What but total loss of confidence can follow in the wake of such definite time fixings, and repeated failures? And then to charge the Bible with warranting all these times and failures, is little short of downright—well, it is very wrong.

Yours as ever,

A. BROWN.

Louisville, Ky., Aug. 7, 1860.

From Bro. B. D. Haskell.

Dear Bro. Bliss:—I heartily approve your manly course in regard to errors in explaining prophecy, and trust your motives will be appreciated by all our brethren. I for one do not love my own errors, and shall not be particular to endorse Mr. Shimeall's—especially when his theory is practically a putting off the day of God. Let us have the truth. Error will do us no good. And when we have the truth, let us use it in sobriety and diligence to the ends of practical holiness, and not as a hobby to ride round the world on, unsettling everything and accomplishing nothing. "The wrath (or passion) of man worketh not the righteousness of God."

I am your brother in Christ,

B. D. HASKELL.

Haverhill, Aug. 10.

From Bro. A. Chase.

Dear Bro. Bliss:—I heartily approve the Herald, and its course; and especially in regard to time. I should be glad to receive, and have proclaimed a definite point of time, could it be well-grounded, and approved by our Master. But as it is not well grounded, and as he has said we must not wait for a definite hour (which no doubt signifies time) but watch all night, I wish to be found so doing. Mis-

taken time has always proved disastrous to the interests and influence of the great truths we profess; and so I am glad to have it thoroughly investigated and weighed.

Yours truly,

A. CHASE, JR.

Haverhill, Mass., Aug. 4, 1860.

We cannot see what possible objection there can be to subjecting all arguments and assumed facts on time, to the most searching analysis. What we need is truth and testimony. Let whatever can be shown to be truth, stand; that which contains inaccuracies, is not demonstrative.

Ed.

From Dr. L. Kimball.

Bro. Bliss:—A word in regard to the Herald. I will not say, it is perfect; for it has its imperfections. But I will say, that, in my estimation, it is the best paper of which I have any knowledge. I think before we censure, that we should read the words of Christ: "He that is without sin, let him cast the first stone." I believe it to be your bounden duty, as well as right, to point out what you conceive to be important error in the teachings of others. And though I may not view it exactly in the same light that you do, yet I admire your courteous, manly, independent, straight-forward, consistent course. Your criticisms, recently published in the Herald, ought not to give offence to any one. You treated your author with perfect fairness—using no malicious thrusts, or unkind words, but you simply pointed out what you discovered to be error. Now because I have not sufficient knowledge and judgment to detect those errors, am I to censure you for doing it, and pointing them out to me? No! I will thank you for your faithfulness, and will give the subject a more thorough investigation.

I pray that you may have that wisdom which is profitable to direct you into all truth, and make you a blessing to many.

My faith in the fundamental principles of the Advent doctrine, which I embraced eighteen years ago, is unshaken. I regard the present signs of the times as indicating the especial nearness of the day of redemption. And while it is too much of a stretch of my faith to look over to '68, yet it may be deferred till that time. O that we all may be ready. Yours in hope of speedy redemption,

L. KIMBALL.

Nashua, Aug. 14, 1860.

Criticism.

Dear Bro. Bliss:—My Herald came to hand yesterday. In looking over its always welcome and interesting pages my eye fell upon a piece headed,—"Truth should always be sustained by truth."—Feeling that criticism should also be sound and logical, I feel called upon to answer, not in a spirit of contention, but in justification of myself; for I have often made use of the circumstance referred to in said article.

1st. The circumstance was not imaginary, but came in a paper as fact. Bro. Henry Buckley first read it to me, a year or two since, at his own house. I afterward read it over, feeling it would answer well the purpose. The Herald states that the preacher used it; for I cannot now tell the name of the paper. Perhaps Bro. Buckley will give us the information.

2d. Had it only been imaginary, I see no inconsistency, and think I can show by sound philosophy the premises are good. As stated in the Herald, the wheel is aft. The fire, where a vessel would likely take fire, in the vicinity of the engine, half way between the stern and bow. After it is found the fire cannot be extinguished, the vessel is headed to shore, distant, in the case referred to, if memory serves me, some 14 miles; but distance is not material, if she has time to reach the shore. Naturally, under such circumstances, all possible speed would be made. The fire is in the middle of the vessel. Now I ask if the speed of the vessel, which might be some twenty or thirty miles per hour, would not sweep the flames back to the stern of the ship?—And again, there is certainly one chance in four that there might be a head wind still to sweep the flames back, like the tail to a comet. I think any man of good sense will answer at once, Yes. I will then ask if a man confined to the wheel aft, stands an equal chance with those forward, free to act as best they may for their own safety.

Again, when the vessel reaches the shore, if its landing place was favorable, might not the bow of the vessel be run nearly high and dry upon the land and the crew or passengers easily get ashore, while the man at the wheel might be a hundred and fifty feet, more or less aft, with a raging fire between him and land, his only way of escape would be to leap overboard; and in the confusion of such a scene be overlooked and perish. The Herald says he has an equal chance with those forward. I do not see the arguments for such a conclusion.

I probably have used the circumstance referred to, before more than a thousand persons, and hun-

dreds that are readers of the Herald; and I must honestly say I see no inconsistency in it. For this reason, please publish my defence, with any remarks you may think proper.

I do not think my preaching past criticism, and I hope I shall always have humility enough to acknowledge my faults, and will frankly do so in this case, if I am wrong, and it can be shown in such a light that I can see it. Now, Bro. Bliss, I don't suppose you had a thought of drawing anything from my pen, or that I was the preacher referred to; but I know I shall be taken by many for the one referred to.

As ever thine,

H. BUNDY.

North Springfield, Vt., Aug. 11, 1860.

No, dear brother, we did not know that you had ever used it, and so had no reference to you, but to a stranger whom we heard preach on Sunday, Aug. 5th. We did not learn his name, and were much pleased with his discourse, except that illustration. Now brother, its appropriateness, or inappropriateness, all turns on the position of the wheel—not the rudder—in a steamboat. If it is aft, it is appropriate; if forward, it is not so. In week before last's Herald, it was, by an error, printed "aft;" which made nonsense of our criticism, and justifies yours; but in the last number, this is corrected. The reason why the wheel is forward, in steamships, is for the convenience of lookout, which the machinery would otherwise interfere with. For a time, they used rope tillers, connecting the wheel with the rudder; but in case of fire, these were soon severed, and the boat left unmanageable; which caused an act of Congress requiring chain tillers. And by the use of these, many a ship on fire has been steered to the shore, that would otherwise have burned before reaching it.

This illustration has probably been used by hundreds of preachers,—as hundreds of other illustrations have, possessing some similar defect. But you will see that it is no more appropriate, than was a picture representing Adam and Eve in paradise, in a state of innocence, with a man in the background, with a shot-gun, shooting ducks!

We thank you, brother, for your letter, which we deserve for letting the blunder of "aft" for "forward" come out in print in our first reference to it. The mortification, therefore, you will see is on our part. But your frank, prompt notice of it is commendable. And where there is such a disposition to see and rectify all errors of fact, logic, or illustration, we can always soon get where we can see eye to eye—at least on a plain matter of fact question, such as whether it is 5 or 15, that 2 and 3 make. We need great care in the presentation of truth, that we do not mingle with it any element of falsity.

Ed.

Corrections.

Bro. Bliss:—In my article published in the last Herald there are several errors. Instead of "On the morning of July 20th," it was written and should be "On the evening of July 20th," &c.; and instead of "I thought it was the Son of man," it should be, "I thought it was the sign of the Son of man." As I wrote the article in a plain hand, the errors are more painful. Will you please insert these corrections, and oblige

Respectfully yours,

J. H. CLARK.

Aug. 13.

Printers are liable to mistakes, as well as others, brother. You will see by last week's Herald, that our own writings are not always printed as we design to have them. Nothing, more than writing for the press, will serve to develop the grace of patience.

Ed.

The Times.

Much has been written, and much has been said, by able scholars and divines, in attempting to explain the hidden meaning of the prophecies of the Old and New Testament; and I have no doubt but much true light has been elicited by discussion on this subject.

I have no doubt but the theory of Wm. Miller was in the main correct; but he was undoubtedly mistaken in part with regard to the time. One error evidently was the commencing the 2300 days at the same time with the 70 weeks. Dan. 9:23. I think a critical examination of the text will lead us to the conclusion that the first-named period is wholly distinct from the last, and that the period of its commencement is plainly indicated in the question, How long shall be the vision concerning the daily sacrifice and the transgression of desolation? &c. By the daily sacrifice I understand the offerings that were appointed of God to be offered daily in the Temple at Jerusalem; and also the worship which he requires of his people under the gospel dispensation. By the transgression of desolation, I understand is meant the dominion of that power

which is opposed to the authority of God in the divine worship, and by setting up his own authority, puts himself in the place of God.

Now the question is not, How long shall be the whole vision? but, How long shall be the vision concerning the daily sacrifice?—or that portion of the vision during which the daily sacrifice shall be offered, and the succeeding period of the transgression of desolation.

The daily sacrifice was not offered according to God's appointment while the Jews were captives in Babylon, neither could it be afterward till the Temple was rebuilt, and when that work was accomplished it was necessary that the walls of Jerusalem should be built to afford security to the established worship, after which it was necessary to cleanse the chambers of the Temple to render the place meet for the divine worship. When all this was accomplished, and not till then, the priests were prepared to offer the daily sacrifices according to divine appointment.

Here then the daily sacrifice begins, and here I think commences the fulfilment of the vision "concerning the daily sacrifice and the transgression of desolation," which was to occupy 2300 prophetic days in its accomplishment, and at the end of which the sanctuary should be cleansed.

But when did this cleansing of the Temple take place? I answer by referring to Nehemiah, 13th chapter 9th verse, "Then I commanded and they cleansed the chambers and thither brought I again the vessels of the house of God with the meat offering and the frankincense." This took place B. C. 434; or according to some writers, B. C. 433. Therefore reckoning prophetic time a year for a day, which I have no doubt is correct, the 2300 prophetic days or years end in 1866 or 1867.

By the sanctuary I understand the place where God is worshipped according to his own appointment. Under the Jewish dispensation this was done first in the Tabernacle built by Moses, according to the pattern shown him in the mount; afterward in the Temple at Jerusalem, which also was built according to the Divine plan.

But under the gospel dispensation this worship is performed in and by the church of the living God, which is the pillar and ground of the truth, and which was established by the authority of Christ, who is the only law giver to the church, and whom if any man refuse to hear he shall be cut off from among his people.

But another power has risen up which assumes authority in the church or sanctuary, which is opposed to the authority of Christ, claiming to regulate the Divine worship and to punish all who would not obey its laws pertaining to said worship. This I believe to be the abomination that maketh desolate and was set up about the year A. D. 532, by decree of the Emperor Justinian, in consequence of which the daily sacrifice or worship, which God had ordained, was taken away, and those who would worship God according to the law of Christ, were cast down and trodden under foot, and were given into his hand for a time times and half a time, or 1260 prophetic days or years, which terminated in A. D. 1792, when his power to consume and to destroy was taken away.

That the 2300 days or years did not commence at the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate, I think is evident from Dan. 12:11, 12, "and from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." That these 1335 days reach to the end, I think is plainly implied in the next verse (Dan. 12:13); consequently the 2300 days must have commenced as long previous to the taking away of the daily sacrifice as the difference between 2300 and 1335, which is 965 days or years. Now deduct A. D. 532 from 965, and we have B. C. 433, which is, according to some writers, the time when the Temple was cleansed by Nehemiah, which, deducted from 2300 leave A. D. 1867 as the end of the days and the cleansing of the true sanctuary.

The end of the 1290 days from the taking away of the daily sacrifice I think makes the commencement of the decline of the power of the false prophet Mahomet, who also assumed the prerogative of regulating Divine worship according to his own will by the force of the sword, by which means he cast down the "truth" or true worship "to the ground"—and he "practiced and prospered." But at the end of these days or years (about A. D. 1822) it is a historical fact that his power began to decline, and that decline is still progressing, which I have no doubt was symbolized in John's vision under the pouring out of the 6th vial, by the drying up of the Euphrates, or the waning of the power which was symbolized by the Euphratean horsemen.

"Blessed is he that waiteth and cometh to the 1335 days." Here is an additional period of 45

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures elons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

(No. 969 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, Providence, R. I. (954, pd. to 990)



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

995, pd. to 1001. 1 yr.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 25, 1860.

Deeds of Kindness.

Suppose the little Cowslip

Should hang its golden cup,

And say, "I'm such a tiny flower,

I'd better not grow up;"

How many a weary traveller

Would miss its fragrant smell,

How many a little child would grieve

To lose it from the dell.

Suppose the glistening Dewdrop

Upon the grass should say,

"What can a little dewdrop do?

I'd better roll away;"

The blade on which it rested,

Before the day was done,

Without a drop to moisten it,

Would wither in the sun.

Suppose the little Breezes,

Upon a summer's day,

Should think themselves too small to cool

The traveller on his way;

Who would not miss the smallest

And softest ones that blow,

And think they made a great mistake

If they were talking so.

How many deeds of kindness

A little child may do,

Although it has so little strength,

And little wisdom, too.

It wants a loving spirit,

Much more than strength, to prove

How many things a child may do

For others by his love.

What a little Boy did.

The following interesting fact was related at the Old South Church prayer-meeting in Boston. We copy it from the Boston Recorder:

"A boy whose parents were opposed to religion, became interested in his Sabbath-school. His parent feared that he would become a Christian, and shut him up in a chamber, to prevent his attending Sabbath-school. When he was shut up, he began to think what he should do. His teacher had told him in all his difficulties to go to Jesus. He felt that it was a great trial to be prevented from going to the Sabbath-school, and he knelt down and prayed.—His mother, fearing he would jump out of the window, went to his room, and looked through the key-hole, saw him kneeling, and heard him praying for his mother.—She unlocked the door, and was soon kneeling at his side. The father went to the chamber, and saw the mother and son kneeling, and was soon at their side. This little son was instrumental in bringing his parents to Jesus.

Abiding in Christ, is the source of spiritual life. Every human being is by nature dead in trespasses and sins. He never draws a breath of spiritual life, until He who is the Author of life, breathes upon the dead soul. He is the vine, and his disciples are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can the disciples, except they abide in Christ by a living faith. Without Christ, they can do nothing, but through his strengthening them, they can do all things. Their heavenly Father is glorified by their bearing much fruit. The orchardist values his trees not by the multitude of blossoms that they put forth, but by the fruit that they bear. Christ values his disciples, not by the promises they make, but by the faith that they exercise, and the works they perform. God is glorified by their fruit.

A Singular Case.

We recently heard a remarkable and touching story of a little boy, the son of a

gentleman in an adjoining county. His age is twelve or thirteen. He is an interesting, promising lad. One day during the past winter, he failed to rise in the morning as early as usual. At length, his father went into the room where he lay, and asked him why he did not get up. He said it seemed dark yet, and he was waiting for daylight. His father retired, but the boy did not make his appearance for some time; he returned, and said a second time, "My son, why don't you get up?"

He replied, "Father, is it daylight?"

"Yes, long ago."

"Then, father," the little fellow said, "I am blind."

And so it was—his sight was gone.

In a short time his father took him to Nashville, to get the benefit of the medical profession there, but none of the physicians could do anything for him, and happily made no experiments on his eyes. Some ladies in a family of his father's acquaintance sought to cheer him in his affliction, and one night proposed to take him to a place where he might hear music and singing. He went, and was delighted.—In the course of the performance, all at once he leaped up, threw his arms around his father's neck, and screamed with ecstasy, "Oh! father, I can see! I can see!" His sight had instantly returned. And since then, he has retained it in full vigor, except that under excitement there is sometimes a transient dimness of vision. The case is one of a remarkable and singular character.—*Ex. paper.*

EARLY IMPRESSIONS. "Train up a child in the way he should go, and when he is old he will not depart from it." No, whether he is trained to walk in the narrow or the broad way, he rarely, if ever, turns aside from it. We shall illustrate the truth by an anecdote from Sir John Malcolm's Sketches in Persia. Two English gentlemen being desirous of having a guide through a part of Persia, obtained the services of an intelligent Tartar soldier.—(We need hardly remark, that these people are hereditary robbers.) The man afforded his temporary masters much useful information, and then seemed to expect that his own curiosity, relative to the homes and habits of his fellow-travelers, should also be gratified. England was described to him—its rich green landscape, its venerable ruins, its magnificent rivers, its fair streams, its noble forests, with their fresh, luxuriant verdure, its beautiful cities, and the great wealth of its inhabitants. He listened with delight to their account; he looked as if he drank in their words; and when they had concluded, he exclaimed vehemently, "Oh! what a noble place for plunder!"

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th, at Newburyport, Mass., in the Advent chapel situated on Charter street, commencing at 2-2 P.M. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, Jr., Pres't.
F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.

AMERICAN MILLENNIAL ASSOCIATION. The annual meeting of the A. M. A. will be held at Newburyport in connexion with the A. E. A. Conference, as notified above. Let there be a general rally in support of this valuable auxiliary to our cherished cause. Come, brethren, we need your presence, prayers, counsel and material aid. Thus far, with the Divine blessing, you have assisted the Board to carry your flag victoriously, and now that the common enemy is abashed, let us concentrate our strength for a movement in the advance. God speed the right.

JOSIAH LITCH, Pres't.
F. GUNNER, Rec. Sec'y.

MAINE STATE CONFERENCE. The Maine Annual Conference of Adventists will commence its next session Sept. 6th, Thursday morning at 10 o'clock, in Augusta (one of the large halls will be procured and due notice given which.) It is very desirable that all our ministers who are in union with the object of the conference should be present to take part in the work, and as many other brethren and sisters as can consistently. We also invite any of other classes of Christians, or sinners, who may wish to attend and take part with us, in a Christian manner. Our object is to use all means we can to a united and untiring perseverance in proclaiming the gospel of the kingdom of God at hand, with the accompanying truths, to awaken, unite, and build up the church on her most holy faith, and to lead sinners to Christ for salvation and eternal life.—Come, brethren who can, in the spirit and power of the gospel. Those at home pray that God will make use of us to prepare a people for his kingdom. The few brethren in Augusta will do all they can to provide for brethren who come. Call on Bro. Benj. Ray east of the river, or on Bro. D. Mosier, W. A. Lovejoy in the city, who will direct you.

I. C. WELLCOME, Sec'y.

Richmond, Me., July 24, 1860.

Bro. Bliss:—I write now to state that we have concluded to hold campmeeting to commence the 30th of August. It will be in the neighborhood of Pine street. Brethren

Litch, Boyer, Jackson and others are expected to be present. THOMAS HOLLEN.

G. W. Burnham may be expected to preach in Haverhill the 4th Sabbath in July; Salem, the 5th Sabbath; Templeton, second Sabbath in August (hope as many of the friends in Athol and Ashburnham as can will meet with us); North Springfield, Vt., 3d Sabbath; Hebron, N. Y., 4th Sabbath.

I expect to preach at Pike River Aug. 25th, at 7 P. M.; at Stone Settlement Sabbath, 26th, at 10 A. M. and 2 P. M.; at Pearceville 27th, 7 P. M.; at the Gilbert school house in Dunham, 28th, at 7 P. M.; at Hyattville 29th, at 7 P. M.; at the Savage school house in Sheffield, or as Bro. Gilbert Sawyer may arrange, 30th, and on the 31st preach and baptize; Sabbath, Sept. 2d, at Stanbridge Burrough, at 10 and 2 o'clock. NOTE—to those concerned: The state of my health, and other unforeseen and unavoidable circumstances occurring at the time, prevented my filling my last monthly engagement. This is only the second failure on my part during four years. CHAS. P. DOW

QUARTERLY CONFERENCE. The next session of the Western Quarterly Conference, in Maine, will commence Thursday, August 23, at 1 o'clock P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see souls converted, and God's truth run among the Christians. Call on Bro. David Watson, Fletcher, Blaisdell, Martin, &c.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

Edwin Burnham will preach in the Advent chapel in Hudson street, Boston, Sunday, Aug. 26, all day.

A campmeeting will be held in St. Armand, C. E., on the same ground the campmeeting was held last fall, commencing the 6th of September and continuing over the two following Sabbaths. The ground will be well tented with board tents, to convene all who may come. A good pasture, well watered, for the accommodation of horses. Come, friends, one and all, and enjoy this feast of tabernacles with us. Bring your beds and provisions, and be assured we shall do what we can for the interest of the meeting and comfort of those who attend. Let there be a united cry to God for the outpouring of his Spirit and revival of his work. We expect the word preached, and rightly divided, so that each shall receive a portion of meat in due season, by Elders D. W. Sornberger, P. V. West, S. S. Garvin, B. S. Reynolds, and other brethren, if they should be present.

Committee of Arrangements—Jonas Sornberger, St. Armands; Alexander Fuller, Dunham; John Gilbreth, North Stanbridge; Harry Colton, Clarencetown.

In behalf of the church in St. Armand,

B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Guild. You were er. \$1, on the 1st inst., to No. 1023, and er. in Herald of 11th inst. The paper was then changed to Edwards, N. Y.

J. W. Daniels. Have sold only 3 of your books, and have credited you for them one year to No. 1023. There are now 41 copies on hand.

Mrs. M. E. Fridd. We sent the previous No. at the request of Eld. H., who publishes the "Voice." Have informed him that you have not received it.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUG. 21, 1860.

L. F. Allen, Johnson, Vt. \$1.00
H. P. Buttrick, Brooklyn, N. Y. 1.00
Without Name, Philadelphia. 5.00

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, AUGUST 21.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

A D Whittemore 1049, Eld S H Horne, 1027 from Aug 1st, L Kimball 1023, Mrs L Ruggles 1023, J Austin 1021, D Goodwin 1033, C N Ford 1033, W W Sherman 1023, J B Knight 1023, P Ross 1023, Mrs M E Fridd 1030—see Notes; Wm Watson 1016, J M Wolcott 1023, I C Young 1023, J Shookley 1023, J H Langley 1023, P Hoyt 1023, E B Parker 1023—each \$1.

A Loomis 1112, J Gibbs 1056, J Lang 1023, Wm Baker 1035, with book and postage; E D Walker 1049, O R Fessett and Bro. to 1023, D Winchester 1023, Geo T Stacy 1023—each \$2.

J Bierbrower 1086—\$5.

A B Blackington 1023, C Cunningham 1023—50 cents each; C F Beeman 1005, \$2.54.

in a volume of 364 pages, entitled 'Age of the world' &c. which we suppose to have been

THEIR FIRST ISSUE.

He then estimated that the 6000th year of the world's age would be reached in A. D. 1868. That the 1260, 1290, and 1335 days, all beginning in A. D. 533, would end respectively in 1798, 1823 and 1868. That the seven times of Dan. 4:16 and of Lev. 26th represent 2520 years that end in 1868; when would be "the commencement of millennial blessedness," and "consummated ruin to the confederated Papal, Infidel, and despotic antichristian powers." And that the 2300 days, beginning with the 70 weeks, which he dated in B. C. 553, would end in A. D. 1847, "when the Lord Jehovah will appear for the restoration and re-establishment in Palestine of the seed of Abraham"—thus making two epochs, of which he said:

"The crisis in A. D. 1847, and the finishing of the mystery of God in A. D. 1868, is established upon grounds of equal certainty," p. 223.

Such was Mr. Shimeall's scheme in 1842. We received his work before we ever saw Boston, and became familiar with his position and arguments; but our studies would not then have enabled us to detect, and expose his chronological inaccuracies. Mr. Miller saw, and examined that work without adopting any of its conclusions. And in our "Time of the End," (pp. 60, 61), we gave Mr. Shimeall's view of the ending of the periods.

HIS NEW VOLUME.

Time has rolled on and Mr. Shimeall has presented the world with a more voluminous volume—in fewer pages (234), but they are larger. It is a reproduction of a large portion of his former volume, with omissions and additions. But, his estimate of the chronology of the world that he gives in it, is precisely the same now as then, except that he has taken a year for the time between the wilderness and division of land, and added it to the time of anarchy, leaving the result the same. And his estimate of the prophetic periods now, is like that then given, except that the 2300 days, instead of being ended in A. D. 1847, are now ended by him in A. D. 1820; and the hour, day month and year of the 2d woe, he ends with the capture of Constantinople in 1453,—leaving his argument for 1868 to rest only on the coincidence of his ending at that epoch the 6000 years from creation, the 1335 days, and his period of 2520 years that he thinks typified by Lev. 26th and Dan. 4th.

Now, brother, if there is strength in this argument, and accuracy in his computations, we can be no less interested than you to know it; and if any defect you can be no less indifferent than we to its correction. For both you and we seek for the truth, and would as promptly recognize a defect, if pointed out in our own argument, as in that of another.

A. D. 1868.

Of the epoch 1868, as that of the Lord's coming, you will bear witness that we have not made a disparaging remark. Neither you nor we can show that it will not then transpire. Nor of that epoch as the one when may end the 1335 days, have we written in dissent. Please bear this in mind, and, if not clear respecting it, read again what we have written. For that is one of the epochs we specified in our "Time of the End," pp. 77-79, giving Mr. Bickersteth's full argument for it, as one that is "looked to with interest," and not a syllable have we written at variance with that; but we are not prepared to say that "It will come then,"—as we heard said to Brn. Pearson and Osler in April last; nor that there is more evidence for that than for other epochs named; for we have seen no argument sufficiently conclusive to warrant such affirmation; and without such warrant it can only be "spoken presumptuously." It is not, however, presumptuous to give any evidence there may be pointing to that date; and could there be a demonstration of it shown, no one would accept the testimony with more alacrity than your humble brother; but before he can accept A. D. 533, without argument, as the commencement of the 1260, it would be necessary first to set aside the argument that you, in common with others, have given for A. D. 538 to 1798,—in the presence

of which, that for 533 dwindles into insignificance.

Nor do we recall having said a word discourteous of Mr. Shimeall. If we have, we ask him ten thousand pardons. We never saw him, and have no reason to suppose we should esteem him as other than a pious Christian gentleman—one who would be as rejoiced at the disproof of anything erroneous in his own computations as in those of others;—as all must be whose sole aim is truth.

Nor, have we designed to say a word in disparagement of his argument on points other than those esteemed erroneous. On his attempted proof of the authenticity of the Mosaic history, over the Egyptian, Chinese, &c; or of the superiority of the Hebrew version, over the Septuagint translation from it, we have had no occasion to comment, for the reason, 1st, that there is no disagreement between us and him respecting those questions; 2d, that they have before been settled in the same direction to our full satisfaction, as may be seen by the last 34 pp. of our Sacred Chronology, which was devoted to their consideration; and 3d, that no American opposer of the Advent near, has assailed it in respect to those issues; which therefore, our readers have never been called practically to meet. And of the 30 periods given in our Synchronal Table, we admitted his accuracy in 21—in which he does not differ from some others.

But it is said we have attempted to set aside his chronology. This is not so; for we have endorsed it in part; and questioned its accuracy only in points where we regard it as defective. He gives as "the end proposed in this volume,"—that of furnishing the evidence, on the basis of the corrected Hebrew version of Holy Scripture, that . . . A. D. 1868 completes the 6000th year of the world's history." And this is attempted on the ground that accurately determined periods just complete 6000 years at that epoch; and that the 2520 years, he finds in the "seven times," and the 1335, end at the same date.

Now, were there conclusive arguments for the termination of each of these independent of the other, as was the case with Mr. Miller's periods, and which still stand where Mr. Miller left them, when we reason from his premises—their coincident termination would give them a united strength. But Mr. Shimeall finds the beginning of his seven times, or 2520 years, by taking their end, and

RECKONING BACKWARDS.

He says, of B. C. 652, where he dates their commencement:

"This result is obtained by deducting the prophetic number of 'seven' times, viz. 2520 years, from A. M. 6000." p. 135.

As he thus finds its beginning, it would necessarily end wherever he might place the end of the 6000; and so his thus ending it there, adds no force to the ending of the other periods—beginning it as he does at a time in Josiah's history, when he can point to no corresponding event.

YOUR OWN POSITION.

You, father Chapman, have always taught us that the 1260 days began A. D. 538; but if the 1335 also began then, will they end in 1868? They may end in 1868, by commencing five years earlier; but before you and I can be positive on that point, we shall need to review our former arguments, and acknowledge where we have been in error; for we cannot thus change, without showing and confessing the erroneousness of past opposing teachings.

The 6000 years, also may end in 1868, or before. All that we have to do to bring their ending there, is to suppose a period, between the 450 and the 400 years of Acts 13th. By supposing 21 years, we can suppose them to end in 1860. Mr. Clinton puts in 32 years, "by conjecture, but not by testimony," as he says, and thus he ends them in 1862. But as "conjecture" is not demonstration, we cannot rely on such argument for affirming, positively, an ending in a given year.

This brings us to a point with Mr. Shimeall; respecting whose chronology, our position is, that its discrepancies, as pointed out, are incompatible with a demonstrative argument: and being so, that to rely on it as such, or to present it as

such, is doing injustice to truth, and to those whom we thus teach. If it contains errors, ought not these to be designated and known? Or, if, seeing them, should we have been guiltless, had we failed to show them? When these discrepancies are shown, then those who ignore them do so on their own responsibility, and compromise only themselves.

Now please to look at each of the following, and say as in the presence of the Author of all truth, whether they are not demonstrably erroneous.

1. NINETEEN YEARS TWICE INCLUDED.

In Mr. Shimeall's Tables, both in his earlier and later volumes, he twice reckons 19 of the 70 years between the 4th year of Jehoiakim and the 1st of Cyrus—according to his own showing in his first volume. We will demonstrate this by giving first the length of all the periods he has given in his Tables, from Jehoiakim's first, to Artaxerxes' 7th, and then his comments. The periods as arranged in his Tables, harmonize thus: in his two volumes:

PERIODS. IN THAT OF 1842.	IN THAT OF 1860.
Jehoiakim.....11 years	11 y. from B.C. 624 to 613
Jehoiachin.....(3 Mths.)	(3 months)
Zedekiah.....11 years	11 y. from B. C. 613 to 602
Captivity.....70 "	70 " " " 602 to 532
Cyrus.....7 "	7 " " " 532 to 525
Ahasuerus (Cambyse).....3 "	3 " " " 525 to 522
Artaxerxes.....8 "	5 " " " 522 to 517
Darius (Hystaspes).....36 "	36 " " " 517 to 481
Xerxes.....21 "	21 " " " 481 to 460
Artaxerxes (Longimanus).....7 "	7 " " " 460 to 453

By looking at each of these tables, you will see,—do you not? that he reckons 70 full years, between the 11th of Zedekiah and the 1st of Cyrus; but, in his former volume, he admits that beginning 70 years with the 11th of Zedekiah, they would not end till 18 years after the 1st of Cyrus, in the 4th of Darius; and, also, that ending them with the first of Cyrus, they must commence 18 years before the 11th of Zedekiah, (though it is 19 by his figures) in the 4th of Jehoiakim; which is reckoning twice over, either the 19 years that he counts between the 4th of Jehoiakim and 11th of Zedekiah, or the 18 between the 1st of Cyrus and 4th of Darius,—one of which periods he admits to be included in the 70. His admission is as follows:

"Of the 70 years captivity we remark, that while it is inserted in the above tabular view as following the 11th year of Zedekiah, it is to be understood as referring to the thorough restoration of the Jewish state which followed the decree of Darius (Hystaspes) in the fourth year, confirming the previous decree of Cyrus; and which down to the time of the utter destruction of the city of the Chaldeans, is just 70 years." Age of the World, pp. 219, 220.

Now if it be just 70 years, as he says, and this he says truly, between the destruction of the city, in Zedekiah's 11th year, and Darius' 4th year, which he has correctly given as 18 years after the first of Cyrus, it follows that it can be only 52 years between the 11th of Zedekiah and Cyrus' 1st. And not only does he thus admit this, but he makes confession of it more strong and explicit in the following quotation which he approvingly gives from Prideaux' Connexion. "An. 518. Darius 4"—the italics being so marked by himself:

"Though the Babylonian captivity did begin from the 4th year of Jehoiakim, when Nebuchadnezzar first subjugated the land, and carried away to Babylon the first captives; yet it was not completed till he had absolutely destroyed it in the 11th year of Zedekiah, which was just 48, [Mr. Shimeall's tables make 19] years after. And so likewise though the deliverance from this captivity, and the restoration of the Jewish state thereon, was begun at the decree of Cyrus, in the first year of his reign; yet it was not completed till that decree was put in full vigor of execution, by the decree which Darius granted in the 4th year of his reign for the confirmation of it, which was also just 18 years after. And therefore if we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the 4th year of Jehoiakim to the first year of Cyrus, which was just 70 years; and if we reckon (as in the above table) from the completion of the captivity to the completion of the restoration, we must reckon from the 11th year of Zedekiah to the 4th year of Darius, which was also just 70 years."

From Shimeall's Age of the World. p. 220.

This being so, as it is here acknowledged, over and over again, that it is just 70 years from Je-

hoiakim's 4th to Cyrus' 1st, and also just 70 years between Zedekiah's 11th and Darius 4th, it follows that the insertion in the tables of 19 years, 70 yrs. and 18 yrs., when as is thus affirmed, there can be only 70 years and 18, make the insertion of the 19 superfluous—a discrepancy, which invalidates the accuracy of his computation. Bro. C. is not this so? Can any one afford to neglect to acknowledge and rectify, to endorse an error thus clearly evident, or to take sides with any complaint of its exposure?

It should be remarked that in his last volume these comments are omitted; and there is no explanation of this whatever,—though his table remains the same.

2. THE UNDOUBTED EPOCH OF CAMBYSES.

In the Table referred to, in his last volume, the 1st year of Cambyses is made synchronous with B. C. 525. But the 7th year of Cambyses is astronomically determined to have been B. C. 523, by an eclipse of the moon in that year; which is undisputed, and which serves as "the cardinal point and foundation on which depend the arrangement of preceding and succeeding times." As Cambyses 7th is thus astronomically determined, his 1st,—six years previous,—must have been B. C. 529. This shows a variation of four years in Mr. S's chronology, at a point that is actually undisputed. And the above 19 years, and these 4 being both spanned by his "seven times," or 2520 years, vitiates his calculation respecting their ending, as it does that of the 6000 years, in 1868.

In this epoch, Mr. Shimeall is inconsistent with himself; for Cyrus reigning 7 years, his first would be seven years before Cambyses' 1st; and whilst Mr. Shimeall in his Tables gives B. C. 532 as the date of Cyrus 1st in his Bib. Chron. p. 167, he gives "B.C. 538, or 536," as the time of Cyrus taking Babylon. Also whilst Mr. S. gives in his Tables B. C. 481, as the first year of Xerxes, he correctly says of his expedition against the Greeks, that

"The setting out from Susa is determined by a famous eclipse of the sun, to be the year B.C. 481," Bib. Chron. p. 167.

But his setting out from Susa was not in Xerxes' first year; for Dr. Prideaux (An. 481) gives Herodotus, Lib. 7, as authority for saying that Xerxes "did in the fifth year of his reign, which was the tenth after the battle of Marathon, set out from Susa, to begin war"—showing Mr. S. to be four years out of his way in all his dates after the captivity.

3. THE ELEVEN YEARS INTERREGNUM.

In the next discrepancy, as we go back towards creation, Mr. Shimeall is not alone—having Bickersteth, Birks, Habershon, Browne, Clinton and Usher for his companions, who thus extend the end 11 years later; in opposition to messrs. Chapin, Cunningham, Hales, Jarvis, and Miller whose view brings it thus much nearer. These last we think show more sagacity than the former in the reading of their Bible, respecting which the dispute is. For the word of God affirms that,

Amaziah "reigned twenty and nine years in Jerusalem," (2 K. 14:2), and in the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in samaria," (Ib. v. 23.) The 29th and last year of Amaziah, being 14 years after Jeroboam's 1st; would be Jeroboam's 15th, when Amaziah died. But, "In the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign." Ib. 15:1.

Now as Amaziah's last year ended with Jeroboam's 15th and Azariah's 1st, commenced with Jeroboam's 27th, is there not an interval of 11 years between the end of the one and the beginning of the other of these reigns?—though Mr. S. makes no allusion to indicate that his attention was ever called to it.

The remaining discrepancies that will be noticed have respect to the time from the Exode to the Temple. And the first of these, like the preceding, is in conflict with the inspired volume, viz.

4. THE EPOCH OF THE SPIES.

Mr. S. says:

"That the spies were sent out from Kadesh-Barnea in the first year after the Exode is prov-

ed from Num. 14:33, where it is recorded that on account of the evil report made by them, the Israelites were doomed to wander in the wilderness for 40 years," p. 90, 1st col. Note 8.

Not only does the text referred to, not affirm a wandering of 40 years additional to those already passed, or more than 40 in all, but the Jews did not leave the wilderness of Sinai, to go to Kadesh-Barnea, till the second year from the Exode. For "It came to pass on the twentieth day of the second month in the second year, that . . . Israel took their journeys out of the wilderness of Sinai," Num. 10:11, 12. It was after this that they arrived at Kadesh; from whence the spies were sent—see Nu. 13:17. And "the space in which we came from Kadesh-Barnea, until we were come over the brook Zered, was thirty and eight years," Deut. 2:14; which was when they had returned to the border of the promised land, and was spoken by Moses "in the fortieth year" from Egypt, Ib. 1:3. Ought we not dear brother, to have pointed out this disagreement with God's word?

This departure from the chart God has given for our guidance, led to another error.

5. THE EPOCH OF THE DIVISION OF THE LAND, Josh. 13:1.

Caleb said, (14:7-10,) "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-Barnea to spy out the land. . . . The Lord hath kept me alive as he said, these forty and five years. . . . and now, lo, I am this day fourscore and five years old."

These 45 years from the 2d year in the wilderness, would be 6 years from the passage of the Jordan; but Mr. S. by reckoning from the 1st makes only 5 years; by which, as you can but see, dear brother, he makes an error of a year.

6. THE PERIOD OF JOSHUA.

Mr. S. professes to fill up the two "conjectural periods" that between the division of land and the 1st servitude—including the time of Joshua and the anarchy following,—and that between the 6th servitude and Paul's "space of 40 years," with "reliable data," (p. 90.) But he gives 25 years to Joshua, after division of land, on the ground that he was 110 when he died (Josh. 24:29,) and 85 when the land was divided. His proof of this last reference is to Josh. 14:7-10; which says nothing of Joshua's age, and only speaks of that of Caleb; yet Mr. S. says: "Here we have a demonstration that Caleb and Joshua were of the same age," p. 94.

When this is given as a "demonstration," and it is liable to be received as such, was it not our duty to show its inconclusiveness? Josephus, the earliest authority we have for this period gives 19 years, which is six years less; and most chronologers assent to this as its nearest conjectural length.

7. THE TIME OF ANARCHY.

The "reliable data," of Mr. S. for the time of anarchy, which he gives as "twenty years," is two more than Josephus gives for the whole time from the death of Joshua to the end of the 8 years of the 1st servitude; and this being all the evidence we have we can only call it "conjectural"—yet he says:

"By the simple process of adding together all the specified links in the chain of this period"—that from the Exode to the Temple—"and deducting the sum total from the whole period of 587 years between the Exode and the founding of the Temple, we have a demonstration of the length of the period of anarchy," p. 94.

But of these "specified links," one, as we have shown, is erroneous, and two, those of Joshua and Samuel, are "conjectural;" and he has nowhere told us how he arrives at his "whole period" of 587, which is therefore also conjectural; so that he can have only a conjectural result!—And now can we, brother Chapman, with safety rely on such conjectural results as mathematical "demonstrative" in arriving with positiveness at a given year for the end of the 6000? No, No, dear sir, you never thus instructed us.

8. SAMUEL'S SEPARATE ADMINISTRATION.

Mr. S. gives 24 years as that of the "separate administration of Samuel;" but what is his "reliable data?" Why, he deducts, as before, all the specified links but this, some of which are conjectural, from the conjectural whole, and finds 24 as the remainder. But this also, as you plain-

ly see, can be only conjectural—which all chronologers admit this period to be.

9. HIS NOS. FAIL TO HARMONIZE.

Mr. S. has not only thus given 25 years to Joshua, 20 for anarchy, 24 for Samuel's separate administration, and 587 for the whole time, from the Exode to the Temple, as determined and reliable periods, when they can be no other than conjectural, but he has made an error, in endeavoring to harmonize them in proof of their correctness. He says of his whole period of 587:

"To prove the correctness of the aggregate of this number of years, we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet with the 450 years of Acts 13:20," (p. 91.)—Which period he says, (p. 94,) "begins at the close of the 5 years division of land by lot, and ends with the commencement of Samuel's administration as judge;" and which, he says on p. 89 he "shall show comes out with the greatest exactness."

But all the time he gives in his Tables, between the division of land, which he puts down in B. C. 1574, and the beginning of Samuel's separate administration, is 435 years, as follows:

Joshua	25 years, from B. C. 1574 to B. C. 1549	25
Anarchy	20 " " " " " " " "	20
1st Serv.	8 " " " " " " " "	8
Othniel	40 " " " " " " " "	40
2d Serv.	18 " " " " " " " "	18
Ehud Shamgar	80 " " " " " " " "	80
3d Servitude	20 " " " " " " " "	20
Deb'r'h & B'r'k	40 " " " " " " " "	40
4th Servitude	7 " " " " " " " "	7
Gideon	40 " " " " " " " "	40
Abimelech	3 " " " " " " " "	3
Tola	23 " " " " " " " "	23
Jair	22 " " " " " " " "	22
5th Servitude	18 " " " " " " " "	18
Jephthah	6 " " " " " " " "	6
Ibzan	7 " " " " " " " "	7
Eli	10 " " " " " " " "	10
Abdon	8 " " " " " " " "	8
6th Servitude—including Eli & Samson	40 " " " " " " " "	40
		435

Making only 435 years, from B. C. 1574 to B. C. 1139; which is all the time given by Mr. Shimeal in his new vol. and 1 year more than he gives in his first vol. between the division of land and "Samuel's separate administration." The next period he gives is, for

Samuel's sep. ad. 24 yrs. from B. C. 1139 to B. C. 1115; which added makes 459 yrs. from his B. C. 1574.

It is thus, by his own tables, only 435 years from division of land to the commencement of Samuel's separate administration; and 459 years to the end of it. So that Paul's 450 years, instead of coming out exact, in any way he can arrange it, to Samuel, extends to within 9 years of his end of Samuel's judgeship. And as he has based the correctness of his result, on the harmony of this, it indisputably vitiates his conclusions respecting it,—on his own showing.

10. HIS 24 YEARS OF SAMUEL TWICE INCLUDED.

In this connection Mr. Shimeal makes an unfortunate mathematical error. Mistaking this 459 years, which, according to his tables, reach to the end of Samuel, as reaching only to the commencement of his separate administration, and which he makes coincident with Eli's death, he says:

"The specified dates of this period, therefore taken as a whole, determine, as in the case of the 20 years of anarchy, that the 450 years down to the time of Samuel the prophet, makes his entire period as Judge to have been 33 years; the first 9 of which were coetaneous with the last 9 years of Eli and Samson," (p. 92); of whom he says: "The 40 years of Eli, and the 20 years of Samson, are included in the 40 years of the sixth servitude," p. 96.

Again he says of these 450, that Paul "Explicitly fixes its termination to the commencement of the joint judgeship of Samuel with the last 9 years of Eli and Samson. His words are 'After the division of land by lot, God gave unto them judges about the space of 450 years, UNTIL Samuel the prophet,'" p. 93.

By turning to his tables, as given above, it will be seen that instead of there being 450 years between his date for the division of land, and an epoch 9 years anterior to his date of Eli's death he has given only 426 years—24 years less than his required number!

He was led into this inaccuracy, by deducting the 40 years in the wilderness and his period of 5 years to division of land,—all the time he gives between the Exode and the commencement of

Paul's 450; with the 40 years he gives to Saul, and the 40 and 3 of David and Samuel—all the time he gives between the end of Samuel and the Temple,—from his period of 587, which he gives as the whole time from the Exode to the Temple; and as there was a remainder of 459, he judged that this reached only to Samuel's separate administration, when it actually reached to its end! For as he only deducted the periods he gave as preceding the division of land, and those following the end of Samuel, the remainder necessarily included his period for Samuel! But not seeing this, he adds 24 years "for Samuel's separate administration," which were already once included, to the 459 and so makes 483, by which he twice includes in it his period for Samuel. And this being an excess of 33 years, he concludes that to be the whole length of Samuel's judgeship; which he then commences 9 years before Eli's death—only 426 years from division of land! He makes similar computations on pp. 92; 94 and 96; in all of which he has thus mathematically erred.

11. THE HEBREW NUMERALS.

The discrepancy between Mr. S's period of 587 years, from the Exode to the Temple, and that in 1 K. 6:1, which reads "the four hundred and eightieth," he ascribes "to the carelessness of some early transcriber in substituting the Hebrew numeral *daleth*, 4, for that of *hay*, 5, which from their similarity in form might easily be done," p. 91.

But in making this supposition he overlooks four things: 1st. That the numbers in Scripture are now written in words; and he offers no evidence that it was ever otherwise. 2. That Hebrew letters, as expressive of numbers, did not come into use, according to the earliest known record, till subsequent to the time when the Canon of the Old Testament was closed. 3. That a change of the letters specified, would only make a variation of one year—the numerical value of Hebrew letters not being dependant on their place; so that while 4 is expressed by one letter, 40 is expressed by another, and 400 by a third, and it is the same with 5, 50, and 500; which requires to change 500 to 400, a substitution of *tau* for *kaf* (final); and, 4th. That whilst the expression of the hundred might be varied by the change of a single letter, so as to make the 580th read 480th, it does not account for a change to the 480th from 587; which supposes also an omission of a *zayin*.

Instead, therefore of its being an argument in support of 587 as the true period, it adds to the probability that the change was only an even hundred, by the substitution of one word for another.

On p. 179 of his new volume, and on p. 249 of his old, he has copied from Fleming's Key to the Apoc. the true numeral expression of all the Hebrew letters; which makes this reference to those specified the more surprising; and yet the change in 1 K. 6:1, is twice thus accounted for in his last work, and once in his first vol.

12. THE EPOCH OF ELI'S DEATH.

Mr. Shimeal makes "the administration of Eli to have begun and ended with the 40 years of the sixth servitude," p. 95. For which he offers the following:

"Proof: In Judges 13:1, we find that the sixth servitude lasted 40 years. Between the death of Abdon, Jud. 12:14, A. M. 2953 (immediately after which the Lord delivered Israel into the hands of the Philistines for 40 years, chap. 13:1,) and that of Eli, A. M. 2993 (who judged Israel 40 years, 1 Sam. 4:18,) is just 40 years. Eli therefore was the immediate successor of Abdon," p. 96.

But this is not proof; for the years A. M. which he respectively assigns as the dates of the death of Abdon and of Eli, are those of his own giving and the correctness of which he needs first to prove, before he can adduce them as evidence.

And that the death of Eli and end of the 6th servitude were not synchronous, is probable from the fact that there must be reckoned 450 years from the division of land to Samuel the prophet; and as all the known periods we have for this interval are the 390 years of servitudes and judges and the 20 years and seven months, in connection with the ark before the day of Mizpeh, making 410; it leaves 40 years to be divided between the three conjectural periods, of Joshua, anarchy,

and Eli after the servitude; and which, taking Josephus' numbers, 19 and 10 for the two former, leaves 11 years for the latter;—or varying the last, as either of the other numbers are. But it is clear that no servitude ended at Eli's death; for one then commenced that lasted 20 years to the day of Mizpeh.

As these are all the discrepancies that involve variations in chronology, they are all that we care to notice—though we might specify various argumentative conclusions. These cover, as you will see,

FOUR PERIODS.

1. From Exode to Temple, in harmonizing the sub-periods of which he has twice included his years of Samuel's separate judgeship, and gains 8 years over the estimates of Messrs Bowen, Elliot and Jackson.

2. The interregnum between Amaziah and Azariah, by the omission of which he loses 11 years, in opposition to the judgment of Drs. Hales, Jarvis, and Chapin, with Cunningham and Miller.

3. The Period of the Captivity, in which he counts 19 twice over, and so gains that number, in opposition to the opinions of Bickersteth, Birks, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Usher, Dr. Prideaux, &c. And,

4. His departure from the astronomically determined epoch of Cambyes, by which he loses 4 years, in opposition to the judgment of all those last named.

As these are the points in which Mr. Shimeal varies from approved chronologers, his chronology is of value over theirs only in case it can be shown that he is more accurate than others in these particulars. For in all points of agreement with others, where he repeats their periods, his chronology can of course have no superiority over theirs, and it is in respect to these points of difference that the interest lies.

There are, then, four questions which need to be answered:

1. Are these things, thus specified as discrepancies, clearly determinable; or are they not?

2. If they are, do they, or do they not, affect Mr. S's argument as a demonstrative conclusion?

3. Should discrepancies in an argument on which vital interests depend, be frankly and courteously shown; or should it be refrained from, whenever it favors our own position? And,

4. Are exceptions to be made in the exposure of errors, because of the connection of any particular person with their origin or promulgation; or, on seeing such, shall they be kindly specified,—irrespective of whose they are?

We desire to take it for granted, that every one wishes, if in error, to be enlightened; and hence we conceive that we could have performed no more acceptable service, to Mr. S. or to our readers, than to take up and specify these points of difference. And if we are in error,—if Mr. S. does not twice include his period for Samuel in his harmony of Paul's 450 years; if there is no omission of 11 years between the 29th of Amaziah and the 1st of Azariah; if he has not twice included 19 years of the 70 between the 4th of Jehoiakim and the 1st of Cyrus; and if he has not departed from the epoch of Cambyes, or if that is not astronomically determined, it will be very easy to show it. If it can be shown, it should be done speedily. Until this is done, it will be attributed to inability on the part of any one to do it. If it is done, it will give us pleasure to make all appropriate reparation. But till this is attempted, all censure for pointing out these errors is out of place, and all endorsement of his argument is premature.

And now should we not have pointed out these discrepancies?

NO ONE IS BEYOND CRITICISM.

It cannot be held that Mr. Shimeal's labors should be exempted from criticism, any more than ours or those of others. For when he said, in his first volume, p. 213, that Mr. Miller had given 20 years to Samson, in his estimate of the world's age, it was replied in these columns,—before we had ever written a word for them,—that,

"Mr. Miller has not included Samson in his chronology at all. His name is not given in the list of judges by Mr. Miller, to give any time

It is a strange fact that Mr. Shimeal, with all his learning and critical acumen should make such a positive misrepresentation. This is the course you know, as Mr. Dowling pursued, in his review of Mr. Miller. But we hope that Mr. Shimeal will have more moral honesty, than to persist in misrepresentation, when his error is pointed out, and that he will frankly confess it. Mr. S. in correcting Mr. Miller's chronology, predicates his arguments upon mere conjecture, instead of the word of God.—*Signs*, May 18, 1842.

It has thus been regarded as right and proper, in days past, to correct Mr. Shimeal, when he was thought to be in error, and when his chronology was precisely the same as now,—with the exception of the year referred to. Nor was Mr. Shimeal then backward in meeting a criticism, when in a condition to do so. For as Mr. Miller did give 20 years to Samson, in the first published draft of his chronology, in the *Signs* of the Times of Aug. 15, 1840—though omitting it in the second, and all subsequent editions, Mr. S. immediately showed this, and replied:

"I hope you will have more moral honesty than to persist in the declaration 'that Mr. Miller has not included Samson in his chronology at all.'"*Signs*, June 15, 1842.

Nor did Mr. Shimeal at that time hesitate to criticise where he thought it needed; for he said, in connection with the above, of Mr. Miller's "corrected" chronological Table:

"Is there not at least the appearance of tampering with a most vitally important department of sacred literature, merely to serve a favorite scheme? For Mr. M. having rejected Samson's 20 years from his table of 1840, alters six or seven other dates in that of 1841, 'all' previously 'proved by Scripture,' in order to make A.D. 1843 the terminating point of the 6000th year of the world."

He also said of him,

"That I differ with Mr. Miller in the chronology of the Bible, I admit. In some other important matters, also in regard to unfulfilled prophecy, particularly that which relates to the restoration and conversion and national pre-eminence in, their own land, of God's ancient covenant people the Jews, who though scattered and peeled as they have been and still are, are yet nevertheless 'beloved for the Father's sake,' there is a radical and fundamental difference between us." *Ib.*

It should also be admitted of Mr. Shimeal, that when an error was shown him, he was ready to rectify it; for he then promptly admitted: "It is quite clear that Mr. Miller now throws out Samson's 20 years." (*Ib.*) And yet in his new volume, he has copied from his old, without correction, that Mr. Miller inserted "for Samson 20 years," p. 95.

Now, Bro. Chapman, if it was right and proper for Mr. Shimeal to criticise Mr. Miller, and for him to be criticised in these columns in 1842,—when there was thought to be an error worthy of correction,—it cannot be improper now. It should however be done in love, and for the purpose of eliciting truth. It is very easy when an error has been made, or endorsed, to frankly say so; which will always secure the confidence of those who desire to know and promulgate the truth. There should always be as little hesitation and delay as possible; and we are not without hope that Mr. Shimeal and we may be enabled to see alike. We are all liable to error; we should all be thankful when one is detected, and we should all be prompt to recognize and correct it. He is our friend who shows us our errors, or who admonishes us when we go astray.

FINALLY.

And now we thank you, dear brother, for your prompt reprimand, when you thought it deserved. Whether so or not, it shows none the less your faithfulness. May you be ever equally faithful. And may we also ever have your prayers, with those of all our readers, that whilst our connection with the Herald may continue, "it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation." For it is on God that we are dependant for all discernment of the truth, and right and judicious defense of it, as much as we are for our daily food. May he grant each of us all the wisdom and grace we need—all that clearness of discernment, soundness of reason, accuracy of judgment, quickness of

perception, coolness of deliberation, thoroughness of research, and sagacious discrimination as shall enable each of us to distinguish between the false and true in fact, and the logical and sophistical in philosophic deduction; and may he also grant such teachableness of mind, and docility of spirit as shall prompt to a ready surrender of any erroneous conclusion. For it is only as there is seen to be clear, logical, and accurate thinking, cool and sagacious reasoning, ingenuous and candid admission, that there should be recognized a competency to judge of argument, or confidence felt in the correctness of opinions advanced. May we all be so kept and guided in the way of truth and so enabled to present the reasons of our hope as to commend the gospel of the kingdom—of the near coming and reign of the Son of man, to the intelligent consideration of christian minds. May your own labors be blessed more than ever. May many more souls be given you as seals of your ministry and stars in your crown of rejoicing. According to your day, so may your strength be. May the continued accounts of your labors still cheer the readers of these columns. And that a speedy entrance may be ministered unto you and all of us, "abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ," is the wish of your affectionate brother.



ADVENT HERALD.

BOSTON, SEPTEMBER 1, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THOMPSON'S "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

Our Finances.

There has been some response to our reminders to those who have not paid their subscriptions to the end of the present year;—so much so, that the indebtedness of the office amounts now to only thirty-three dollars,—besides the cost of the present number of the paper; and we have just about money enough on hand to meet the indebtedness referred to,—if we leave the expenses of the present week unpaid. This, our brethren will see, is living from hand to mouth. We ought to have cash on hand, at this moment, to the amount of \$500, to meet the weekly deficiency of receipts, which always fall short of expenses, some \$25 or \$30 a week, between August and January.

Next week we shall give letters on this subject from Bro. John Pearson, Jr. and A. Pearce. It is necessary that there be efficient aid rendered to our financial department; and those who are friends of the Herald, will need to show it by their deeds.

A Period of Undisputed Chronology.

By the "Synchronal Table, showing in comparison the views of different writers respecting the Age of the World," which we compiled and gave in the Herald of July 7th, it will be seen—whilst there has been a great diversity of opinion among writers respecting the world's age, of times previous to the reign of Azariah—that for the time after the commencement of his reign there has been very small difference; and that in the distance between the 4th

year of Jehoiakim and the present, there has been a surprising unanimity of opinion.

That 70 years extend from the 4th year of Jehoiakim to the 1st year of Cyrus, and that the former epoch was about 606 years before our vulgar era, is the opinion, of the learned Dr. Hales; of Arch-bishop Usher; of Messrs Bickersteth and Birks; of Pres. Browne; of Dr. Chapin; of Mr. Fines Clinton; of Mr. Cunningham of Scotland; of Mr. Habershon; of Dr. Jarvis, the late historiographer of the American Episcopal Church; of Dr. Blair; of Dr. Prideaux; of Hengstenberg; of Kennedy, Playfair and Petavis, and of unnumbered other names of eminence and distinction in the world of letters. Such agreement, by such minds, even in the absence of any knowledge of the reasons forcing such a conclusion, should command our profound respect. But the common chronology of this period is considered to be definitely settled by the following reasons—either of which alone would be ordinarily conclusive; but as they are each independent of the other, their agreement and combined weight is absolutely demonstrative. It is proved,

1. BY INSPIRED PROPHECY.

It was predicted: "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation." Jer. 25:11,12.

Here was a prediction that the nations should serve the king of Babylon for seventy years. It was not necessarily a removal of them to Babylon for that length of time, but a subjection to it: for the Lord said: "The nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land saith the Lord; and they shall till it and dwell therein," Ib. 27:11; and to the Jews the prophet said; "Serve the king of Babylon and live: wherefore should this city be laid waste," v. 17.

Therefore if we find when the service of the nations to Babylon began, and when the king of Babylon was punished, we shall find when this predicted period began and ended. The list of nations, as enumerated in Jer. 25:18-26, begins with "Jerusalem, and the cities of Judah. . . . Pharaoh king of Egypt" &c. We learn from 2 K. 25:29-36, that the king of Egypt slew Josiah king of Judah, placed Jehoiakim on the throne, and received tribute of the Jews; and then in 24:7, that "the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt." By knowing, therefore, when the king of Babylon did this, we know when the 70 years commenced.—And we find this by "the word of the Lord which came to Jeremiah the prophet against the Gentiles, against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carhemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah," Jer. 46:1,2.

The above thus gives the commencement of those seventy years. Their ending is equally marked; which was to be by the punishment of the king of Babylon, and the overthrow of that monarchy. And the prophet testifies of Belshazzar's impious feast, that "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old," Dan. 5:30,31. All history testifies that Cyrus was then the actual conqueror—he acting jointly with and for Darius. And as Babylon was thenceforth a subjected empire, the nations no longer were in subjection to it. Their 70 years service, therefore, must have begun with Nebuchadnezzar, and here ended.

2. BY PTOLEMY'S CANON.

Dr. Hales says: "To the authenticity of these copies of the Canon, the strongest testimony is given by their exact agreement throughout, with above 20 dates and computations of eclipses in Ptolemy's Almagest, recited by Jackson," *New Anal. Chron.* v. 1. p. 280.

The following are the periods, as given in the Canon from the 1st of Nebuchadnezzar to the first of Cyrus:

Nabokollassar, or Nebuchadnezzar	43 yrs.
Iivarodam, or Evil-Merodach	2 "
Neriassollassar, or Neriglissar	4 "
Nabonadius	17 "

This makes 66 " But Nebuchadnezzar's 1st year is reckoned in the Canon, from his father's death, when he ascended the throne; whereas his first year in Bible history, is not the first year of his reign, but the first year of his coming against the Jews; which was before his father's death from one to two years (com. Jer. 25:1 and Dan. 1:1. And so we add, 2 "

The Canon, also, in giving only 17 years to Nabonadius, gives 9 to Cyrus; but it ends Nabonadius years two years before the conquest of Babylon when Cyrus had driven him into the city, and dates Cyrus years from that time; for which we add two more years. 2 "

Making

70 "

from the 4th of Jehoiakim to the 1st year of Cyrus, after the king of Babylon was punished and that kingdom subverted,—in precise agreement with the prophecy.

3. BY THE CHALDEAN ANNALS.

Berosus' Third Book of his Chaldean history, is quoted by Josephus as follows: Nabuchodonosor "departed this life, when he had reigned forty three years; whereupon his son Evil-merodach ob. 43 yrs. tained the kingdom. He governed public affairs after an illegal and impure manner, and had a plot laid against him by Neriglissar, his sister's husband and was slain by him, when he had reigned but two years. After he was slain, Neriglissar, the person who plotted against him, succeeded him in the kingdom and reigned four years; his son Laborosarchod obtained the kingdom, though he were but a child, and kept it nine months, but by reason of the very ill temper and practices he exhibited to the world, a plot was laid against him also by his friends, and he was tormented to death. After his death the conspirators got together, and by common consent put the crown on Nabonnedus, a man of Babylon, and one who belonged to that insurrection. . . . but when he was come to the seventeenth year of his reign, Cyrus came out of Persia 16 " with a great army, and having already conquered all the rest of Asia, he came hastily to Babylonia" &c. *Contra Apionium*, 1.20.

Making as before

66 "

And to this adding the two years given to Nebuchadnezzar by the Jews, before he was actually king and the two years while Cyrus was besieging Babylon 4 "

And we again have the

70 "

The Canon reckons whole years; and so includes the 9 months of Laborosarchod with the years of Nabonadius.

4. BY THE JEWISH HISTORY, IN CONNECTION WITH THE CHALDEAN.

From the beginning of the Babylonian servitude in Jehoiakim's 4th year, to the death of Jehoiakim, who reigned eleven years, 2 K. 23:31, gives 8 y.

Jehoiachin reigned 3 months, and was then carried captive to Babylon, with the treasures and vessels of the temple, and "all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and leaving none but the poorest sort of the people of the land,"—in the "eighth year of Nebuchadnezzar," 2 K. 24:15

Zedekiah then reigned, till the burning of temple, in his 11th year 2 K. 24:18, and 25:1,9 10 "

"The seventh and thirtieth year of the captivity of Jehoiachin, in the 12th month, on the seven and twentieth day of the month," was in the year that Evil Merodach began to reign, Jer. 25:31; which was from the burning of the temple, 27 "

We then have, for the reigns of Evil-Merodach, and his successors, as in the Canon, to Cyrus' conquest of Babylon, 25 "

Making, as before,

70 "

5. BY THE PHENICIAN ANNALS, AND their agreement with the holy Scriptures.

For, "It came to pass, in the seven and twentieth year, [of Jehoiachin's captivity] in the first month, in the first day of the month, the word of the Lord came unto "Ezekiel," saying, Son of man, Nebuchadnezzar caused his army to serve a just service against Tyre," Ezekiel 29:17,18; which makes the taking of Tyre by Nebuchadnezzar to have been in the 26th of Jehoiachin's captivity, or in the 34th year from Jehoiakim's 4th. Now the Phoenician annals give the reigns of their kings, from the conquest of Tyre to the first of Cyrus, as follows:

"Nabuchodonosor besieged Tyre for thirteen years, in in the days of Ithobal, their king; after him reigned Baal, ten years; after him were 10 yrs judges appointed, who judged the people, Eonibalus, the son of Baslacus, two months; Chelbes, the son of Abdeus, ten months; Abbar, the high priest, three months; Mitgonus and Gerastratus, the sons of Addelemus, were judges six years; after whom Belatorus reigned one year; after his death they sent and fetched Merabalus from Babylon, who reigned

ed four years; after his death they sent for his brother Hirom, who reigned twenty years. Under his reign Cyrus became king of Persia,"—in Hirom's 14th year, according to these annals.

Josh. contra Apionem, 1. 21.

From overthrow of Tyre to 1st of Cyrus, 36 " Add from 4th of Jehoiachin to 26th of Jehoiachin's captivity 34 "

which makes a total of 70 "

After giving this, Dr. Prideaux says:

"Therefore it doth hereby appear, that the said Phœnician annals place the taking of Tyre in the very same year that Ezekiel doth: for the twenty sixth year from the captivity of Jehoiachin, computed downward, in which Ezekiel placeth it, and the thirty sixth year from the fourteenth of Hirom, computed upward, in which the Phœnician annals place it, will be exactly the same year," *Prid. An.* 573.

Josephus also says:

"So the records of the Chaldeans and Tyrians agree with our writings about this temple; and the testimonies here produced are indisputable and undeniable attestation to the antiquity of our nation. And I suppose that what I have already said may be sufficient to such as are not very contentious," *contra Apionem* 1. 21.

6. BY ASTRONOMY

It is casually mentioned in Dan. 5:31, that Darius the Median was "about threescore and two years old," when he took the Babylonian kingdom. This Darius, is universally recognized as Cyaxares II. who was born from the marriage of Astyages, son of Cyaxares I. king of Media, and Ariana, the daughter of Halyates, king of the Lydians. These two nations had been long at war with each other, and were engaging in a decisive battle: "In the midst of it, while the fortune of the day seemed to hang in an equal balance between them, there happened an eclipse which overspread both armies with darkness; whereon being frightened with what had happened, they both desisted from fighting any longer, and agreed to refer the controversy to the arbitration of two neighboring princes. The Lydians chose Lyen-nis, king of Cilicia, and the Medes Nebuchadnezzar, king of Babylon, who agreed a peace between them on the terms," of that marriage.

There has been some dispute among astronomers as to which of several eclipses is here referred to; and consequently, this does not have the conclusiveness desired. Usher selects a partial eclipse, that occurred Sept. 20. B. C. 601—five years after the 4th of Jehoiakim. If this was the eclipse, it would require Darius to have been born within two years after it, to make him 62 years old in the 70th year from Jehoiakim's 4th. But as Herodotus twice says of this eclipse, "the day suddenly became night," which intimates that it was total, Dr. Hales selects the total eclipse of B. C. 603, as the one referred to,—the only one not partial, whose track was over that country; and this is coincided with by the greater number of astronomers and chronologists. But this would suppose the birth of Darius to have been about four years after the event which led to the marriage of his parents. This does, however, show that there could not be more than 70 years between the 4th year of Jehoiakim and the punishment of the king of Babylon.

The events in the past that can be the most accurately determined, in respect to the period of time intervening between them and the present, are those in connection with some recorded eclipse respecting which there is no question. One of the earliest of these, which is available in a chronological computation, is in connection with the prophecy of Amos. He predicted that, "Jeroboam shall die with the sword," (Amos 7:11) in his prophecy uttered "two years before the earthquake," (1:1). This earthquake was predicted to be in connection with an eclipse: "shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8:8,9.

According to arch-bishop Usher, this great eclipse is found to have occurred in Samaria, B. C. 791—two years after the time assigned by Dr. Hales for the death of Jeroboam II. And Dr. Hales adds: "such a curious coincidence of astronomical computation with prophecy, affords a strong presumption, bordering on certainty, that the chronology of the reigns of the kings of Israel is here rightly assigned."

See our *Anal. of Chro.* p. 106.

As the last and 41st year of Jeroboam II, is thus astronomically determined to have come down to B. C. 793—to within two years of that eclipse,—and as Azariah of Judah began to reign in the 27th year of Jeroboam (2 K. 15:1) it makes Azariah's reign to have commenced B. C. 809—with an almost absolute

certainly that from that epoch to the present there is little possibility of error.

The time from that epoch is thus filled up.

Azariah (after his 1st)	51 yrs.
Jotham and Ahaz, 16 each	32 "
To the 4th year of Jehoiakim	120 "
To the 1st of Cyrus	70 "
To the 7th year of Cambyses	13 "

Making, 286 " which brings us down to B. C. 523 And that the 7th year of Cambyses was B. C. 523, is demonstrated by an eclipse of the moon, mentioned by Ptolemy as transpiring in the 7th year of Cambyses; and which, according to modern astronomical calculation, took place in the night following the 16th of July, in the year of the Julian period 4191, at the beginning of the second year of the sixty-fourth Olympiad. As the vulgar era is dated from January 1st, 4714, of the Julian period, it follows that this eclipse was B. C. 523. Its date, decided by the unerring record of Astronomy, is undisputed. Consequently; as Petaveus observes, "it is the cardinal point and foundation, on which depend the arrangement of preceding and succeeding times, and the concord of sacred and profane history."—*De Dodh. Temp. Lib. X. C. 14.*

As we thus know unerringly that the 7th of Cambyses was B. C. 523, we know that his 1st year was B. C. 529; and the 1st of Cyrus being seven years earlier, was B. C. 536; and all variation from this, consequently, must be erroneous: And as the precise years which are given between the eclipse, two years after Jeroboam's death, are just the number needed to measure the time between that eclipse and the one in the 7th of Cambyses, it follows that the years given for the harmonizing of those periods are proved to be chronologically accurate. All the room, therefore there is for any serious dispute in the chronology of the world, must be in the times preceding B. C. 809. And chronologists have so unanimously recognized and acknowledged this, and prepared their adjustments accordingly, that however widely they may differ in the adjustment of preceding years, their agreement respecting the 70 years servitude, and the reckoning of time since, is so harmonious, that the mass of scholars have rested upon it as definitely determined.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Artemas Brown. In your article in another column you 1st. evidently confound the Roman hierarchy with the pope's temporal power.

The Turk, with the Mohammedan hierarchy, And

The instrumentality, with the One who rules it; Your argument is based, not on a past reality, but a supposed contingency.

Should Romanism and Mohammedanism cease to exist before the Lord comes in person, instead of being logically bound to say the end has come, we should be conscientiously bound to say that we were mistaken.

2. Romanism is not the Beast of Rev. 19th; which symbol is never representative of an ecclesiastical hierarchy.

3. There is nothing impossible in the taking alive and casting into the lake of fire, being fulfilled by the dispositions made of those systems at Christ's coming.

4. The time there is not used as a symbol, but is expressed by a metonymy, in the use of so many days for that number of yearly periods—in accordance with a previously established prophetic use of them.

5. When we have anything to "give up" we shall cheerfully do so; but we find nothing to give up in the well established year day theory.

"Mary." Accepted.

Dr. Wardell.—We wait their coming.

Anson Brown. Will insert.

S. Seabury. Will insert. We presume from that circumstance that tract can be had at Mr. H's office, though we have not seen it, and cannot speak positively.

Dr. J. Crofut. It goes regularly to the Recorder. A "free translation," is not an exact, but an easy loose rendering. What we need is the precise significance of anything in question. A translation of "mia ton sabbaton," might be "the first day of the period measured by sabbaths," or the first day of the rest period. A precise rendering would be "the first of the sabbath"—sabbath being there used by a metonymy for the period measured by the succession of Sabbaths. There can be no kind of question, we imagine but "the first day of the week" is the precise significance of the original.

Dr. Doddridge once asked his little daughter why everybody loved her: "I know not," she said, "unless it be that I love everybody."

Which of you shall I believe?

Mr. Editor:—When I look to an editor for information, I want to be able to put confidence in his statements. Now you have lately given a "Syn-chronal Table," in which you give the age of the world according to several writers which you name; among them all you name only Clinton, who ends the 6000 years between now and 1868, whilst you name a dozen or more who end them elsewhere. But I read in the Crisis of Aug. 22:

"It is a remarkable fact, that nearly all writers on Chronology, terminate the earth's working week between the present and 1868."

Now how is this? Have you kept back a part of the truth, and given only one name as ending the 6000 years between now and then, when "nearly all writers on chronology" thus end them? If that is the case what confidence can I henceforth place in your statements? or, if not, what confidence can I place in those of the Crisis? For you and the Crisis are in direct issue in this respect.

I want to believe all that each of you say, but I cannot believe both, when you are in direct issue. I would therefore like to know in whose statements I can place the most confidence?

A LOVER OF TRUTH.

Aug. 25th.

Well, brother, that is a question you must decide for yourself. If you think that paper more accurate and cautious in its statements in such matters than the Herald is, or better informed respecting the position of writers on chronology, you are in duty bound to believe them, in preference to us. But if you think we are better informed than its editor, on those matters, or that we are more cautiously accurate and truthful, in our statements, you will believe us. We differ, it is true. One of us has spoken truthfully, and the other not. One of us is recorded in the great book that will be opened at the last day as having spoken carelessly, ignorantly, or presumptuously. Mr. Clinton is the only recognized chronologist that we know of who ends the 6000 years between now and Mr. Shimeall's time of 1868. If the Crisis knows of others, and will name them, it will give as pleasure to correct our list. If they fail to name them, it will be because they cannot; and if they cannot do this, and fail to rectify the statement—we must still try to speak the truth every man to his neighbor.

How is it, neighbors of the Crisis, have you authority for your statement? or have you not? or which shall our correspondent believe?

Invitation to Newburyport.

The following note from the pastor of the church in Newburyport, will show that the hearts and homes are there open for the generous reception of our brethren and sisters at our annual gathering:

Bro. Bliss:—Expecting a large gathering at our annual conference, which is to be held, for the first time, with this church, we shall make ample provision for as many as will be pleased to favor us with their presence. We will do all we can to make their brief stay, happy and pleasant, and we sincerely hope that it will prove a profitable season to us all. Bro. Pearce said truly, this conference ought to be largely attended by both ministers and laymen, and you did us but simple justice by saying that our "hearts and homes will be open to give" the brethren and sisters "a cordial greeting."

Let our beloved brethren and sisters, commence immediate arrangements to leave their homes and to spend a few days at our annual gathering. We desire those at a distance to notice this in particular. Don't say, "I can't go so far." Make an extra effort, dear brethren, and come up to this feast of good things. Come ye that are near, and ye that are afar off—come from the North, South, East and West; come, come! Do not fear the want of room, or suitable accommodations. If you fill our homes, and we hope you will, even to repletion, you will find open doors, and warm hearts ready to receive you outside our little church. Come Adventists, for possibly this may be our last conference, this side the great gathering of the saints, at the coronation of our immortal King.

J. P. Jr.

BOOKS ON THE BOOK OF BOOKS.

The London Quarterly Journal of Prophecy for July, (No 48) has just come to hand. From a statement in it, we learn that an English gentleman, who for thirty years was connected with the London Antiquarian Book store, has collected the names of works upon the whole, or on single portions of the Bible, to the number of sixty thousand. Isaiah has 2000 commentators, the four Gospels, 6000, the five books of Moses, 2500; Romans, 3000, and Revelations 2000.

CASSELL'S POPULAR NATURAL HISTORY. Part 7. This No. has come to hand, and appears to be most devoted to the mouse, mole, and kindred animals.

Published by Cassel, Petter and Galpin, Park Buildings, 37 Park Row N. Y.

THE LADIES ILLUMINATED JOURNAL.—No. 2. vol. 2. of this, has come to hand, in a quarto form, the August No. It is published by J. Douglass Robinson, 115 Nassau st. N. Y. for 50 cts. a year—monthly, we suppose, though we do not find it so stated. It is cheap enough for the most economical.

Foreign News.

The steamship Arabia brings intelligence to the 11th of Aug.

The prospect of crops in Great Britain, for all kinds, is very gloomy.

The Emperor is about adopting the passport system in France. He also proposes that Spain be admitted into the councils of Europe, as one of the great powers. Prussia will only consent on condition that Sweden be admitted. This would make seven great powers, and a united Italy would make eight.

The Opinions Nationale says that dispatches have been recently received in Paris, announcing that the Cabinet of St. Petersburg, in consequence of the meeting at Toplitz and the present aspect of affairs in the East has completely changed its policy, and is now drawing nearer to France, more especially in regard to the Italian question.

SYRIA.

A letter received in Paris states that the Governor of Beyrout has forbidden in the Sultan's name, the Arab boatmen, to convey corn and other provisions to the mountainous district of Kesrouan, where 40,000 Christians have taken refuge from the murderers, and that at the moment the writer left Beyrout these unfortunate people, having consumed all the cattle and corn in the district, were perishing from famine, and reduced to eat mulberry leaves.

The Paris correspondent of the London Morning Post writes:

"I hear of a mixed commission, which is to report on the condition of the Christians of the Ottoman Empire. At the same time I hear that the governments of England and France insist on the necessity of maintaining the authority of the Porte, and all the conditions which are contained in the treaty of Paris for preserving the integrity of the Turkish Empire."

The Paris Monde contains the following:

"The Superior of one of the houses of Sisters of St. Vincent de Paul in Paris has just received from Beyrout a letter sent by a Sister of Charity. The writer states that at the moment of the massacres at Damascus, when her companions and herself had given themselves up for lost, and were recommending their souls to God, Abd-el-Kader came and gave them assistance as generous as it was unexpected, and taking them all, seventeen in number, under his protection, had them conducted with their pupils, in safety to Beyrout. These pious women at first trembled at confiding themselves to such a guard; some of them went so far as to fear some snare or treason; but Abd-el-Kader tranquilized them by saying, with that good faith which is imprinted on his countenance: 'Fear nothing, poor girls; no harm shall come to you, and I will defend you, if necessary, at the peril of my life.' The Emir has, under these perilous circumstances, kept the promise which he formerly gave to Pere Etienne, Superior of the Lazarists, residing in Paris, when expressing with enthusiasm his admiration of the pious devotedness of the Sisters of Charity: 'Let the day ever come,' he said, 'when those servants of Christ and of humanity shall be exposed to any danger, I will protect and defend them at the utmost personal risk.'"

THE TROUBLES IN THE EAST.—A Beirut letter in the Traveller confirms the report that Jerusalem is now in danger. The city is menaced from without by three thousand Bedouin Arabs, and from within by the fanatical Moslems. The missionaries have fled to Jaffa, and unless the Governor proves to be a better man than his colleagues, Jerusalem will be laid low. The writer says:

"Information has just been received from Damascus that the remaining Christians will be sent to Beirut by the English Consul under the escort of Druses. What a singular state of things! The Druses are now greatly alarmed and are willing to do something to redeem themselves in the estimation of Europe. Hence they suddenly become friendly to the Christians, and offer a large escort through the mountain districts of Lebanon to Beirut.

There were no American citizens in Damascus at the time of the massacre. Mr. Crawford and family are living in the village of Yebrood some ten hours' distant from Sheikh. This fact in itself will secure his protection. Singular as it may seem a Moslem will lose his own life sooner than allow the guest in his house to be molested. Thousands of Christians were saved by this in Damascus—and it is currently reported that several Moslems lost their lives in defending the Christians who had taken refuge in their houses."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'slandering the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

"Whatever foreshadows the speedy overthrow of the false prophet and the man of sin—Mohammedanism and Romanism—indicates the coming end, to which—according to Rev. 19 and Dan. 7 and 2 Th. 1 [2?]-they continue."

You will pardon a few good-natured reflections upon the above editorial from Herald 16th inst.

1. If then the emperors of France and Russia should overthrow the Papacy and the Turk, or either of them, within a twelve-month or longer, you will be logically bound to say that "the end" has come, yea and that those emperors are the Messiah; for the beast and man of sin are to be overthrown by the Savior.

2. Does it not seem morally impossible that Romanism can before its overthrow ever assume the position attributed to the beast in Rev. 19, — i. e. leader of the nations of the armies of earth at the great battle.

3. And you certainly do know that it is morally, and physically, and metaphysically and philosophically impossible that Mohammedanism and Romanism can be taken and cast alive into the lake of fire and brimstone, and the devil be cast into the same lake when they still are 1000 years afterwards.

If the advocates of the spiritual millennium were to involve themselves in such a glaring absurdity, how readily your keen perception would detect and your graceful pen expose it. Can you feel clear in committing the sacred penmen to such "fancies"? "I do beseech you, my brother, give them up." "I write plainly because I know that you possess piety enough to enable you to receive my admonitions kindly."

Yours as ever,

A. BROWN.

Louisville, June 20.

PS. Is there one particle of symbol in the 11th and 12th chapter of Daniel, excepting the time? Isn't it strange, that should be an exception? especially as it occurs in the explanation?

2. If a little period symbolizes a large one, are they of the same class, or of different classes?—Both are time. It is like a young whelp symbolizing an old lion, or rather, like a country symbolizing a great nation, both of the same class. The only difference is, one is larger or longer than the other.

A. B.

From Bro. James Linn.

Dear Bro. Bliss:—I would like to say to the brethren and sisters scattered abroad, that we are still contending for the faith once delivered to the saints, on the original platform, and no compromise. Our motto is, "Buy the truth, and sell it not."—We know whom we have believed. We are cast down, but not discouraged. We have been almost destitute of preaching for some time, but God has been pleased, in answer to prayer, to grant us the privilege of hearing the gospel preached by one whom we esteem very highly for his work's sake—our beloved Bro. Dr. R. Hutchinson of Canada East. We went to Portland, 16 miles from this, to hear him a week ago last Sabbath. It was a rainy day, with muddy roads, but we were richly paid. It is a great privilege to take by the hand one in whom we have unshaken confidence. Last Sabbath we had the blessed privilege of receiving from his hand the emblems of the broken body and shed blood of our blessed Lord. Bro. D. Campbell was present, and took part in the services. It was a blessed season, and we hope to eat bread with them in the kingdom of God soon. We cannot reward them for their labor of love; but they will be rewarded at the resurrection of the just. Bro. H. left us for home last Monday morning. We felt sad, but hope says, you will meet where we no more take the parting hand. Our prayer is that the good Lord will preserve him, and restore him to the bosom of his beloved family in safety, and in better health and spirits than usual. We hope to see him again soon, if the Lord will, and the way opens. We will try to pray it open. We intend to row with both oars—faith and works. We are poor, but our Lord is rich; weak, but he is strong. Where two or three are agreed touching one thing, they shall have it. Union is

strength. There are more than two or three who want Bro. H. to come back to Canada West. It seems that where he goes, the bond of union is drawn closer, and the girdle of truth also. Brethren and sisters, let love be without dissimulation. United, we stand; divided, we fall. Our prayer is that all the old soldiers may stand in one solid phalanx, with side and shoulder to the wheel, till the Master comes.

Brethren, if the professed children of God were as liberal in spending time and money in the cause of our soon-coming Prince of princes, and King of kings, as the people of Canada are to meet His Royal Highness the Prince of Wales, God's true servants, and the Herald office, would be better sustained. Oh how hardly can they that have riches enter into the kingdom of God. Brethren, pray for us, that our faith fail not. I am as ever your unworthy brother, in hope of seeing the King in his beauty soon.

JAS. LINN.

Battersea, C. W. Aug. 10, 1860.

From Bro. Thomas Wardle, M. D.

Bro. Bliss:—I am much pleased with the outspoken manner in which you expressed yourself, on my proposed arguments.

It is not for myself, that I desire to spread the views that I entertain on the prophetic times. If there is light on that important part of God's word, the church is entitled to it; and we be to the man that withholds it.

As well as yourself, I have been pained and made sad, by reading much of the jargon that has been written on the prophetic periods; but that is no reason why I should not read on, and study on; for "light is sown for the righteous, and gladness for the upright in heart."

In reply to your questions and remarks, permit me to say, in brief, that, I shall not undertake to show, "the identical time which was appointed before the foundation of the world, for the closing up of human probation;" for I do not pretend to know what was appointed before the foundation of the world. I do believe that God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, and to demonstrate that fact, or to give assurance to all, he hath raised up Jesus from the dead.

The 2300 days do not reach to the time, in which "Daniel will stand in his lot." This we boldly say; and if we shall make any inaccuracies, or misquotations in our arguments, you are at liberty to show us our errors; but of course we should not like to be treated as Job's friends treated him, by darkening counsel with words without knowledge. The 2300 days never were shown to reach to the coming of Christ, the end of the world, or age. It was presumption that declared it so. And in the language of Burns (I believe) we say,

"Optics keen have they, I ween,
Who read what is not to be seen."

You are right: we desire truth, and only truth. I have no darling theory to sustain with forced arguments and unsound reasonings; and if we can give a good reason for what we have to say, and say it in all Christian kindness, we expect it will be received and commented on in the same spirit, that the spirit of our Master may rest on both writer and reader. Then we shall enjoy that sweet intercourse which it is the duty and privilege of the saints to enjoy.

In conclusion, let me say, I accept the advice to "Prove all things," although it comes from Paul (1 Thess. 5:21), instead of our Master. And when I return to the city, which will be in perhaps two weeks, I shall try to prove to the waiting ones, what I think I have proved to myself, viz. that we have been very much mistaken in the past, and that the best of men may be mistaken, suffer me to say. Be ye patient, brethren; for the coming of the Lord draweth nigh.

Yours in the love of, and patient waiting for the Lord,

THOS. WARDLE, M. D.

Philadelphia, Aug. 20.

NOTE. We wait for the forthcoming articles.—As far as mere opinions go, we shall not feel called upon to offer any criticisms. These are needed only when facts are misstated, or numbers are wrongly computed, &c. And it is not improbable that our brother will be so accurate in his quotations that there will be nothing of this to do.

Ed.

Prophetic Time.

Bro. Bliss:—Suffer me to offer a few thoughts on Dan. 12:5-9, in connection with Luke 21:24.

The times of the gentiles—please notice this as plural. In this particular it agrees with Dan. 12:7. Now let us see if there may not be some other striking analogy. The times of the gentiles commenced A. D. 37. Well, from A. D. 37 to 1862, we find 1825 years. How many jubilees will this number embrace? 36. How much more? One half of

one. Thus 12-24 are 36 and 25 years over. Thus a time, times and a half would fill up the gentile times to 1862. Thus we find a starting point and an ending for the times of the gentiles; and also the scattering of the holy people, from the same verse. If then we thus allow the antitypical jubilee to come 1862, to what points shall we trace it back? It is found at Christ's age 12 years, when his parents went up to Jerusalem to the feast; then back to 438 before the Christian era, or before Christ's birth. Now what is there worth notice embraced within these two extreme periods? It exactly meets the 2300 days, at the end of which the sanctuary is to be justified.

Now as to the positive certainty that there was a jubilee feast at the year before Christ 438, I pretend not to say; but, that that is as high as any period could be fixed upon, in itself considered, I do believe. Then, with this period as a starting point, brings in many corresponding evidences that no other periods can do. I mean such as come within the circle of rationality.

That a jubilee feast was held by king Josiah, in 622, as was quite strongly asserted in the Herald a few weeks past, I beg leave to dissent. Substantial reasons lead me to this. If called for, they can be forthcoming.

Now, then, if we have got hold of the right leading string, which brings in the whole period of 2300 days; the rejection and scattering of the Israel according to the flesh; the calling of the gentiles at the year 37 A. D., from that time embracing 1825 years, making a time, times and a half; agreeing with the word times in Luke;—I say, if this be so, then the great antitypical trumpet will be blown within 2 or 3 years from this.

I invite an investigation of this system.

Yours truly,

Z. W. HORT.

Griggsville, Ill., July 31, 1860.

N.B. The 11th and 12th verses of Dan. 12th I conceive to be entirely distinct from those quoted above; they having reference to another starting point and time, they may be considered another time.

Z. W. H.

From Bro. D. Winchester.

Dear brother:—Enclosed I send two dollars to pay for the Herald. It has been to me the herald of good—of great joy which shall be to all people—for several years; and I sincerely hope it may continue to the end. Its light has shed a halo over many an hour that else might have been dark indeed. Through its medium tidings of beloved ones from afar have greeted us—knitting our hearts together by bonds indissoluble. By it we are constantly reminded that death is making inroads upon our band of brothers and sisters, who are bound on the same voyage; who serve the same Master and are subjects of the same King; even Him whose throne is forever and ever, whose sceptre is a sceptre of righteousness, and whose reign is perpetual and most glorious. Oh, what is glory, and fame, and splendor, compared with that, that is eternal? This life at longest is but a "little hour,"—a breath, as it were, that a stroke of the hand may efface; yet it is long enough, if well improved, to prepare us for a better state of being. How much of good we may have accomplished in our earthly sojourn, we may never know. We are to do good as we have opportunity, if not with silver or gold, with such as we have. If we have only words to bring, let us make an effort to do so. Kind words "fitly spoken are like apples of gold in pictures of silver." After all, we are but stewards of the Lord's money.—What we have is not our own. We can carry nothing with us, if so be that we must undertake the journey "whence none hath returned." Oh how immeasurably happier he whose treasure is beyond the veil!

To those who have not chosen the true riches, let me say, your gold will be as dross, or ashes in the mouth, if you have not held out the hand to the needy, and lent of your substance to the Lord in the great day of account. That the friends of the gospel may give liberally to the Prince of the house of David, as they would to entertain an earthly prince, is the prayer of your brother,

D. WINCHESTER.

Springfield, Aug. 20, 1860.

No, not Poor.

Poor, poor woman! was the involuntary exclamation which broke from my lips, as I thought of the recent decease of an old acquaintance. But my heart cried out, Poor? Oh, no, no, no; she is not poor! No, she is not poor; she is rich! Ah yes, she is rich now; for she has gone to rest—To rest! how sweet the word—how unspeakably sweet the thought! Yes, 'tis a blest thought, and real as it is blest; for, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Happy consolation this, that the suffering one is at rest. Forever freed from suffering, is the worn-out frame that hath lain down to rest; forever freed from earth's perplexing cares and sorrows. The now freed and joyous spirit hath taken its flight to explore those unknown regions of the happy blest, there to be forever freed from temptation and sin. There sickness and sorrow, pain and death, are forever o'er, and joys unspeakable have been won.—And Oh, how cheerfully comforting the thought, to the mourning, weeping ones, who have laid their loved ones away to rest, that it is not for aye this separation lasts; that in the morn of the resurrection they shall come forth, and being clothed with immortality and eternal life, shall die no more; for all those who sleep in Jesus will Christ bring with him, when he comes to establish his kingdom under the whole heaven. And methinks the time draws near, when he that shall come will come, and restore this groaning earth to its Eden beauty, and its sin-cursed people to their former state of innocence and happiness forever.

MARY.

Lisbon, Aug. 16, 1860.

From sister Sarah H. Knight.

Bro. Bliss:—I have permitted the necessary duties of this life to engross too large a share of my mind, if not my affections, the past year, and consequently find myself cold and lifeless. I am now more at leisure, and wish to renew my covenant obligations to God, and seek him more with my whole heart than I have done. I still feel an interest in the subject of the coming of Christ, and view it as one of the most interesting doctrines of Scripture, but know it does not have that sanctifying effects upon my heart and life that it should.

As to "time," with my knowledge of past history and its fulfillment of prophecy, and the present state of things and unfulfilled prophecies "near even at the door," is as far as I can go, and Christ authorizes me to go so far. I don't know but others, with more knowledge, may ascertain to their own satisfaction the very year, and perhaps month. I believe it is revealed in Scripture: the question is to understand it aright. I always have felt it unwise to set particular times. It has been done so many times since the commencement of the Christian era, it has little effect, except to excite incredulity. The time Brother Himes has now set, I believe, corresponds with the time those who believe in a temporal millennium have set for that event to commence: so there can be no just cause of reprehension from them.

It is my sincere desire that God may be glorified, sinners converted, and Christians prepared for the glory that is to be revealed at his appearing and kingdom, through the proclamation of the near coming of Christ and his approaching kingdom.

SARAH H. KNIGHT.

Harvard, Aug. 21.

From Bro. Josiah Blaisdell.

Dear Bro. Bliss:—I prize the Herald next to my Bible. To me it is a source of great comfort. I appreciate the principles advanced by many of its contributors and editor. I hope ere long to meet you in Christ's kingdom. Till then you have my prayers for the furtherance of his cause and the prosperity of Zion.

Respectfully yours,

JOSIAH BLAISDELL.

Richford, Aug. 20, 1860.

Thank you, brother, for the promise of those prayers. Give us the prayers of our brethren, and God will guide our pen for their sakes, and for the truthfulness of his own cause. We need your prayers, brother, that we may ever have wisdom to discriminate between truth and error, and have the grace to fearlessly expose it, but in a manner as becometh the defense of the gospel of Christ.

Ed.

From Bro. Fisher Adams.

Brothers of the A. M. Association:—I rejoice to hear of your untiring labors in the cause of our great Redeemer. I hope you may have strength to persevere as long as the cause requires.

Yours in hope,

FISHER ADAMS.

Milford, Aug. 22, 1860.

Give us your prayers to that end, brother.

Ed.

From Bro. John Pearce.

Bro. Bliss:—I am still interested in the great and important truths that the Herald brings to our homes from week to week. I could not be without it. I value the Advent Herald next to my Bible.

Bro. Bliss, your course in sifting Mr. Shimeall's work on chronology, with all other works on that important subject, is very commendable. No good cause will be aided or advanced by error. We want

all the truth, but nothing that is not truth. May we all be actuated by a sincere desire to glorify God; and we can do so only, as we advance truth. You, Bro. B., occupy a very responsible position. We hope that you have the prayers of all the readers of the Herald, that God may confer upon you and bless you with all needed light and grace, so that the hand which guides the pen may only move for the glory of God.

Yours for the truth,
J. PEARCE.
Pickering, C. W., Aug. 17, 1860.

Words of commendation, like the above, coming from a ministering brother of age, experience in the cause, and eminent wisdom, gravity, prudence and conscientiousness, are very encouraging. How important is truth. We truly need all that is truth, but we wish to receive no falsity as such. We gain nothing when we trust in a lie. False lights only deceive. Why should we wish to be self-deceived? We need to know the best and the worst of anything, and to act accordingly. An ability to discriminate between truth and error, we should value above all other blessings—unless we include the grace to speak the precise truth, kindly and cautiously, to those who fail to see it. If any wish in their hearts, when we see an error they love, that we should refrain from exposing it, they cannot be lovers of truth. He is our friend who detects our errors.

Ed.

From Bro. M. L. Jackson.

Dear Bro. Bliss:—The late articles in the Herald on chronology, we appreciate, and regard as timely. The spirit of "my Lord delayeth his coming" we do not discover in them; but rather the disposition to avoid extremes on either hand, and to occupy a sound, healthy position relative to the advent of the Redeemer. We want the truth, both as to the things that are to come pass, and also as to time. As ever, yours sincerely,

M. L. JACKSON.

Milesburg Aug. 21, 1860.

Some want a time, whether it be truth, or not. Others want all the truth, whether it be a definite time, or not. Give us the truth, whatever it may include; but deliver us from all untruth, whatever it may exclude. If we search only for truth, whatever it may include or exclude, we ought to be encouraged and sustained by every lover of truth.

Ed.

From Bro. Sabin.

Bro. Bliss:—I am pleased with the Herald and shall not want to do without it so long as I can pay for it, and see to read it. Yours Respectfully,

EBENEZER SABIN.

Jamaica, Vt. Aug. 21, 1860.

May that be, brother, till the Lord come.

Ed.

From Bro. O. Elliot.

Mr. Sylvester Bliss:—The second advent of my Savior was declared by HIM should be at a day and hour known to no man; and we were told to watch for the sudden visitation: So I wait, believing that He will not suffer my hope to prove vain. I am yours, willing to live by faith,

O. ELLIOT.

New York, Aug. 22, 1860.

The Lord will not disappoint us, but will prove true every jot and tittle of his word.

Ed.

"Anger" and "Angry."

Dear Brother:—What are we to understand the word angry to signify in Ps. 7:11 "God is angry with the wicked every day?" And also, in Eph. 4:26, "Be ye angry and sin not?" We read in Eccl. 7:9 that "Anger resteth in the bosom of fools;" and in Ps. 111:10, "The fear of the Lord is the beginning of wisdom." Now, I would ask, how a person can be "angry and sin not," if we use the word as Dr. Noah Webster has defined it.

By giving light on the above you will confer a favor on your brother in Christ.

E. A. DODGE.

North Cayuga, N. Y. July 7th, 1860.

Ans. The words "anger," and "angry," like most words, are used with a varying significance—the precise meaning of which, in any given place, is to be determined by the connection. When applied to God, these words can denote only a just and proper displeasure. In like manner we may be displeased with wicked and designing men, and sin not. In other uses they represent a furious, unreasonable, uncontrollable fury, which marks the one who is foolishly angry.

Cheering Thoughts.

While considering the times and seasons in which we live, and taking a momentary glance at the state of the world at the present time, now filled with wars and commotions, hardly a nation excepted, and the remarkable events that are almost daily transpiring,

tend fully to show us that we are coming down nearer and nearer to that great prophetic period, spoken of by men of every age, indicating that the present state of all things is soon to be changed and literally changed by the appearance of the Son of Man from heaven, with power and great glory, to take vengeance on them that know not God, and do not obey his word. But to the faithful waiting believer, a new and glorious scene will be presented to his view. A glorious redemption, redeemed from all their former corruption and changed to a heavenly and immortal state, to the rest that remaineth for the people of God.

Rest! happy announcement to earth's weary ones. What a glorious anticipation! Here in this our earthly home, we can truly say, There is no rest; but in that heavenly home which is to come prepared by God, all will be rest. Cold winds and beating storms shall never sweep across those lovely fields of Paradise restored. There the inhabitants shall not say "I am sick." No more pain and suffering, no more prostration from disease, but this mortal having put on immortality, shall possess the vigor of eternal youth. No more sad hearts nor weeping eyes, and no more death. "For God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

The loved and lost who hath conquered death through Christ will be there. The shining ones who wait around the throne will be there. And He who died to redeem us, will be there, in all the glory of his Father. This is a sorrowing world. All is vanity; but that which is to come, joys forevermore.

Then how blessed it is to think Jesus is soon coming to take his weary children home. Upon this faith rests the glorious hope of immortality. O! the hope of soon seeing Jesus, and being made like Him—of seeing the good of all ages—of meeting dear friends who have been slumbering in the grave,—and all that great and innumerable company who have come up out of great tribulation, and have washed their robes in the blood of the Lamb—of changing this mortal existence, this sin-cursed earth for immortality, eternal life, and a world of Eden beauty, is indeed a blessed hope to me. It dispels the clouds that hang over my mind, encourages me in the discharge of duty, and to be

"Waiting for our Lord's returning:
Be it ours his word to keep;
Let our lamps be always burning
Let us watch while others sleep;
We are no longer of the night,
We are children of the light.

Being of the blessed number
Whom the Savior calls his own,
'Tis not meet that we should slumber
When the night is almost gone;
And from heaven is heard the cry
Which proclaims the Bridegroom nigh.

C. L. HEATH.

Cabot, Vt.

When Pompeii was destroyed, there were very many buried in the ruins of it, who were afterwards found in different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in lofty chambers. But where did they find the Roman sentinel? Standing at the city gate with his hand still grasping the war-weapon where he had been placed by the captain; and there, where the heavens threatened him—there where the lava stream rolled, he had stood at his post—and there after a thousand years had passed away, was he found. So let Christians learn to stand to their duty, willing to stand at their post on which their Captain had placed them, and they find that grace will support and sustain them.

A writer in the Congregational Journal says: "I take this opportunity to say, that according to my acquaintance and prayerful observation of many of our feeble churches, the greatest cause of decline, and of the withholding of God's blessing, are grudges among the brethren and sisters, and a destitution of family religion. Old grudges are like old ulcers within the body, unseen except by their effects, wasting away the moral and spiritual life of man, and imparting to it an effluvia that poisons the whole atmosphere of Zion. Those who harbor them never act in character as Christians, for they are always under a more potent influence than that which proceeds from the love of Christ and his cause, yet they take no open stand on the side of the world."

Zinc nails are now extensively employed in the manufacture of boots and shoes in the place of wood or iron. It is said these nails are also substituted for sewing in ladies slippers. An iron last is employed, and the nails on being driven in strike the last and become headed or riveted on the inside, thus forming a very secure fastening.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocle, Gout, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goutre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th AUGUST, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried everything, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

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AGENTS THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

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From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

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Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
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(No. 969 tf.) pd to 971

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4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 1, 1860.

Original.

Scripture Commands to Children.

"Honor thy father and mother (which is the first commandment with promise)." Eph. 6:2.

Why honor my parents? That it may be well with thee, and thou mayest live long on the earth. The new earth in its immortal state is what is here meant.—What greater promise could have been given, and what stronger motive held out, for children to obey their parents, as they cannot honor them, without obeying them in the Lord? Prov. 1:8, "Hear the instruction of thy father, and forsake not the law of thy mother." Prov. 30:17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out (that is, the child's eye that does these things) and the young eagle shall eat it." O what a fearful punishment! Deut. 27:16, "Cursed be he that setteth light by his father or his mother." Dear children, try to escape this curse. Lev. 19:3, "Ye shall fear every man his mother and his father." Prov. 23:22, "Hearken unto thy father that begat thee, and despise not thy mother when she is old." You are not only to fear, but to listen to the instruction of your parents.

Now, dear children, I have told you where you can find these words of the Lord, which he has given to you. To some of them are added precious promises; to others a fearful doom. Now, let me tell you, we are living in an age characterized by disobedient children—an age when children oppress their parents, and the child behaves proudly against the aged people—a fearful sign, among many others, of the last end of the age in which we live. That the despising of parental restraint, was one of the prevailing sins of the last end of the ancient Jewish dispensation, is plain from the words of the prophets, and also of our Saviour. Look at the 15th of Matthew, dear young friends, for the commands of God, and obey them, and it truly will be well with you.

ANSON BROWN.

South Troy, Vt.

Original.

Short Sermon for Children.

"He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom," Isa. 40:11.

Many of you, my little friends, have spent your pleasantest hours amidst the beauties of the garden, and the flowers of the field; and have seen, in your little rambles, the skipping lambs looking innocently gay, and sporting by the side of their dams! It delighted you to see them thus happy, and enjoying themselves in the cheering sunshine; but perhaps at other times you have seen the tender creatures exposed to stormy winds, or pinching frost; your little hearts have pitied them, and been ready to fear that the severity of the winter would destroy them. In this distressed situation, how delightful to see the kind shepherd come to their relief, gather them together, and lead them to a place of shelter and safety. Delightful, indeed, to see him take up the tender and feeble ones in his arms, and carry them in his bosom till the little creatures are revived

ed and cherished; but, children, I can tell you a more wonderful thing than this.

You have heard of Jesus Christ—the Son of God—who came down from heaven to save sinners. Some of you, at least, have heard how great and glorious a Person he was before he came into our world. And will it not surprise you to hear that this Jesus calls himself a shepherd—his people, those who love and serve him, he calls his sheep—and the young and tender, such as you are, he calls his lambs. He calls you lambs, because, like them, you are young, ignorant, and helpless, and like them you fly to others for safety and protection.

You are but of yesterday, and know but little of the world in which you live, or of that which is to come. You stand in need of daily instruction, and your compassionate Shepherd has promised to feed his flock: he will feed you with the sincere milk of his word that you may grow thereby. He has said, "Ask, and ye shall receive; seek, and ye shall find."

Are you at a loss what to ask? Ask, above all things, his favor, which is life, and his loving kindness, which is better than life. Ask him to teach you more of himself, of his greatness and goodness, that you may love him more and serve him better.

You are not only ignorant; but, like the feeble lamb, you are helpless, and can do but little for your own safety and protection. You are exposed to many dangers that you know nothing of; there are many disorders to which your infant years are liable, and a thousand accidents to which your tender frames are exposed.—How happy, amid all the weakness and danger, to reflect that your kind shepherd has promised to gather you in his arms, and carry you in his bosom!

Your parents do much for you, and you have reason to thank God for them. But Jesus, your kind Shepherd, can do much more; he can supply all your need. In sickness he can save you, and in death deliver you; he can make you happy in this world, and happy forever. Often think, children, how much love and compassion are contained in those delightful words, "He shall gather them in his arms, and carry them in his bosom." You know what it is to be folded in the fond arms of a loving father, and to hang on the bosom of a tender mother. How often have they wiped away your tears, and eased the little sorrows of your hearts! And while you are enjoying their love and affection, think, thus has my kind Shepherd promised to fold me in his arms. How condescending in him to notice such a sinful and helpless creature as I am! What an honor to be called one of his lambs! How safe I am under his protection! He is almighty, and none can pluck me out of his hands. The Lord is my Shepherd. I shall not want anything that is good for me.

Kneel often in secret and pray thus:—Blessed Jesus, I desire to be one of the lambs that thou wilt gather in thy arms, and carry in thy bosom. I am ignorant, but I come to thee that I may be taught. I am weak and helpless, but I fly to thee for safety and protection. Make me one of thy lambs in love, in meekness and in humility; let me never wander from thee, or provoke thee to cast me out of thy fold: keep me from every danger in this world, and fit me to dwell with thee forever in thy heavenly kingdom. Amen.

S.S.

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th, at Newburyport, Mass., in the Advent chapel situated on Charter street, commencing at 2 1/2 P.M. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, JR., Pres't.
F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.

AMERICAN MILLENNIAL ASSOCIATION. The annual meeting of the A. M. A. will be held at Newburyport in connexion with the A. E. A. Conference, as notified above. Let there be a general rally in support of this valuable auxiliary to our cherished cause. Come, brethren, we need your presence, prayers, counsel and material aid. Thus far, with the Divine blessing, you have assisted the Board to carry our flag victoriously, and now that the common enemy is abashed, let us concentrate our strength for a movement in the advance. God speed the right.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

MAINE STATE CONFERENCE. The Maine Annual Conference of Adventists will commence its next session Sept.

6th, Thursday morning at 10 o'clock, in Augusta (one of the large halls will be procured and due notice given which.) It is very desirable that all our ministers who are in union with the object of the conference should be present to take part in the work, and as many other brethren and sisters as can consistently. We also invite any of other classes of Christians, or sinners, who may wish to attend and take part with us, in a Christian manner. Our object is to use all means we can to a united and untiring perseverance in proclaiming the gospel of the kingdom of God at hand, with the accompanying truths, to awaken, unite, and build up the church on her most holy faith, and to lead sinners to Christ for salvation and eternal life.—Come, brethren who can, in the spirit and power of the gospel. Those at home pray that God will make use of us to prepare a people for his kingdom. The few brethren in Augusta will do all they can to provide for brethren who come. Call on Bro. Benj. Ray east of the river, or on Bro. D. Mosier, W. A. Lovejoy in the city, who will direct you.

I. C. WELLCOME, Sec'y.

Richmond, Me., July 24, 1860.

I expect to preach at Pike River Aug. 25th, at 7 P.M.; at Stone Settlement Sabbath, 26th, at 10 A.M. and 2 P.M.; at Pearceville 27th, 7 P.M.; at the Gilbert school house in Dunham, 28th, at 7 P.M.; at Hyattville 29th, at 7 P.M.; at the Savage school house in Sheffield, or as Bro. Gilbert Sawyer may arrange, 30th, and on the 31st preach and baptize; Sabbath, Sept. 2d, at Stanbridge Burrough, at 10 and 2 o'clock. NOTE—to those concerned: The state of my health, and other unforeseen and unavoidable circumstances occurring at the time, prevented my filling my last monthly engagement. This is only the second failure on my part during four years.

CHAS. P. DOW.

A campmeeting will be held in St. Armand, C. E., on the same ground the campmeeting was held last fall; commencing the 6th of September and continuing over the two following Sabbaths. The ground will be well fenced with board tents, to convene all who may come. A good pasture, well watered, for the accommodation of horses. Come, friends, one and all, and enjoy this feast of tabernacles with us. Bring your beds and provisions, and be assured we shall do what we can for the interest of the meeting and comfort of those who attend. Let there be a united cry to God for the outpouring of his Spirit and revival of his work. We expect the word preached, and rightly divided, so that each shall receive a portion of meat in due season, by Elders D. W. Sornberger, P. V. West, S. S. Garvin, B. S. Reynolds, and other brethren, if they should be present.

Committee of Arrangements—Jonas Sornberger, St. Armands; Alexander Fuller, Dunham; John Gilbreth, North Stanbridge; Harry Colton, Clarencville.

In behalf of the church in St. Armand,

B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Albert White. We send the Herald each week to Middletown Point, N. J. We see no reason why you should not get them regularly. Have re-sent Nos. 1003, and 4. You have paid to No. 1034. J. H. Clark, 87 cents. Sent book the 27th.

R. Miller. You had paid to Sept. 8th next—and now to Sept. 8th, 1861. If the bill varied from that, it was an error of our clerk.

L. E. Freeman. We have received nothing from you since one year ago; but now cr. you \$1, which you write that you sent July 12, to No. 1002—leaving 80 cts due at the end of the year.

J. Pearson, Jr. We have received nothing from Dr. Odell of Greenland N. H. since April 1859.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUG. 28, 1860.

John Graves, Palmer, Mass. \$1.00
A Friend, East Hamburg, N. Y. 2.00

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, AUGUST 28.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Wm L Lennert 1023, C Kenney 1023, J W Barber 1023
O Elmer 1023, O E Bennett 1013, B Colby 1028, W H Bullock 1023, Mrs D Morehouse 1023, P Croft 997—40
July last, S S Mooney 1023, J S Rhodes 1023, J H Piper 1023, J F Sawtell 1023, D Bates 997, J Graves 1023, C T Heston 1023, O Elliott 1023, M L Jackson 1023, L Martin 1023, H Johnson 1023, G F Pillsbury 1023, C C Rouse 1013, H A Parsons 1028, W Weeks 1028—each \$1.

S Hubbard 1049, J H Baker 1002, C Stevens 1028, Geo Miller 1049, H Sargent 1023, J Latt 1023, R Winter 1049, A Brown 1049, Geo R Willmot 1049, A Myer 1019, K A Hunt 1058, S H Knight 1049, R Miller 1058, see notes; F Adams 1056, J Blaisdell 1049, W F Hitchcock 1023, R Taylor 1058, J Phillips 1028, L Carrier 1049, E Sabin 1067, Mrs N Coolidge 1075, Wm M Atwood 1023, The Harley 1054, Wm H Currier 1023, F B Plummer 1023, Amos Smith 1028, A Edmond 1023, G Rich 1023, J G Talford 997, L Ingalls 1049, S M Adams 1023, L Joslyn 1032, M Baker 1031, H Kent 1023—each \$2.

A Sargent 1074—\$3.

A Phelps 1023—\$4.

C Denner 1023, 75 cts, S Manuel 1010, 50 cts, B Bancroft 1006, \$1.33; O A Scott 1023, \$1.30.

MILLENNIUM

BOSTON, SATURDAY, SEPTEMBER 8, 1860.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent,*
To whom remittances for the Association, and communi-
cations for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For
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J. PEARSON, jr. } Committee
J. V. HIMES, } on
O. R. FASSETT. } Publication.

TERMS

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " " " " thirteen " "

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Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week ; \$1, for three weeks ; \$3, for three months ; \$5 for six months ; or \$9 per year.

For the Herald.

Different Epochs.

In using the pen I sincerely desire to say nothing contrary to a spirit of Christian courtesy, or in any way calculated to gender strife. While I fearlessly say what I deem to be just and true,—and that without wishing to court the favor of any mortal, I hope to have grace to do it with kindly feelings, and with a view to the common good.

I think that the prominence given to 1868 over other important epochs, has been fairly met so far as it depends on Mr. Shimeall's chronology. And it seems to me that every one disposed to be governed by fact and evidence, as presented by the editor of the *Advent Herald*, must come to the same conclusion. The Work of Mr. Shimeall is doubtless valuable, not only as a "sign of the times," but also as containing much useful information, nevertheless, as a guide to 1868 as the terminus of the 6000 years, it can no longer be employed with any feeling of confidence.

But though eighteen hundred and sixty-eight must retire to the position it occupied prior to the publishing of "Bible chronology," there is remaining an ample supply of epochs. And those to which the most attention has been directed are just before us, and are on this side of the one which has been caused to pass to the back ground.

It may be well, however, to take a general view of epochs. "It is a singular fact in the history of Prophetic Interpretation that in a majority of instances, the calculations of those who have attempted to penetrate the mystery of the Prophetic Periods have looked with interest to various epochs within the half century extending from 1830 to 1880." The year eighteen hundred and 36 was viewed as a point of interest by Bengel, and Wesley. Eighteen hundred and 43 was looked to by Habershon, Miller, and others, as the epoch of the end, and of the coming of Christ. Another time of interest was eighteen hundred and forty seven; and so was eighteen hundred and fifty-four by a few in this country.

And now we are approaching quite a group of epochs mentioned by authors, and which are being regarded with growing interest, viz 1862-3-4-5-6-7. The year 1866 has received the most

general attention; and therefore its mention sounds as familiar as house-hold words.

Other writers beside Mr. Shimeall have mentioned 1868, yet as the argument is lacking, and they employ no positiveness in their statements, that year must come out under new auspices in order to claim the attention of the Christian world, as the all important epoch. 1872-3, and 1880 are also indicated by chronological authors (for a full view of the different epochs, and the different modes of computation, see "The Time of the End," by the Editor of the Herald.

The fact that nearly all writers on prophecy, have terminated the great periods in our age, is very significant; and ought to make all men suspect that we are living not only in "a grand and awful time;" but that the day for which all other days were made is about to open on the world.

We are in the season of earth's grand crisis. We are coming up to the awful moment when a voice will emanate from the throne saying, "It is done;" and the Son of man will appear. My conviction is that he may come now, and will come very soon; and I look with special interest to the epoch or period extending from the present to 1867. But should the great wheel of time even then continue in motion, I shall still regard it as a precious truth that "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," and that the faithful will stand in their "lot at the end of the days."

It is worthy of remark that while our editor finds periods that complete the 6000 years by 1880, yet he takes no position that they cannot end before ; for he freely admits that they may end even now ; for with the light which exists the precise age of the world cannot be determined. This is a valuable testimony from one so well acquainted with the elements of chronology. And he does not stand in our way of looking for the blessed hope ; yea I have charity to think that he, and all those men who have stood up for the cause, these eighteen or twenty years, would rejoice to see the chief Shepherd appear, and gather the flock, for which they have thought, cared and suffered.

But while we proclaim the truth as we understand it, it is very desirable that we should do so in a proper spirit, and with right objects. He who says, "The end of all things is at hand," also says, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."

“ Behold how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard ; that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life for evermore.”

R. HUTCHINSON.

New Peril in Turkey.

The proposed occupation of Syria by French troops, so far from staying the fires of fanaticism and of civil war in Turkey, may kindle them in

to a fiercer flame. There is good reason to believe that the Druses and Maronites, aided by French money and arms, would attempt to exterminate them from the mountains. The rumor that the Christians are coming from Europe to take forcible possession of their soil will stir the jealousy and fanaticism of the Mohammedans of Turkey to the highest pitch of fury.

Syria is not the whole of Turkey, and when the French shall land at Beirut we may well fear that in the far interior, the Mohammedans, feeling that their doom is near, will draw the sword and execute a terrible vengeance upon the Christian population. We should not be surprised at any moment to hear that the sword had been drawn every where in Turkey for the extermination of Christians. The provocation of a massacre, the very thought of which makes one's blood run cold, will rest mainly with Russia and France. We can only say—May God give England wisdom, strength, and fidelity to guard religious freedom and Protestant Christianity in the East. Our missionaries and the converts there should be daily in our thoughts and prayers.

The latest advices seem to declare that French intervention is a fixed fact, England requiring only that it shall take place with the concurrence of the Porte. Napoleon reveals the secret origin of the war when he claims to interfere in behalf of monasteries in Lebanon under his protection. The Druses knew or suspected that those Maronite monasteries were already turned into arsenals for their extermination. Hence the suddenness and ferocity of the war on the part of the Druses.

Napoleon has ulterior aims for France in the East, to be gained by this armed occupation of Syria. A French army in Lebanon will be to Turkey like a hedgehog in the snake's hole—hard to get out. But we can only watch the turn of events where it is impossible to predict results.—*Independent*.

Interesting from Syria.

The following interesting intelligence from Syria is derived from private letters received in this city : Beirut, July 23.

Yesterday morning about 70 of the Damascus refugees came by way of Sidon, and in the evening about or upwards of 500 more came direct in charge of Druses and Abd-el-Kader's men. A detachment of troops under Abru Pasha left for Damascus yesterday. Osman Beg, the wretch of the Hasbeiya massacre, and the Governor of Damascus, arrived yesterday.

July 24. Yesterday an English frigate arrived, the forerunner of an English fleet.

Fuad Pasha has imprisoned all the officers of the regiment which acted in the massacres of Hasbeiya and Damascus, and has blotted out the regiment as such from the army of the Sultan.

July 25. The English Admiral's ship Marlborough, 131 guns, arrived last evening.

A letter from Mr. Robson of Damascus, dated 23d, contains the following: "We are now quiet, and some of the Christians venture out of their hiding places into the streets, but the change in their appearance and manner is extraordinary. The intention undoubtedly was to murder all the

adult males in the city of the Christians, natives and foreigners, but in various ways I think about a half have escaped. I cannot yet speak certainly. The destruction of the houses has been universal and complete. The government has not yet the mastery of the city. We are really still in the power of the Begs and Aghas, the real murderers, but I hope the speedy arrival of more troops will place us in safety. A second massacre would be a fearful thing. Many women and girls have been carried away as slaves." In the massacre a number of Christians were said to be protected by what are called "friendly Moslems;" but these very Moslems sent out their retainers and servants to plunder and murder the Christians; and by this show of saving Christians they hoped to clear their skirts of the blood which cries from the ground against them. Let the world know this fact.

July 26. An English liner of ninety guns arrived to day.

July 27. Yesterday, Kurshee Pasha of Beirut returned from Lattakia. While absent, Fual Pasha obtained all the information he wished with regard to his conduct in connection with the Druses. He was put under arrest on board immediately, and all his honors and sword taken from him. The Kehier (acting Pasha whenever he was absent) the Dragoman of the Pasha and Ahmed Effendi, Collector of Revenues, were also arrested; they all deserve condign punishment.

July 28. Fuad Pasha left last evening for Damascus. Another English line-of-battle-ship, in the offing.

I send you a copy of a letter, received last evening from Mr. Robson, dated

" Damascus, 26th July, 1860.

You will excuse the brevity of my letters. We are to this hour every moment in peril of having our throats cut. The city is still in the control of the murderers and not of the government. Numbers, some of whom have no claim upon me but that of misery, hang on me for help and advice when I cannot help myself or determine what I should do. My anxieties and occupations are unceasing. I have seen reason to give up the hope of security which for a few days I ventured to cherish. The Crawfords are in extreme danger. How they can escape is another question. Yesterday I advised Meshakah to get a guard as soon as he could and send it to Yabrud, and I wrote to Mr. Crawford to get ready and leave with the guard. I took this on myself, but I must next contrive to send him money, which will be a great difficulty. I intend to leave this as soon as I can know what Mr. C. will do, and as soon as I get the miserable remnants of our people disposed of. We are crushed and trampled into the dust. We breathe the air of heaven from hour to hour at the will of the murderers of our brethren. The government has not shown any vigor yet, and our new Seraskier, instead of hastening with his troops to protect us, is in the Bükân waiting for Fuad Pasha, so that Fuad's entrance may be with sufficient éclat! The dogs are eating the unburied dead. Robbers still ransack the ruins. Women, girls and children are still slaves in the power of the ruffians who spoiled their homes, murdered their protectors, and brutally carried them off. In the streets we meet former acquaintances disguised in the dress and turbans of Moslems. The miserable, crush-

ed, naked, skulking survivors know not what to do or whom to trust. Fear and anxiety swallow up sorrow for the murdered. The past is like a horrible and incredible dream. The future is darkness, terror and despair. In the morning we say, 'Would God it were evening,' and in the evening we say, 'Would God it were morning.' Nobody now wants to appear as a Frank. May God have mercy on this miserable remnant. Brethren pray for us."

General Italian Events, Rumors and Speculations.

The Paris (Aug. 14) correspondent of the Times thus sums up the latest phase of Italian news:

"Pending fresh events in Italy, and especially renewed action on the part of Garibaldi, rumors are circulated and conjectures indulged in. Of the former, the latest that has reached me is that Colonel Franconiére, aide-de-camp to Prince Napoleon, who is now in Turin, was bearer of an autograph letter from the French Emperor to Victor Emmanuel, warning him to be careful what he did, for that if he provoked a collision with Austria he must not reckon on assistance from France, which power, bound by the treaty of Zurich, would not interfere on his behalf. Such is the ondit of the day.

Certainly it is difficult to imagine a state of things affording a wider field for speculation than that which now prevails from the Alps to the toe of the Italian boot. In the North we have Sardinia strengthening her army, and Venetia bristling with bayonets and artillery. From Genoa expedition after expedition hurried down to Sicily, where Garibaldi hastens organization and collects transports with the acknowledged design of planting his banner in the Neapolitan capital. At Naples troops muster for defense, and in the Roman States Lamoricière marshals his motly cohorts of adventurers, and struggles not very successfully as it would seem, to reduce to discipline the refuse of various nations that have been wheedled or deceived into joining him. Will he or will he not make common cause with the adherents of the King of Naples, and enter the latter's dominions on the first tidings of Garibaldi's invasion? If he does not do so, and if Garibaldi, as seems pretty generally believed, makes short work of such resistance as the partisans of the Bourbon will be able to offer him, what will be the Dictator's next move? Will he march upon Rome, or will he pause and reflect, embarrassed less by apprehensions of Lamoricière's army than by the anomalous and awkward position in which he will find himself with respect to the French garrison of the Pope's capital?

These are but a small sample of the puzzling questions suggested by the present position of affairs in the Italian Peninsula—questions to which none can furnish a reply. Garibaldi's final object has been sufficiently declared. He aims at nothing less than the complete liberation of Italy, including Venetia. The last will be the greatest difficulty. A well known follower of Garibaldi is reported to have said, when lately in Paris, that his chief intended to liberate Venice from Pesth. This must mean—if it be really Garibaldi's idea—a course of action on a scale and of a nature such as I do not think has as yet been anticipated. There are points of the Austrian coast of the Adriatic where a landing could be far more easily effected than at strongly fortified Venice, and whence the Sicilian army might extend a hand to Hungarian insurgents. Fiume is but a moderate distance from Ancona. Such are the bold speculations some persons hazard, the realization of which could not take place without drawing into war Powers far mightier than those now menacing each other in Central and Southern Italy.

And, at a probably nearer date, what is the course Sardinia will deem herself compelled to take? Will she remain inactive if Lamoricière marches into the Neapolitan dominions? Will the government of Victor Emmanuel be willing or able to leave Garibaldi to contend against such an accumulation of forces? And will Lamoricière venture to leave the Roman States exposed to the imminent danger of an insurrection, aided by descents of armed bands from Northern

Italy? A very short time must according to present appearances, solve most of these embarrassing questions.

Child Murder in England.

We constantly repeat, but without ever really believing it, that truth is stranger than fiction; but we challenge any of our writers of tales of imagination to produce a sadder or a stranger story than the life of this poor boy, who was confided to the care of the man Hopley, and who died under his violence. Reginald Channell Cancellor was the son of a man of fair position in society. Nothing was spared to place him in one of those ordinary grooves along which boys are pushed to proficiency. His father sought out for him a school of reputation and a master who had the credit of being a man of high attainments and a successful teacher of youth. Mr. Hopley was to receive £180 a year with his pupil, and there was every incentive therefore to the tutor to endeavor to do his best by the boy. Unfortunately he did not understand the lad who came under his control. Young Cancellor was laboring under disease—water on the brain. He was stolid and stupid, and he could not learn. He was silent when asked to repeat a sum in arithmetic which he had just been taught, and he did not know, or, as his schoolmaster thought, affected not to know, the difference between a sixpence and a shilling.

This was a case for medical custody and gentle treatment. Mr. Hopley took a pedagogue's view of it, and thought it was a case of obduracy, to be broken down by force. He flogged the boy, and as it did him no good, he told the father that the punishment must be increased until the authority of the schoolmaster was established. Up to this point there is not much to be said. The fate of the poor brain-hampered, heavy, mindless boy, urged and flogged to work operations in his confused and formless intellect, must have been very wretched; but Hopley probably believed that all boys are alike, some brighter and some duller than others, but that all could take in the ordinary quantum of knowledge with more or less trouble if they pleased. At first he seems to have thought it his duty to conquer the boy's obstinacy; but as the contest went on, there appears too much reason to believe that it became a question of temper with the schoolmaster, and that violence and cruelty were the effect of vindictiveness and irritation.

One morning young Cancellor was found dead in his bed. The body was carefully covered over. It had white kid gloves upon its hands, and long stockings drawn far up over the thighs; nothing was visible but the face. Hopley suggested that the boy had died of disease of the heart, and wished a certificate from the surgeon and immediate burial. At one moment it appeared likely that the whole affair would be hushed up. But mysterious stories of midnight shrieks and blood-stained instruments of punishment began to be whispered about. The servants had seen blood upon the linen in Mrs. Hopley's room, and had heard sounds which convinced them that the miserable wife had spent the night in the frightful task of preparing the body to pass a superficial investigation, and in getting rid of the traces of violence which would testify against her husband. Then came the real investigation. The gloves and the stockings were stripped off, and the legs and the arms of the corpse were found to be coated with extravasated blood, "the cellular membranes under the skin of the thighs were reduced to a perfect jelly; in fact, all torn to pieces, and lacerated by the blows that had been inflicted."

There were two holes in the right leg about the size of a sixpence and an inch deep, which appeared to have been made by jabbing a thick stick into the flesh. The appearance was that of a human creature who had been mangled by an infuriated and merciless assailant. All these appearances coincided but too faithfully with what was now learnt of the conduct of the schoolmaster. A servant girl who slept next to the pupil-room heard the boy crying and screaming under blows and her master talking and beating. She listened at ten o'clock, when the torture was go-

ing on, and she awoke at 12, and it was still proceeding. Then the cries suddenly ceased, and nothing after was heard during that unquiet night but the stealthy movements of the wife, who was, with womanly devotion, doing her fearful task of hiding the traces of the tragedy.

There is nothing to be said for this man. Every one must feel that four years penal servitude is by no means too severe a sentence for the crime he has committed. It is true that the boy never ought to have been put under his management, that his was an exceptional case, and ought to have been medically treated. It may be true that Hopley thinks that severity is the only way to break in stubborn boys. But to beat a boy for two hours with a thick stick and a skipping rope, to macerate him, to "prod" him, in private and at midnight, is not discipline, but murder. All private punishment should be severely discountenanced, but it would be absurd to speak of this as punishment; it was a deadly attack, followed by a naturally fatal consequence. This case has come out much worse than the preliminary investigation prepared us to expect, and we hold it up as a warning, not less to parents than to schoolmasters.—*London Times*.

From the Great Tribulation, by Dr. Cumming.

The Glorious Lot.

"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:13.

I have tried in a previous lecture to show what is the precise chronological significance of those remarkable words, "From the time that the daily sacrifice shall be taken away," that daily sacrifice the burden of the prophet's prophecy, that "incense and a pure offering shall be presented among the Gentiles," from the cessation of the Jewish polity to the consummation of the present age; and an abomination that maketh desolate," (for it is not the original, to distinguish it from that of the Roman eagles upon the walls of Jerusalem, when Titus and Vespasian utterly subverted and destroyed it); from that time "there shall be a thousand two hundred and ninety days; 1260 prophetic days ending, I said, in 1793; when the papacy began to be subverted undermined, and destroyed; 30 additional such days, ending synchronically with 2300 years of Daniel, in 1823 or 1821, when the great eastern delusion began to wane, as it wanes at this moment, and is almost extinct in the east of Europe; that there should be an additional 45 years, making in all 1335; and then, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," which end the age, on the supposition that the dates of commencement are right. There, mind you the whole difficulty lies; and if I were to assert that 532 or 533 is absolutely certain as the commencing date, then we could absolutely predict the close of this present Christian economy; but that we cannot do. But I showed, by collecting the opinions—not opinions, but inferences and conclusions come to by the best and wisest commentators, not only of this century, but also of the last—that 1867, which is a great closing epoch, whatever be the events that are to transpire, is an era fraught with gigantic issues the one way or the other.

If the theory of certain divines of the present day, who are very able and very pious, be correct, then eighteen hundred and sixty-seven terminates finally and fully the Mahometan and Papal apostacies, the reign of wickedness upon earth, and the commencement of at least a new, a brighter, and a better era. If the conclusion of Elliot, and Newton, Meade,* and Bickersteth, and others who have written upon the subject, be correct, then eighteen hundred and sixty-seven would close, in the words of Lord Carlisle, this present economy, and be the end of this present economy, and be the end of this present christian dispensation. The difficulty felt by many is how I begin the era at 532; what is the nature of that system which the 1260 years mete out? and is the church of Rome (which looks very un-

* Dr. Cumming is incorrect, as has been before shown, in respect to the positions of Newton Elliot and Mede. Ed.

charitable, but we can never be uncharitable when we speak what is true, I mean true in the word of God) that dreadful apostacy thus meted out by the days here specified?

But at all events whatever be the eras or the dates, whatever be the commencing or the terminating epochs, here is the grand practical lesson deducible from all, addressed to every Daniel in Christendom, every preacher and every student of prophecy, every christian in this age, "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."—There seem to me three great lessons to be gathered from this prescription; first of all, that present duty is not the least diluted by contingent results; "go thy way till the end be." The meaning of "Go thy way" is, Mind your business, mind your work, attend to your duty. Secondly, there is the prophecy, which we are sure will be fulfilled; "Thou shalt rest; there remaineth a rest for the people of God;" and lastly there is the assurance, personal, specific, and cheering: "Thou shalt stand in thy lot at the end of the days."

First of all, there is the call to attend to present duty, altogether irrespective of future contingency. No revelation of the future that God has given or that man can make plain is for one moment to interfere with our obvious, unmistakable duties. In all persons who make real or pretended knowledge of the future reason for neglecting the duties or violating the claims of the present, there is fanaticism of monks and recluses; not what the Bible is, inspired common sense for Christian men.

Let us remember that the prophecies do not repeal the precepts; and if any man were to make his belief of a prophecy of the future a reason for breaking or ignoring a precept obligatory in the present, that man would not rightly divide the word of truth. He would most grievously misinterpret and misapply it. Whatever we expect in the future, this is our duty in the present "Be steadfast, immovable; fight the good fight; hold fast thy crown, that no man take it from thee; occupy till I come; while it is day, for the night cometh when no man can work." And therefore it appears to me that any man who makes the bright prospects of the future a reason for neglecting the very last duty of the present, altogether misinterprets and misdivides the word of God. Moral duties are not affected by anything upon earth. In the flame that wraps the globe, in the intense fire that calcines it to dust, this remains unscathed, undiluted, unaffected, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." A material universe may go to ruin; but moral obligations outlast the stars and all created things. We have instances constantly of God over-riding and reversing physical laws; but there is not an instance in the Bible of God over-riding, reversing, or dispensing with a moral law. We have found that some physical laws have been altered; the fire has failed to burn in the case of the three Hebrew youths; poison has ceased to destroy; the floods have failed to drown: these are instances of physical laws reversed. But God has never reversed the law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Let me adduce an illustration:—were a mother to be so captivated and charmed with the study of the Apocalypse, and it is right to be charmed and captivated with the bright prospect before us, that she neglects her infant, or her children, or her husband, she is acting a most unchristian part; and she is making the prospects of the future glory, and her admiration of them, a reason, a most erroneous reason, for neglecting present and instant duties. Because you are not Martha, absorbed in the duties of your household, and careful about many things, you need not be a Mary, careful about nothing, and absorbed in gratifying her intellectual and imaginative contemplations. In the words of a poet,

"Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's sweet sunshine in."

Here is the combination of the duties of the present with the enjoyment of the prospects that lie before us. Because our hearts are in the

bright glory of the future, our feet need not be idle; because our affections rise above the world, we are not called upon to go out of the world. It is as much a duty to do the commands of your employer or your sovereign, for a soldier to obey his superior, a sailor his officer, and a servant his master, as it is to love God, to fear God, to study his word, and to look forward to the fulfilment of all the prophecies; and if any man makes any anticipations, or any settlement of dates, or any opinion about the fulfillment of prophecy, a pretext for neglecting any one duty that devolves upon him, he perverts and dishonors the word of God, and acts himself most inconsistently.

You must not suppose that you are not christians because you are not preaching; or that you are not acting under the influence of Christianity because you are not studying the prophecies. On many an occasion more heavenly thoughts have risen with the sparks from the blacksmith's anvil than from the swinging censer and the ascending incense at a cathedral altar. It is not the place, it is not the work, but the spirit in which we occupy the one and fulfill the obligations of the other that makes it christian. In fact, our idea of division into sacred and secular is a very questionable one.

I agree with the late admirable and enlightened Arnold that all things are sacred, because all things are from God; all things are to be rescued and reclaimed for God, and all things ought to be done to honor and to serve God. And therefore we say to every one who is absorbed with these studies, or who gives his attention to them, "Go thy way," mind your business; attend to your present duties; and if the world end, or if your life end, or if God step in and call you, if you be at your duty, in the House of Lords, in the House of Commons, in the counting-house, in the shop, in the streets, in the country, walking in the fields, or sailing on the sea; wherever you are for duty and in the way of duty, if God finds you there, he finds you just where a good man wishes to be found—at your post and in your place.

Therefore you are never to forget that all things are sacred to a christian, and all situations holy. Go then thy way. The mount of transfiguration is the splendid vision of an hour; the valley, or the low level of common duties, is the obligation of a life-time. The glimpse of the glory as it sweeps past is given to cheer, not that you may dispense with duties, but that you may be strengthened to go into duties. God sees that we need refreshment and strength, we need health and comfort, and he is always ready to give and allow it; but he requires this, that we shall still feel duties and obligations are ours.

And, after all, better wear out than rust out; better be worn out by our work than rust out by indolence and apathy. If every man will only go his way, he will always find there is a way for him. God has a way or race-course for every man. You have only to look round to find it. Is your gift speech? Then go and speak a word to those that need to be instructed. Is your gift influence? Exert it accordingly. Is your gift wealth? Expend it accordingly. God does not make you answerable for what he has not given you; but only for the sacred use of what he has given you.

I have no manner of sympathy with the sentiment of those who think that if they become christians they ought to bid farewell to the world; in other words, translated into plain speech, they ought to hand it over to the devil, and go and enjoy themselves out of it. That is not God's way. We are here as soldiers to fight in God's ranks, to protest against the devil's usurpation of the world; and every man at his own door-step to reclaim some little portion of that world, that it may enjoy the sunshine and the dews of heaven, and blossom like the rose, and be a memorial to our God, and for the praise and the honor of his great name. Because God makes you a christian, he does not say, Come mechanically out of the world; but he bids you, while in the world, in His strength overcome the world. Therefore if I became a christian soldier in the army, I would not sell my commission, I would be a christian soldier; if I became a christian in the parliament, I would not resign my seat, but I would sit, and vote, and speak as a christian senator in

the parliament; and if I became a christian tradesman I would not shut my shop and sell my goods by auction, but I would act as a christian tradesman, doing justly, cheating no man, speaking truth, and acting honorably and consistently with my professions and my principles. We are not to be like the monk, who leaves the world, as he calls it, because he dreads its temptations; nor are we to imitate the suicide, who leaves the world because he dreads its troubles; but we are to be what the master has prayed that we may be—"I pray not that thou wouldst take them out of the world, but that thou wouldst keep them from the evil of the world."

That is our position, these our marching orders, this is our duty in the midst of the world. And therefore, Go thou thy way. Daniel the prophet must be Daniel the preacher; and Daniel the preacher must be also Daniel the practitioner. Go thy way, for there is sin to be swept away; there are broken hearts to be comforted; there are sorrowing ones to be cheered; there are ignorant ones to be enlightened; there is plenty to do in this world of ours alone; plenty to do. I do not ask you to do the thing that I prefer; I do not ask you to engage in the specific mission that my sympathies may be with; let every man select for himself something to do, and let him do it with all his might.

I have a strong conviction that if we could only treat ourselves and the world in our christian duties as people at Birmingham and Sheffield treat pins, we should do a vast deal more good. In making a pin, for instance, there are some seven men required; that is to say, each man has his own part; and that part, however minute, he does thoroughly. If every person takes some specific thing, one a ragged school, another a day school, another a Sunday School, another the circulation of useful books and tracts, another the visiting of the poor; and others, who have not time for that, give something to enable their proxies to do it, for proxies are permissible where there is no personal ability or opportunity; were each to take up some one thing, and give his whole heart to that, I am quite sure that greater good would be done.

The late Dr. Chalmers used to say that success is only to be obtained by being a man of one thing. If it is to preach and spread the glorious Gospel, give your whole heart, and soul, and strength to it, and you will do some good; but if you combine with the preacher the school-master, or if you have labors that interfere with it, or duties incompatible with it, your preaching will not be successful, and your labor will not have a blessing. Go thy way; mind thy business, fulfil thy mission; occupy till I come; and then when the end arrives you will hear the words "Well done, thou good and faithful servant. I gave thee one talent, and thou hast made it five; I gave another a talent, and he has made it ten;" each different degrees of success, but all christians, doing something to make themselves more useful, the world wiser and happier also. So much for the first prescription; "Go thy way."

There is in the second place the comforting and assuring promise, "Thou shalt rest." The first the prescription of duty; the second the cheering promise, to enable you to fulfil that duty—"Thou shalt rest." How full is the Bible of that word "rest!" "Come unto me, all ye that are weary and heavy laden, and I will give you rest." And again, "There remaineth a rest for the people of God." Let me explain the meaning of the word "rest" in that passage in Hebrews 4; it is the translation of the Greek word *Sabbatismos*, which means "a sabbath-keeping;" there remaineth a sabbath-keeping for the people of God." The very phrase that denotes the millennial rest is "sabbath-keeping." Every sabbath that we spend is in its measure, very imperfect it is true, a type and earnest of the everlasting sabbath; and every sabbath that we come to is a sabbath nearer the everlasting rest that remaineth for the people of God.

What a beautiful day is the sabbath! I do not mean the Jewish sabbath; I do not mean the extreme Puritanic sabbath; I mean the christian and the evangelical sabbath. It looks to me as if on that day the sun rose with a freshness indicating his design to begin a new and more glorious march; as if the sanctuary, wherever it be

and however humble, stood out from amidst the houses with sharper and more beautiful relief; as if there were a burst of heaven's sunshine once a week, to let us know what a bright and blessed state that will be; when all the mills stand still; the shops are shut; the noise, and bustle, and excitement of life seem laid, and it seems as if there were what in the Apocalypse is called a half-hour's silence; when man may listen and hear ringing unspent in their transit from home the blessed accents of his father and his God. That sabbath, with its privileges, its lessons, its sanctuaries, is a type, an imperfect type, but still a type of the rest, the sabbath-keeping, that remaineth for the people of God.

"Thou shalt rest." Now what will be the nature of that rest—that future? For I confess I look oftener forward than I look upward. We are more prone to look upward than to look forward. It is remarkable that all promises of glad things, and bright things, and blessed things are in the future; and that the most common direction of the Bible is to look forward for our heaven, rather than to look upward. If death takes us, then it is God's will; but if we are spared, and so are introduced into that rest, that is what the New Testament points out.

I do not think there is a text in the Bible warning man by the prospect of death, or bidding man to look to death. One will be very much struck on reading the Epistles by finding how constantly we are enjoined, "By the coming of the Lord;" by what is in the future; by the inheritance laid up for us; by what we are taught to anticipate. We are constantly encouraged to duties by the reward not that is above us, but the reward that gleams in the distance far beyond and before us. It is promised, "Thou shalt rest."

What will be the nature of this rest? First, it will not be a mere scene of sensuous enjoyment;—I use the word sensuous in contra-distinction to the word sensual;—it will be the enjoyment of sense, but of sense sanctified. The future rest will not be spiritual only; we shall have bodies, but resurrection and glorified bodies, made after the image of our Lord's glorious body. There will be all that can charm the ear; can we suppose music is unfit for heaven? On the contrary. There will be all that will gratify the eye; a panorama of splendor, beauty, and magnificence such as eye never saw, and such as poet never delineated. It is true all this will not be heaven nor the chief joy in heaven; but on one ledge at least of ceaseless ascent, ear and eye, and taste, and imagination will be gratified by things such as eye has not yet seen, and ear has not yet heard. That blessed rest will not be exclusively intellectual. There will be the gratification of the intellect; questions that perplex philosophers now will be axioms then; the difficulties of the most cultivated intellects here will be the perfect knowledge and possession of the humblest in the kingdom of heaven.

What we know not now we shall know hereafter. The desire of knowledge becomes knowledge just as the desire of grace becomes grace. How many things do we want to know; what heights, and depths, and mysteries, and perplexities, and obscurities, constantly beset our path; and how do we long for some *Ædipus* to solve the riddle, some *Solomon* to teach us more than we dream of! how earnestly, therefore, should we anticipate that day when "what thou knowest not now, thou shalt know hereafter," shall no longer be a promise in the future, but a reality in the present; and when we shall know even as we are known.

But this is not all; the future rest will not be a Pagan Elysium, nor a Mahometan Paradise, nor a great intellectual school, a higher university; it will be all this, but it will be something greater still. It will be that perfection to which all past ages have contributed, and in whose glory all past ages shall be crowned. It will be to the world what the flower is to the stem and to the root; its culminating beauty and perfection. It is a thought I would not give up for the world that this earth of ours is not doomed to annihilation, nor to be made a present of to him who has corrupted it; every inch of it is to be purified, every atom of it is to be re-baptized; it is to be the loveliest orb in the sisterhood of stars;

on which all orbs will look, and from which lessons will leap up soaring into distant worlds, and making the universe wiser, and happier, and more thankful, because one sister orb fell, and has been reclaimed, restored, and introduced again into the communion of the happy, the holy, and the un-fallen. Imagination will find its rest; intellect its rest; prophet, and patriarch, and evangelist, will find their rest; we shall have all the heart's yearnings gratified, all the mind's desires met; and as we enter into that blessed rest, and taste of its joy, and find all broken circles restored, and all those that we called lost waiting for us, we shall be astonished that we groped, and loved to grope in this dark, damp crypt that we call the present world, and that we did not long to go up into that glorious sunlit cathedral, the high altar of which is the Son of God, in which there shines the light of an everlasting sabbath; in which there is no need of the sun, nor of the moon, for the glory of God and of the Lamb are the light thereof.

Such then is the rest that remaineth for the people of God. It will be rest from all toil, official and political. Daniel was a prime minister in Babylon; he met with persecution; he was maligned and misrepresented. When God told Daniel this, he said, Daniel, you will cease to be a minister of the earthly sovereign, you must now come up higher, and become a minister of the heavenly; your work in Babylon is done, your enjoyment in heaven begins, and in the rest that remaineth for the people of God will be augmented day by day. This expression, "Thou shalt rest," means also, Thou shalt be free from all trouble, and grief, and aches, and ills, that flesh is heir to. These are the progeny of sin; but in that blessed sabbath, that glorious rest, we shall be free from all these. There will be a sky whose sunshine will not scorch, nor be interrupted by a transient cloud, nor know a western declension; there will be that river that maketh glad the city of our God, there will be rest, enjoyment, peace, immunity from all that disturbs; for the gates of glory that let the Christian in shut out all the cares, ills, and aches that the Christian has long been heir to. No wave of trouble will fall into that beautiful and peaceful bay; the unspent and remote sound of it from far off only will be heard; and the sense of past trouble will only add to the intensity of present enjoyment.

The promise to Daniel, "Thou shalt rest," implies Thou shalt rest from all sickness, from disease, from death, from sin; thou shalt rest forever. In the language of the prophet, "The inhabitant shall not say any more, I am sick." Headaches and heartaches will be unknown. Those of us who have health, oh how thankful we should be! I do not believe that any one knows the blessings of health except those that, like Job, say in the morning, "Would God it were the evening," and in the evening, "Would God it were the morning." There will be health, uninterrupted health, perfect freedom from all sickness, from tears and death. You will rest, finally, from all the assaults of Satan, all the temptations of the Wicked One; from all that can lead you to diverge or to go astray, or to do what is sinful and unholy in the sight of God.

What a grand thought, that every sabbath brings us nearer to this rest! Each sabbath is like the wave of the advancing tides of the sea, kissing the shore, preliminary to the approach of the whole weight and grandeur of the ocean. Every year that we spend, every sabbath that we enjoy, is so much of this world gone, and we are so much nearer that rest that remaineth for the people of God. Such is the rest before us. Broken-hearted ones, there is healing for you. Rachel, weeping for your children, because they are not, there is the restoration of them for you. Ye who are weary and heavy laden with this world's burdens, there is the restoration of them for you. Ye who are sick and suffering, and know not what health is, be patient; there is an issue out of it, a glorious deliverance, a blessed rest. Let us draw on the future for a little sunshine in the present. You may draw from that inexhaustible capital and you will find that the present will be lightened in its load as the future comes in to cheer and to comfort you.

"Thou shalt stand in thy lot." What does

this mean? I answer, first of all, that the individual Christian is here recognized as individually seen of God. This is a thought I wish each of us could realize, that God's eye, his loving eye, his careful eye, is as much upon me as if there was nobody else in the whole of Europe he cared for. There is not a sorrow in your inmost heart that has not its resounding echo in the heart of your Father; there is not an anxiety you feel, however trivial it may seem to others, that God regards as unworthy of notice. Magnificent thought, we move in the midst of a ceaseless guardianship; all heaven encompasses us; our Father's eye is ever on us. "Go thou thy way; for thou shalt rest, and stand in thy lot." What is this lot? It is described in that passage which the poet Burns said he never read without weeping. "Who are these, and whence came they? These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." That is the lot; in that lot, in that shining lot, Daniel and we shall stand.

But perhaps there is something more specific still in the promise, "Thou shalt stand in thy lot." There are degrees of glory; the right of entrance into heaven is for all Christians; but there are heights in heaven, there are thrones, and degrees of glory. If I were to put a vessel that holds a pint, and a vessel that holds a quart, and a vessel that holds a gallon, into the ocean, they would all be full; but the one that holds a gallon would contain more than the one that holds only a pint. So when all Christians go to heaven, they will all be full of happiness, but one has a larger capacity than another, and is capable of a greater amount of felicity. Daniel himself says, "They that turn many to righteousness shall shine as the brightness of the firmament, and as the stars forever and ever." Daniel was to be numbered in that lot. He had been a successful preacher, a faithful martyr, and he will therefore be in the goodly fellowship of prophets; others in the noble army of martyrs; others in the glorious company of the apostles; and others in thy holy church throughout all the world.



ADVENT HERALD.

BOSTON, SEPTEMBER 8, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Thompson's "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks—Price \$1. Postage 15 cts.—May be had at this office.

Exposition of Daniel's Prophecy.

CHAPTER II.

"Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him." v. 46.

It is not to be inferred that Daniel received from the king an act of worship that was due to God. Doing reverence by prostration was often given and received, as an act of merited respect. It was thus that "Abraham bowed down himself before the people of the land" (Gen. 23:12), when he made purchase of a burial place. In like manner Obadiah, the servant of Ahab, when he met Elijah (1 K. 18:7), "fell on his face" before him. But when Cornelius fell down at Peter's feet, and worshipped him (Acts 10:26), "Peter took him up, saying, Stand up: I myself also am a man."

It seems probable from the context, that the king designed to pay Daniel divine honors; for his act of prostration was in connection with the command to offer an oblation and incense, which shows it to have been actual worship that was intended. But Daniel could not have permitted it as such, and must have reminded the king of his duty to God, who alone had revealed this secret. And though no such reply is recorded of Daniel, it may be inferred from the next passage.

"The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." v. 47.

This was a recognition that Jehovah was infinitely superior to all the demons and idols which were worshipped by the heathen. And this superiority being manifested by the making known, and the interpretation of the king's dream, was an admission by the king that no other object of worship was capable of doing it.

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king." vs. 48, 49.

It seems that the holy prophet Daniel did not consider civil honors inconsistent with his prophetic office. The position to which Daniel was thus elevated, it being the second in the state and next to the king, might make him instrumental in alleviating the burden of the captivity of his brethren; and therefore he might not, consistently with his duty to them, refuse the king's honors and service.

Daniel's request that his three friends be permitted to share his honors, shows him to have been the same true friend in prosperity, as in adversity; and as they were partners with him in prayer for the revelation of the king's secret, there was a propriety in their sharing the honors bestowed in consequence of it.

To sit in the king's gate, was to be a constant attendant at the king's court. Daniel was the king's prime minister, and always near his person; whilst his three fellows had the oversight of the province of Babylon, under Daniel.

Our Finances.

Our finances are about the same this week as last—the office being about forty dollars behind.

It will be seen by our annual report at the Conference, that whilst the expenses of the office, from July to July, amounted to \$4232.41, the receipts from subscriptions to the *Herald*, during the same time, were only \$3550.64—leaving a deficiency of \$681.77.

This deficiency is partially met by advertizing, to the amount of \$67.45; which reduced it down to near \$600,—the amount of donations needed for the year to keep the office in working trim. The donations during the year amounted to \$939.76: but as \$800 of this was needed to pay the notes given for the purchase of the office, it left only \$130, with which to meet the deficiency of last year. We have therefore, only to do a little better than last year, to bring up that deficiency, and carry us through the coming year. It should be added, that whilst we are about \$500 deficient on last year's receipts, our present indebtedness is less than \$100.—our bills having been met by money paid in for the *Herald* in advance, and which we ought now to have on hand to meet coming expenses with.

The following letters from brethren, are to the point at the present time:

From Bro. J. Pearson, Jr.

To the Patrons of the *Advent Herald*—

Beloved Friends:—For the support of this organ of the great doctrines intimately connected with the speedy return of our glorious King, we have not, as yet, appealed to you in vain.

From the time of the purchase of the office of

Publication by the Association, to the present, you have been faithfully informed of all the interests connected therewith: nothing has been withheld from your knowledge; its full history of dollars and cents received, and for what they have been expended, has been published at each quarterly session of the Board of Directors. Against the rigid economy and strictly legitimate management of its funds, none can bring a reasonable charge. This keeping an account book ever open to your inspection and criticism; this frank expose of all the plans and purposes of its chosen managers; the careful manner in which its business matters have been conducted; the adoption of the cash-system, by which the injunction of the Apostle has been heeded, "Owe no man anything," has won your entire confidence and approval; and as a consequence, your prompt assistance has been given, in every emergency thus far.

Now, dear friends, having come up to another pressing necessity, we call upon you for one more "lift,"—an effectual and final one, it may be, if, as the sailors say, we make it a "pull all together."

You are aware that the regular income of the *Herald* is not adequate to cancel the cost of its publication. Diligent efforts are being put forth to bring up its list to that number of cash subscribers, which will be sufficient to meet its current expenses. In the meantime, it is essential that some plan be devised and carried with energy into effect, to sustain, without embarrassment, the regular issue of our Publication.

To send in a few dollars each week, in the shape of donations, does not meet the full exigency of the case: it is but a mere momentary relief at the most, and then the demand rises up before us again, in all its perplexing and disheartening proportions. There must be devised some clearly defined yet simple plan; some effectual system, which will bring before us just what is to be done, and how the thing may be accomplished.

Some of our noble-hearted brethren have voluntarily proposed to give certain sums of money, if others would join with them, and thus meet the wants of the office; but such offers should embrace dimes, as well as dollars; the smallest offerings, as well as the large donations. It should be a system that will embrace the "mites" of the poor, as well as the talents of the affluent.

Brethren and sisters, the amount needed to cover all deficiencies; enough to raise the publication of your weekly organ, the *Advent Herald*, above want, is only \$600 per year! Now this sum can be raised just as easily as we can turn our hand over.—Only \$600 a year? Yes—and what is that, among so many! This is wanted until the number of paying subscribers shall be equal to the want for the issue of our paper. And when this amount is pledged, it will set at rest the hopes of our enemies, and impart courage and new life to the doubtful and timid: for that will settle the question, beyond controversy, of the existence and prosperity of the *Herald* office.

It almost seems to me, while penning this appeal, that I can hear the enquiries and response coming from many true, self-denying friends of this holy cause, How can the \$600 be raised? Have you any feasible method to propose? If so, then we will give it not merely a passive approval, but our active and prompt sanction.

Well, listen; we propose this very simple, yet reasonable method:—Open a donation list in the *Herald*. An appropriate heading the Editor will put to it. Devote a column of the paper to this specific object, and commence, at once, the filling up of the subscription, with sums according to the means of all who are disposed to assist in this good work. Most of us can give something; a fraction of a dollar, a dollar, or dollars, to be paid quarterly, or yearly.

Those of limited and of abundant resources; our sisters, as well as our brethren; children, as well as adults: all may have the privilege and blessing of rendering assistance in putting the office above want, and laying the foundation for its stability while time shall last.

Now, beloved friends, will you immediately respond to this call? Shall the very next week after the appearing of this proposition witness the offering of names with their various sums attached?—We are not asking aid for ourselves, but for the best of all causes. We are pleading for our Master Jesus. We are solicitous to still spread abroad the news of His soon advent to this earth. We greatly desire to proclaim the evidences of the imminency of the day of judgment; the rapid approach of that era of glory and blessedness for which we have so long watched and prayed. The *Herald* must live—must continue to go forth, teeming with the good things of life eternal, until the Lord shall dismiss us from our mortal duties and give the promised reward to faith and obedience. J. P. JR.

From Bro. A. Pearce.

Brother Bliss:—The *Herald* of this date has come to hand, and I have read it with much interest. It is interesting to me because I see a waking up, to some extent, on our financial condition, and which we must not fail to look after. It is to be hoped that the friends of the cause will rally at Newburyport—in large numbers, with the purpose fully formed in their minds to lift the Association right over into easy circumstances, to carry on its operations without embarrassment, the coming year. Let there be a general rallying this time, even at a little sacrifice, if need be. More depends on our personal presence than we sometimes fancy to ourselves. Go yourself, and bring your neighbors along with you.

Another thought struck me, on reading the correspondence, that our people generally were taking healthy ground in regard to definite time. I very much love time, and to see the proximity of the Lord's advent,—but I don't love to be disappointed. I admire Dr. Cumming as a writer, for the cheerful courage and Christian boldness which he exhibits to this unbelieving age, his faith in the unpopular truth of the near coming of Christ. I have not seen the evidence that he thinks he sees of the return of the Jews, and a mixed probationary state after the advent. I fully accord with his introductory remarks, prefacing his 4th Lecture in the first volume of the Great Tribulation, on the day and hour. He says, "Many have speculated when they ought to have paused. Dates in the future are not so clear as dates in the past. We cannot read prophecy as we read history: sunshine sleeps on the one; the mists of evening hang on the other."

ANTHONY PEARCE.

Providence, Aug. 25th.

P. S. If other duties should absolutely prevent any from attending the conference, they can do something by proxy, in the way of sending material aid. Let all do what they can, and we can have no fears for the result.

The Place of Our Annual Meeting.

Our brethren will remember that Newburyport, the place of our annual meeting, is quite centrally located, and is less than two hours' ride from Boston. Two railroads lead to it from Boston—the Eastern, the Depot of which is on Causeway st. and the cars of which leave Boston for Newburyport at 7.30; and 12.15 A. M.: and at 3; 5; and 6.10, P. M. The other road is the Newburyport and Danvers, the cars of which leave at 8 A. M. and 2.30; and 5.50 P. M. from the depot of Boston and Maine railroad in Hay-market-square. The fare is \$1 from Boston on each road.

The cars leave Portland for Newburyport at 8 A. M. and 3 P. M.

Brethren coming down on the Concord road will observe that cars leave Lawrence in reason to intercept the Boston and Maine cars for Bradford junction. At Bradford they will take the Newburyport cars.

To find the Chapel, enquire first for the Post-Office, which faces Charter street, on which the chapel is located. Hack hire from the depot to the chapel will be 15 cents.

The friends in Newburyport, we are authorized to say, wish that preachers who have not been in the habit of attending our conferences would make an effort to be present, and they will find open homes and hearts to receive them, as will other brethren and friends. We are authorized to say to Bro. Hutchinson, that father Pearson would not only like to see him once more, but would be glad to have him bring all the preachers in Canada. We have heard the regret expressed that Bro. Orrock is so far away at this time; yet they are not without hope that he may be present.

The meeting, it will be remembered, commences in the P. M. of Tuesday next, the 11th inst.; so that this is the last paper that will reach our subscribers before the time of meeting. We hope there may be a full attendance, and a profitable meeting—one that shall honor God, advance the interests of his cause, and be a blessing to the hearts of those present.

Bro. Bliss:—I regard your analysis of Sacred Chronology as a golden chain, from Creation to the present, with one link broken in or near the middle, and the broken link missing. Could it be found and mended it would be an entire gem of priceless value. It is the soundest, the most critical in synchronisms, interregnums, comparisons, and niceties that I have ever seen; and needs but one thing to perfect its result, as far as I can see. I thank you for all favors and remain yours in the faith, B. P. HILDRETH.

It is not impossible there may be a link wanting—that which you before referred to, as belonging between the 450 years and the 40 of Acts 13th. In our chronology, p. 81, we left that point undecided. We cannot determine that there is a link there want-

ing. And yet it is not unwise to consider that it may be so. For with the possibility that twenty years may there intervene, it makes it possible that the 6000 years may be at any time completed; and this prevents the unwarranted conclusion that there is necessarily an unfulfilled period in the future.

But whilst there may be a missing link there, we are unable to find it. If any one can and will find it, we shall be greatly obliged to them for so doing. Mr. Clinton puts in 32 years there, as he says "by conjecture and not by testimony;" and by leaving out the 11 years interregnum, ends the 6000 in 1862. The only difficulty with this is, that we need "testimony" in the place of "conjecture," to make it demonstrative.

The Forty-two Generations.

Bro. Bliss:—To make out 42 generations from Abraham to Christ, why should David and Josiah be counted twice?

GEORGE LOCKE.

London, N. H.

They should not be. The 42 generations are thus made out:

1 Abraham	1 Solomon	1 Jechonias
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abia	3 Zorobabel
4 Judah	4 Asa	4 Abiad
5 Pharez	5 Josaphat	5 Eliakim
6 Esrom	6 Joram	6 Azor
7 Aram	7 Ozias	7 Sadoe
8 Aminadab	8 Joatham	8 Achim
9 Naason	9 Achaz	9 Eliad
10 Salmon	10 Ezekias	10 Eleazar
11 Booz	11 Manasses	11 Matthan
12 Obed	12 Amon	12 Jacob
13 Jesse	13 Josias	13 Joseph
14 David	14 Joachim	14 JESUS

In all forty-two generations.

In Matt. 1:11 there is the omission of one generation. Josiah was not the father of Jechonias, but the grand-father, as we learn from 1 Chron. 3:15,16. Jehoiakim was the son of Josiah, and Jechoniah the son of Jehoiakim.

Some MSS. have this reading in Matt. 1:11, "And Josias begat Jehoiakim, or Joakim, and Joakim begat Jechoniah."

Authorities for this reading are found in Griesbach.

Bro. Locke. We supposed the above had appeared long since, till we to day, Sep. 4th, discovered it among the unprinted copy.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. Brown. Your article on "Definite Time" was published in the Advent Herald of January 5th 1850, with the following editorial,

"REMARKS: Did evidence exist on which to base a reasonable hope for believing in a given date, we should promptly present it to our readers. But any chronologist would smile at the nature of the evidence which is brought to change the dates for these events. We cannot be honest in the sight of God, and excite hopes by arguments of which we see the fallacy."

1850 was the date then being preached,—in support of which it was claimed that the 1260 and 1290 days ended in 1805, at the battle of Austerlitz, the 1335 days 45 years later; the 70 weeks, in A. D. 40, and the 2300 in 1850.

Our position on time now, is the same that all connected with the Herald occupied at the publication of your article.

R. Hutchinson. Received. Thank you.

Geo. Phillips. We shall look for a successful result to that promised effort.

F. D. Atwood. The expense would not be much, but we see nothing to be gained by it, and it would be less to our tastes than now—besides taking some time.

B. P. Hildreth. Received. Will give it in a few weeks, with a table of our own of all the time we find in Josephus. The headings of the Chapters in Josephus, we do not regard as his, but suppose them to have been added by Whiston the translator, who is also the author of the foot-notes in the volume. We do not think you have acted wisely in giving the periods at the head of Josephus' chapters, as his.

J. M. Orrock. Rec'd too late for this No.

The Syrian Question.

The Paris correspondent of the London Times intimates that the accounts of the Syrian massacres, coming through French channels, ought to be received with caution, as they too often have a purpose to serve. The Times in a leader says that the European powers ought to compel the Sultan to concede a government in Syria as much like that of Egypt as circumstances will allow. It is convinced that officers sent out from Constantinople will always sanc-

tion the inevitable abuses of Turkish government.

Of the latter it says:

"It may possibly attempt to satisfy us with illusory executions; but the arch offender, the man who is execrated in the villany—Kurschid Pasha—who last heard of, was on his way to Constantinople rather as a triumphant hero than as a criminal. The present state of things is one of the utmost encouragement to the Moslem fanatics, and of terror to the Christians. No one there suspects the Turkish Government of any wish to punish the offenders. Outbreaks are expected, not only in the country about Smyrna, at Aleppo, Jerusalem, and all Syria, but at Constantinople itself. Everywhere there is the same story. Old insults and invidious distinctions are revived, and even enforced by authority, contrary to the laws of toleration. It has somehow come to be believed that this is the only way to keep up the barbaric creed. The experience of this century has established that, with peace and industry, with art and manufactures, the Moslem must diminish and fail, and the Christian take his place. Smyrna, an even Constantinople, are being fast Christianized; so it is necessary, once more, to resort to persecution."

The following is the latest dispatch from Constantinople:

"Constantinople, Aug. 8. Fuad Pasha has sent Kurschid Bey to Constantinople."

The Marquis de Lavalette and the principal Ambassadors have energetically protested, and obtained permission that he shall be sent back to Syria with Achmet Bey.

A conspiracy has been discovered at Bujukderi near Constantinople. The conspirators had formed the project of plundering the Embassies. Numerous arrests have taken place, and arms have been seized.

It is asserted that the Porte has received a telegram, according to which the Mutalia had pillaged Baalbec and plundered the Christian inhabitants."

FRANCE.

The Paris correspondent of the Times says:

"I have been positively assured that ten rifled cannon, missing from the French arsenals, are, or will soon be in the possession of Garibaldi. I cannot vouch for the fact on my own knowledge, but received the information from a very competent authority. General Turr's visit to Paris is said to have been connected with this transfer. What I believe to be quite certain is, that Signor San Cataldo, Garibaldi's envoy to the French government, solicited permission to have rifled cannon for the Sicilian army cast in the French foundries. I cannot say who was the answer to this request, but it may perhaps be taken in connection with the southward journey of the ten pieces of ordnance above mentioned. General Turr, during his stay in Paris, is said to have had an interview with the Emperor."

The representatives of England, Austria and Prussia at the Court of the Tuilleries have already received the full powers necessary for converting the protocol of the Syrian treaty of the 3d inst. into a formal convention.

It is expected that before the departure of the Emperor for Savoy and Algeria, the Ambassadors of Russia and the Porte will have likewise received full powers, and that the convention will be then definitely signed.

AUSTRIA.

A spirit of disaffection to the Austrian government has for some time past been exhibited in the Tyrol. More than three hundred of the inhabitants have quitted it without passports. The Official Gazette of Innsbruck publishes their names, and formally summons them to appear before the authorities. Sixty-nine of the number, belonging to the middle class, who have not appeared to the first citation, are declared illegally absent from the State, and their property is confiscated. This measure has not checked the emigration.

NAPLES.

From the Naples (Aug. 11) correspondence of the Times:

"The Queen Mother is still at Gaeta, though it was informed officially that she herself requests permission to leave. It is very evident, however, that whether Her Majesty leaves or not is now almost a matter of indifference. Public sentiment has gone far beyond such a simple fact, for it neither expects nor desires any arrangement on constitutional or dynastic bases. Garibaldi is the cry—almost the only cry. His name has taken hold of the imagination or the affections of all classes, and his arrival, therefore, is expected as the great event; but beyond that there are too many who do not look. Reports of his landing on the continent have been rife for some days, but the only well authenticated fact is an attempt which was made by two or three hundred men on the 9th, and which was repulsed, says the Government, by the troops and the Nationale Guard united. A proclamation of the Dictator, as follows, has arrived here:

"To the people of the Neapolitan Continent:

The opposition of the foreigner, interested in our abasement, and internal factions have prevented Italy from constituting herself a country. Now, however, it appears that Providence has put an end to so many misfortunes. The exemplary unanimity of all the provinces, and victory smiling every where on the arms of the sons of liberty, are a proof that the sufferings of this land of genius are drawing near to their termination. Yet another step remains. That step I do not fear. If the slight means which have conducted a handful of valiant men to these Straits are compared with the enormous means at our disposal at present, every eye will see that the enterprise is not difficult. I would that the shedding of blood among Italians could be avoided, and therefore I address myself to you. Sons of the Neapolitan Continent, I have proved that you are brave, but I desire not to make further proof of it. Our blood we will shed together on the bodies of the enemies of Italy. But between us let there be a truce. Accept generous men, the right hand which has never served a tyrant, but which is hardened in the service of the people. I ask of you to constitute Italy without slaughter of her sons, and with you to serve her and die for her.

G. GARIBALDI.

Messina, Aug. 6."

GARIBALDI. From the silence of the Nova Scotian's dispatches respecting Garibaldi's operations, we infer that the reports of his landing troops on the main land of Naples want confirmation. Many other rumors of a like nature must probably be classed under the same head. In his movements hitherto, Garibaldi has sufficiently indicated his determination to take no important step without the fullest precision for all contingencies liable to occur. In this matter of invasion, one difficulty must exist in the Neapolitan garrison left at Messina. Should he transfer the bulk of his forces to Naples, this garrison may become a fire in the rear which would cause much trouble. Either the fortress must be mainly evacuated, or the garrison won over to the popular cause—a matter of some time in either case. And then, too, the character of the people of Naples may need to be put to the proof, as serious doubts have arisen as to their reliability. A good occasion for that was supposed to be presented in the parliamentary elections which would take place on the 19th inst.

There can be doubt that sooner or later—and at no very distant day, in any event—Garibaldi will try his chances in the heart of Naples. He has so announced his determination, and his whole progress thus far points to that culmination. But all the rumors as to where he is to operate, and when and how, are probably but wild conjectures. Information of this kind originates in his own brain, and is not likely to be carelessly imparted in advance of the event.

THE CAPTURE OF SOOCHOW The capture of the wealthy city of Soochow by the Chinese rebels has created the deepest consternation at Shanghai and the surrounding country. The Shanghai correspondent of the New York Journal of Commerce says:

"The effect of this sad news upon the Chinese is impossible to describe; perfect consternation seems to have seized upon all classes. Imagine London or New York taken by a foreign foe, and the panic which would ensue among not only residents but those of the country and neighboring towns, and the picture would fall far short of that witnessed here. For there would be the consciousness of mercy at the hands of the invaders; here on the contrary, the capture of a town is followed by indiscriminate massacre, general pillage, a ruthless destruction of property, and the most terrible atrocities which it is possible for human beings to perpetrate. No wonder, then, that the very rumor of approaching rebels is sufficient to produce a panic among the people, and when the terrible and long dreaded danger at length approaches, they become as children, and fly here and there without knowing whether to places of security or danger. From all the towns in this province there has been a perfect exodus of people. Natives of the district seeking the shelter of unfrequented spots in the country; those from other provinces flying to their homes; and every available vessel, native and foreign, has been taken at exorbitant prices by these trembling fugitives to convey them to a place of fancied safety.

As for the captors of Soochow, though that city is only ninety miles distant, we are yet in doubt as to their character—whether they are the Taiping rebels who have so long held Nankin, or disbanded soldiers of the Imperial army, or local marauders. Of this alone we are certain, that the whole province, with the exception of Shanghai and environs, is at present not under the control of the Imperial government; for the Governor General, and all the authorities who have succeeded in escaping with their lives, have sought refuge in the inferior town of Shanghai, without soldiers, without money, and with very few followers; and but for the presence of

foreign troops, they would have been ere this without heads as well.

HINDRANCES TO MISSIONS. Rev. Mr. Scudder, of the India Mission, gave an address last Sunday morning in New York, the aim of which was to show the hindrances in the church to the conversion of the world. These were, want of faith, want of prayer, want of men and want of money. Under the third and fourth specifications he was particularly plain. He said that in the Arcott district there were a million and a half of souls; other districts were as numerous, and yet nine men was all the Dutch church had in their chosen field—what they had started with—from which others were kept away, and from the provision the church had made. He amended the text so as to read "one shall chase a million, and two put ten millions to flight." In the matter of money, he said 150 churches in the Dutch denomination paid nothing at all. Many considered a three cent a month contribution as the limit of their munificence, and he mentioned a missionary meeting held in New York, in one of the largest churches, which was quite well attended. A contribution was taken up. He sat in the centre aisle, near the door; and when the plate reached him, and had come down the full length of the congregation, it contained two twenty-five cent pieces, and one or two fives, and that was all; and he estimated the donations of money to the cause, at the rate of three cents a month, at the full sum of \$10.86 in thirty years.

TURKEY. The Constantinople correspondent of the Times writes:

"Our latest news from Damascus is of the 27th of July. The Mussulman population had again assumed a menacing attitude. The general disarmament, attempted by Mohammed Pasha, the new Governor, had not succeeded, and a large body of fanatics were parading the town, crying out for the surrender of the Christians who had taken refuge in the citadel. No mention is made of the arrival of the troops dispatched from Beirut on the 24th of July."

THE ECONOMY OF HEALTH.—This busy nation of Americans have 12,000,000 working people, whose services may be estimated at \$2 a day, and their annual loss by sickness at an average of ten days each in the year. This gives a total loss of \$240,000,000, a sum three times as large as the whole cost of the General Government, including the Army, Navy, Post Offices, Legislators, Foreign Ministers and all. The amount weighs over six hundred tons in pure gold.

A large proportion of this costly suffering might be averted by attention to diet, cleanliness, and above all by the proper use of the right remedy in season. When a 25 cent box of Ayer's Pills will avert an attack of illness which it would take several days to recover from, or a dollar bottle of Ayer's Sarsaparilla, will expel a lurking disorder that would bring the sufferer on his back for weeks or months, does it take any figures to show the good economy of the investment? When Fever and Ague is rankling in your veins, and shaking your life out of you, is it worth the dollar it costs for his Ague Cure to have the villainous disorder expelled, which it does surely and quickly? When you have taken a cold is it prudent to wait until it has settled on the lungs, when days or weeks or months must be spent in trying to cure it, even if it can be cured at all, or is it cheaper to take Ayer's Cherry Pectoral, costing a few shillings, and remove the trouble before it is serious? It takes no wisdom to decide.

Exchange Paper.

Rev. A. Bewley, Methodist superintendent and missionary in Texas, was hung by a mob a short time since, on the charge of being an abolitionist. The New York Christian Advocate says he was a devoutly pious and inoffensive man.

A correspondent informs us that at about twenty minutes past eleven o'clock last night, he witnessed a magnificent sight in the sky, in the form of a brilliant meteor. It resembled a ball of fire of a bright red color. Its course was due south, with about the elevation of the moon at that period. It had a tail apparently of a half dozen feet in length, and was visible for a minute or two. There was no noise or explosion. Traveller, 30th.

A funeral procession at Philadelphia, was thrown into confusion on Thursday afternoon, in consequence of one of the carriages being struck by lightning. The last hack, in which several ladies were seated, was struck and considerably shattered, whilst the occupants were also greatly affected. The electric current passed off on the outside iron work, without going inside.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Bro. Bliss:—When St. Paul in a correspondence alluded to Peter, he named him; but as you kindly suggest the impropriety of following his example at the present enlightened period, allow me to allude to "your Philadelphia correspondent."

If anything I have written is deserving of the covert charge of presumptuousness which his article seems to contain, I did not intend it, and humbly sue for pardon. I do not see how he "discovered by the Herald of June 23d that your Louisville correspondent has for several months been laboring for his especial benefit;" as in that No. of the Herald I only allude to my article entitled "The beast not papacy." Still, if I had apparently placed one so much my superior in age, scholarship and piety at my "feet as a learner," I should only have been following in footsteps of his own, made all along for the last score of years, we have both acted upon the conviction that in doctrinal matters an undue veneration for age and learning constitutes the basis of the traditional theology, alike of the Papal and Protestant world.

But as your correspondent "may have something to offer in a future number, on some of my views," it may not be amiss to see in advance wherein he is my instructor, in deviating from the orthodox standard, and wherein I excel him in my devotion to it, taking the Herald as the touch-stone.

We differ from the Herald and agree with each other in holding that the 1260 days in Dan. 12, and in Rev., are future and literal, and I agree with the Herald that the same period in Dan. 7, with the other periods of ch. 12, are of the same nature with those.

Your two correspondents agree that the toes of the image and ten horns of Rev. 17 are future, while I differ with him and agree with the Herald in the belief that all the other decem-regal representations of the books are identical with these. He and I agree that the dominion and persecution of the beast, and the development of the two-horned beast are future, Rev. 13; also, the vials, ch. 16.

We agree that Babylon is a literal city; but he holds, in opposition to the Herald, (while I agree with it) that the great battle in chapter 19 is after the millennium, and that the new Jerusalem is a literal city. He agrees with me and not with the Herald, that each section of the image, in its singularity and duality, represents corresponding kingdoms, and that whatever is true of all sections but one, may be safely inferred of that one also; while I agree with the Herald that the Lion, ch. 7, cannot extend farther back than the Babylonian empire, but he makes it embrace two empires—Assyria and Babylon, &c. &c.

Your correspondent does not doubt that Napoleon is an important character in the great drama. Sir Walter Scott makes the following mention of him: "The most powerful individual the world ever saw. . . Greater than had ever before been recorded in history, as achieved by a single man. . . There never existed in the world before a power so extensive, so formidable as Napoleon's. Immense as it was, it had moreover been the work of his own talents." He asserts that his army was the largest ever seen since the days of Xerxes. Now if lesser men and less extensive dominions are frequently noticed in prophecy, why should he be entirely passed over? But if he is noticed at all, it is in the symbol of the leopard beast and the wilful king, ch. 11.

The leopard was wounded to death and healed, Dan. 7, Rev. 13—a most prominent feature, and never realized in Alexander's empire. Besides, Napoleon was more like a leopard with wings; he killed more millions, conquered greater nations, travelled twice as far, and much more speedily.

I regard the four beasts of Daniel as four kings and their kingdoms, because they are interpreted as both, vs. 17, 23.

It cannot be meant that the nondescript was the fourth from the first kingdom that ever was on earth, because hundreds existed even before Rome. It is like the "fourth plague,"—there must have been more than the four at that period; for they are the last. The idea in both instances is the fourth in the series. Calvin renders it, and correct-

ly, "Thus he said the fourth beast shall be a fourth kingdom upon earth." This fourth kingdom is represented as powerful and dominant up to the judgment, and Rome is not such now, but Napoleon's empire is. Besides all four are positively represented as future to Daniel—"shall arise" is the word, 17:2. The ten horns are distinct from the beast; they give him their power, Rev. 17:3. If a winged lion was found at Nineveh, there is one now on a pillar at Venice, in Charlemagne's dominions.

But if these symbols were taken from national emblems, a ram ought to be found somewhere in Persia, by the side of a bear, harmoniously symbolic of the same thing, and then a goat and a winged leopard in Macedonia.

4. There is no intimation in the prophecy that the four kingdoms "should fill the course of time from Nimrod."

5. More than ten kings arose in the Roman empire, if all of it is included, but if only western Rome, not so many, as Rome embraced no territory "north of the Danube and west of the Rhine."

6. It is not predicted that the little horn shall be "proclaimed" universal bishop, and "claim" power 1260 days; but that he shall possess such dominion without opposition and without intermission so long.

If they did take away his dominion in 1798 they did too in the days of Pepin, and Charlemagne and Charles V., and in 1848, and scores of other times, and seem about to do it again just now; but the taking away of the little horn's dominion predicted, is not until the judgment sits, 26.

I believe with your correspondent that no other calculation on the year-day theory ever equalled Father Miller's, and more, that none ever will, as the commencing date has all been exhausted; but his calculation failed, and therefore I believe another "system" must be adopted.

The divine interpreter didn't say that the north and south should arise from Alexander's empire, nor from the Grecian, but from the nation or family of Javan. If the south certainly can be nothing but the southern division of Alexander's empire, the north can be nothing but its northern division; but Macedonia and Thrace are both more northern than Syria. But this should settle the matter;—both in chs. 8 and 11 the three divisions are represented as continuing till the "transgressors are come to the full . . . the last end of indignation . . . the time of the end,"—Syria and Egypt are dead.

The dominion towards the four winds of heaven is not to Alexander's posterity, nor according to his dominion, or to those who ruled in the east and in Egypt; it is plucked up for these, and others besides these, and then runs in Japhet's family and closes at the time of the end in "that man of sin who shall magnify himself above every God," Dan. 8:22-3; 11:4, 36; 2 Thess. 2.

A. BROWN.

Bro. Bliss:—The Advent Herald of this date has come to hand, and I have read the letters of your correspondents. Some I like, and some I do not. The position of definite time taken by Bro. A. Brown is incorrect. He says that definite time is a disease, a mania, a contagious infection, which has afflicted the Advent body these twenty years past. So Bro. Miller, and all of us that expected the advent in 1843 and '44, come under this sweeping denunciation. He says that he vaccinated himself against it some twelve years ago. Another brother says, To-day, to-day. Now let us see if either of these positions is correct. God has given us the time, the definite time, in the 12th chapter of Daniel. He tells in v. 1 of a time of trouble, such as never was since there was a nation even to that same time. Is this not definite?

V. 2: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." 6 v.: "And one said to the man clothed in linen, How long shall it be to the end of these wonders? 7 v. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled."

Here is definite time again, and time sworn to by him that cannot lie.

10 v. Many shall be purified and made white and tried. But the wise shall understand. Then in v. 11 he gives us the time to commence our reckoning the time. From the time the daily sacrifice is taken away, and the abomination that maketh desolate set up, there shall be 1290 days. 12 v. he gives us 1335 days to complete the number of days or years that bring us to the resurrection; for Daniel is to stand in his lot at the end of the days. 13 v. Now when do these days commence?

I see that you have been congratulated for expos-

ing the errors of Mr. Shimeall's chronology of the age of the world. I do not think the exact date of the age of the world can be known; for there are chasms which have to be filled up by conjecture.—The Bible nowhere says that six thousand years would terminate the world's existence in the present state; but it is the opinion of men, which may be true, or may not. So by showing an error in the chronology of Mr. Shimeall, does not in any way prove that his calculation of the commencement of the three prophetic periods in the 12th chapter of Daniel is not correct, which you have not as yet, as I have seen, tried to disprove.* God has given us the time. It is for us to work it out; and he says that the wise shall understand. The 1260 days, commencing in 533, when Justinian the Greek emperor assigned to the pope the churches of the east, and acknowledged him the head of the churches, terminates in 1793. The 1290, commencing at the same date, brings us to 1823. The 1335, commencing in 533, brings us to the end in 1868. But Bro. Brown has no confidence in it. I cannot help that. I can see no other date that is so probable as the date that Mr. Shimeall gives for the commencement of these periods. The 1335 is the only prophetic period that brings us to the resurrection. The 2300 days in the 8th chapter of Daniel brings us to the cleansing of the sanctuary, or justification, as it is in the margin; which period terminated in 1847, the end of the 70* weeks in the 9th chapter of Daniel. The curse seems now to be removed from the land of Israel. There can be raised now from three to five crops in a year—three without irrigation, and five with irrigation. See Mrs. Miner's book called Meshullum.

Hab. 2:4. "I will stand upon my watch, to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

To us it seemed to tarry after 1843 and '44, but in fact there was no tarrying, for the period that brings us to the resurrection is in the future, and we need not be afraid that it will fail us, and that we shall have another disaster. Let us exhort one another, and so much the more, as we see the day approaching. Heb. 10:25.

GEORGE PHELPS.

* Dan. 9:27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease. How? By the offering up of himself, after which no other sacrifice was of any avail. So we see that Jesus was cut off in the midst of the last week of the 70 weeks, and not at the end, as we calculated in 1843. Crucifixion A. D. 33 1-2 plus 3 1-2 = 37; which brings the ending of the 2300 years in 1847, by adding three and a half years to 1843 1-2.

G. P.

A sister writes from Wisconsin:

Dear Bro. Bliss:—In the year '43, '4 and '5 I was a constant reader of the Herald, which I prized very much. After that, I married and moved to the far west and entirely lost track of the Herald, and as the cares of life increased, my mind became engrossed in the things of the world, and I, like the foolish virgins, let my lamp nearly go out. But I have always felt, as I have read the Scriptures, and compared the prophecies of the last days with the present time, that I could see the fulfilment of them and felt that the time was drawing nigh for the consummation of all things; but I felt the need of something to arouse me from this slumber before the Bridegroom should come, and the door be closed,—when (O solemn thought) those that are shut out will not be permitted to enter.

I learned that you are still heralding the good news of the kingdom, and felt a desire to see one of your papers again; and when we received it, it really seemed like a visit from an old friend. I felt as though I could not be denied the privilege of taking it again. My husband is a Methodist Protestant preacher, and a believer in the second advent doctrine; but has never given his mind to that particular subject, in the way you view it. But he is willing I should take your paper, and is also willing to read it himself; so I will enclose one dollar for 6 months, which will give us the privilege of knowing your present position. I am ignorant of the position you have occupied since 1845. The Adventists in this country have gone into great extremes. I cannot feel to go with them, and so I stand alone. Yours in hope of eternal life.

* You are right, brother; we have "not tried to disprove" anything. All that we feel bound to do, is to correct misstatements, and obvious errors.—With men's opinions we seldom interfere.

Ed.

† It is not safe to make statements on that authority.

Ed.

Many there are, doubtless, who have been circumscribed like this sister who writes from the distant state of Wisconsin; who have once taken our paper, and have lost sight of this question for years,—except as it has been connected with "great extremes" of doctrine and practice. We are glad to welcome such back again, and hope the number of returning ones may be greatly increased.

Ed.

Without Covetousness.

"Let your conversation be without covetousness;" that is, we should not in conversing with one another, covet each other's things or abilities, either his health or wealth, or his position, and influence; either his manly, well developed and noble form, or his beautiful features; neither his fine talents, his fine, and well cultivated voice, or his easy and graceful manner; or his fluent gift of speech.

How natural to the human heart it is when we look around upon our neighbors, and behold them in the enjoyment of all, or a portion of these blessings, and many more, perhaps, that I have not named, and which, we either do not, or fancy we do not enjoy, to wish that they were ours. What more common than the expressions, I wish I were rich; or I wish I had his position and influence; or that I were beautiful; talented; or, if I only had his ability to pray, exhort, or sing as though He, who formed us from the beginning, did not, knowing, as he did, the exact place we were fitted to occupy, order with a father's care all things for our eternal good, let our position be what it may. Did he not from the beginning, desire our salvation; and as surely as he did, would he not order all things, with a wise reference to that very end?

Do we lack either one, or the other, or several of these things which I have named, the apostle adds: "And be content with such things as ye have." Now in being content, we are not to sit idly down with folded hands, and be content to let the wealth, position, influence and our abilities to do good run to waste; but we are to use, occupy, exert, and strive to improve upon all that is given us here. For we are not our own masters, but are stewards, and must give an account finally of our stewardship, whether it be good or whether it be evil. And the greater our means, the more extended our influence; or the larger our mental abilities, the greater will be our accountability at last.

We are all actors upon life's stage; each with our allotted work to do; and if we strive to perform our part well; are faithful to our God, and to ourselves (and we shall not be to ourselves unless we are to him) we may have his grace to assist us; for he hath promised that no good thing will he withhold from them that walk uprightly.

And although adversity and trial may be our lot here yet—all weary and faint of heart at the seeming failure (at times) of our earthly prospects, and hopes—yet, murmur not, nor complain; for God's ways are not our ways, neither his thoughts our thoughts. Therefore "Be content with such things as ye have." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He hath said again, "I will never leave thee, nor forsake thee, so that we may boldly say, the Lord is my helper, and I will not fear."

MARY.

Lisbon, N. H., July 2, 1860.

A Reminiscence.

In noticing an article of Mr. A. Brown's, in regard to Rev. 17:12, it occurred to me thus:—that the one hour of three dignitaries cannot be in the ordinary computation of the prophetic periods: that is, the year-day theory.—They were to "receive power as kings one hour with the beast;" that is about 15 days—a small space of time for these dignitaries to possess this delegated power. I will suggest that this 17th chapter of Revelation is a judgment chapter. "One day is with the Lord as a thousand years, and a thousand years as one day." Let us then give it a God-like computation, which will make about 42 years. If this be a correct way to estimate it; we may then look back for its commencement, instead of forward. Yours respectfully,

Z. W. HORT.

Griggsville, Ill., Aug. 14th, 1860.

Six thousand years comprise twelve thousand jubilee seasons—one thousand to every tribe of Israel, which, multiplied, make an hundred and forty and four thousand; as in Rev. 7:4.

"And there were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel."

The 6000 years of this world is simply a cycle, embraced in a boundless eternity, measured off to suit our finite capacity, so that when these measurements are filled up, we call it the end; but God sees the end from the beginning, and calls things that are not as though they were. The two ends will meet and the two Sabbaths come together. The type will be swallowed up of the Antitype.

Z. W. H.

I often think of God's long suffering to the world, giving them 120 years warning. But men's lives now are comparatively a great deal shorter and this will be their warning—What is done now

D. W. SORNERGER.

All our Remedies are for sale by Weeks & Potter, Cha.
T. Carney, George C. Goodwin & Co., S. N. & W.
Brewer, Theodore Metcalf, M. S. Burr & Co., and by
Druggists and Dealers everywhere.

WHITTEN'S GOLDEN SALVE is a step by way progress in the healing art. It is adapted to all purposes of a family Salve. It effectually cures pils wounds, bruises, sprains, cuts, chilblains, corns, burn fever-sores, scrofulous humors, erysipelas, salt-rheum king's evil, rheumatism, spinal difficulties, chafings warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination

medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures clons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

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Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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(No. 969 ff.) pd to 971

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 8, 1860.

The Long Night.

It was the close of a warm day in the latter part of August, and little Franz Hoffmister was playing in the cottage door with his baby sister Karine. His older sister, Therese, was busy clearing away the evening meal, and his brother Robert was industriously carving curious wooden spoons and knives and forks, to sell to travellers whom his father might guide over the mountains; for, you must know, that these four children lived in a little Swiss chalet, or cottage, at the foot of some famous mountains; and when little Franz lifted his eyes, he did not see a row of houses, three stories high, but instead of these, high mountains stretched their grand old heads up into the very sky. The mother of these Swiss children had died more than a year ago, and as they were very poor, Therese—who was only twelve yrs. old—had been the little housekeeper ever since.

Now, when I tell you, that the father had gone to guide some travellers over the mountains, and would not be back till the next day, I think you will feel quite well acquainted with this pleasant family, and will like to hear a little more about them. It was sunset, and Franz, quite tired of play, leaned his head against Therese's knee, and fixed his gentle blue eyes upon the glittering mountain-tops.

"Do you remember, Franz," said Therese, "what the little English boy's father said the night he was here?"

"No. What did he say?"

"Why we were looking at the sunset, and it was just as beautiful as it is to-night, for it seemed as if all the mountain tops were on fire, and you could imagine the strangest things. At last I thought it must be like some of the grand, far away cities, of which the travellers so often talk. So I went up to the good gentleman, and said, 'Does it look like London, sir?' I do not think he heard me, for he just kept his eyes fixed upon the mountains, and he looked as if he saw something very wonderful a great way off. And while I was trying to think what it was, he stretched out his hands so slowly, and said softly, 'Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.' These were the very words, for I learned them afterwards from my little book."

"Well," broke in little Franz, breathlessly, "what happened then? Did you see any door or gate, and did any king come in?"

"No," said Therese, thoughtfully. "I could not think what the good gentleman meant, for he only looked straight into the beautiful red sunset, and I had seen it just the same often before. But he looked so long and so earnestly, that I began to be afraid that something was going to happen. So I took hold of his hand, and said, 'Please, sir, do you see any gate, and

will the king soon come through?' I had to ask him two or three times before he heard me, and then he looked down so kindly, and smiled with his eyes, but did not say anything at first. So I asked again, 'Is it your king, sir?' Yes, little Therese, my king," said he. "Is it the king of England?" I asked. "No," and he smiled a little more. "The king of France?" "No." "Ah, the king of Sweden, then?" "No, little Therese," said he, "it is the 'King of Glory.' And where is 'Glory,' sir?" I asked. "Is it far behind the mountains, and is it very near England?" "No," said he, smiling more and more; "It is no nearer England than Switzerland. It is in heaven; and all who love and serve the Lord Jesus, and strive always to do right for his sake, are getting ready for the time when the King will come and take them with him to his glory, and that time is coming nearer every day."

"Well, sister," said Franz, slowly, "I tried to do right, for Jesus' sake, to-day. Neighbor Ulrich was just going up the mountain with his mule and a heavy load of bread and fruit, when the mule fell, and everything tumbled on the ground. Ah, how angry he was! and when I first ran up he struck at me with his whip, for he thought I only meant to trouble him."

"The cross old fellow!" interrupted Robert. "I would have thrown every thing over the rocks, if I had been there."

"Ah! no," said the gentle Therese, "then you would have been just as bad as he. I hope you were kind, Franz?"

"Yes," said Franz, after a while. "But at first all sorts of bad thoughts came tumbling into my head, and I wanted to call him an ugly name. But I held my breath, just as you told me, sister, and shut my teeth hard, and thought of the King of Glory, and pretty soon I felt sorry for him again, and helped him till everything was picked up."

"And what did he say then?" asked Therese.

"Oh! he said, I was not as bad as some boys."

"The cross old fellow!" cried Robert. "Not so bad as some boys, indeed! Were those all the thanks you got?"

"Well," said Therese soothingly, "he is a poor, lonely man, and has no children to love him, and make him smile. I am very glad Franz helped him."

"Do you think I came any nearer to glory?" whispered Franz, with great earnestness.

"I hope you did," replied Therese;—"but Robert must not be left behind. We must ask the great King to help us to take him with us, and to-morrow we will all go on together."

"The gates are shutting up now, are they not, sister?" said little Franz, as the beautiful rosy light faded in the west, and the old mountain tops stood cold and solemn against the clear sky.

"Let us go in," added Robert. "The night wind is cold, and I'm sleepy and tired."

"And I," said little Franz, rubbing his misty blue eyes.

Karine was already sleeping with her fat hand under her rosy cheek, and in a short time the cottage door was bolted, and all these little children, snug in their beds, were on their way to dream-land.

To be continued.

APPOINTMENTS.

A. E. A. CONFERENCE. The annual meeting of the A. E. A. Conference will be held on Tuesday, Sept. 11th, at Newburyport, Mass., in the Advent chapel situate on Charter street, commencing at 2 1/2 p.m. We earnestly solicit a full representation of ministers, delegates, and Christian friends from the various churches abroad, and promise them a welcome in Old Newbury.

J. PEARSON, Jr., Pres't.
F. GUNNER, Rec. Sec'y.

Salem, July 18th, 1860.

AMERICAN MILLENNIAL ASSOCIATION. The annual meeting of the A. M. A. will be held at Newburyport in connexion with the A. E. A. Conference, as notified above. Let there be a general rally in support of this valuable auxiliary to our cherished cause. Come, brethren, we need your presence, prayers, counsel and material aid. Thus far, with the Divine blessing, you have assisted the Board to carry your flag victoriously, and now that the common enemy is abashed, let us concentrate our strength for a movement in the advance. God speed the right.

JOSIAH LITCH, Pres't.

The following appointments I intend to fulfil, by permission: Smithfield, Sept. 20th; Cohasset, 21st; John Pickel, 22d; Port Union, 23d; Griggs, 24th; D. Karnes, 25th; W. Willard, 26th. Will Bro. Pickel come to the station opposite his place on the 27th, so as to meet me as

I come with the morning train? John Lawrence, 28th; Westminster, 30th, 10 A. M. D. CAMPBELL.

Bro. Bliss:—Please notice in the Herald that I shall preach at Massena the second and third Sundays in September, and much oblige Yours in hope, M. BATELOR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

B. S. Reynolds. Your letter enclosed a one dollar bill, and a five; but as you only gave directions respecting two dollars, we suppose the \$5 may have been put in by mistake for a \$1, and so we reserve \$4 to await your order.

J. Pearson, Jr. It appears that \$2 was sent to Elder Himes by M. O. Hall, for Dr. Odell's Herald, in July; which being sent by him to the clerk with only the following words, "M. O. Hall; Greenland, N. H. \$2 on Herald," he very naturally entered the name given as that of a new subscriber, and er. him the remittance, instead of the one for whom it was intended. It is now rectified, and cr. to Dr. O. to No. 1023. See explanation from Eld. H. in our next.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

STYLER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, SEPT. 4, 1860.

John Smith, Homer, N. Y. \$1.00

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Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, SEPT. 4.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

H T Guelow 1023, H Bailey 1023, D W Sornberger 1037, E Perkins 1029, T G Stetson 1030, Geo Phillips 1023, Guy Glidden 1028, A H Brick 1023, I Carpenter 1023, J Lonsdale 1023, S D Atwood 1029, C Hodgson 997, John Clark 997, John Turrill 1002—see Business Notes; S B Raymond 1023, A Willard 1023, J B Burgess 1012, Enoch Allen 1032, S Keazer 1023, Thomas Brown 1023, Eld E Fair 1023, H House 1023—each \$1.

E Sheek 1062, I P Ludlow 1049, I Adams 1023, W P Stratton 1023, N Clark 1049, C Sheldon 1023, Jos Kinney 1049, H Hill 1028, Daniel Ode 1023, D Churchhill 1075, Wm W Fitts 1020, J W Crooker 1048, John Smith of Homer 1052, A B Covell 1023, H M Duffie 1049—each \$2.

Edgar Gillette 1119—\$5.
I Hodgkin 1023, \$1.31, to Jan 1st; Geo Phelps, 75 cts. to 1023, and 25 to J V H—have re-sent Nos. 33 and 34; E W Mead 1023, Rev H Cummings 1023, \$2.50; R Orrock 1023, 75 cts.

1st. The Greeks, the most numerous, and in full communion with the Greek Church.

church government, forms from both the Greek and Latin Churches. Their priests marry.

3d. Maronites, owning the Pope as the head of their church; very exclusive and conceited—a strait sect, and differing in many of their ideas from both the Greek and Latin Church.

4th. Jacobites—Seceders from the Greek and Latin churches, deriving their name from a former leader. They are considered by the other sects as heretics.

5th Syrian Catholics. Roman converts, with Oriental rites.

6th Armenian. These are few in number, and regarded as foreigners, but are out of the native Christian sects, and generally engaged as merchants and mechanics.

7th, Armenian Catholics—Seceders from the Armenian to the Catholic church, retaining many of their oriental rites and dogmas.

8th, Roman Catholics, in full agreement with the Church of Rome, and who exist mainly in convents.

9th and 10th, Mohammedans and Druses. Both deny Christ, and bitterly hostile to Christian sects, claiming perfection and denouncing all Christians as "infidel dogs."

Neither the civil or religious character of those sects give them any claim upon our charity; it is because they are hungry, naked and houseless, that we are asked to feed, clothe, and shelter them? Upon the broad basis of philanthropy the call is made.

The American missionary has no other relation to them than any other foreign resident in Syria. The missionaries have their own schools, chapels, and disciples, and form a distinct community, interfering with none. When the war broke out the Pasha at Beyroot gave the Druse chief command that the American missionaries must remain unmolested—and they not only saved themselves and those who had become their converts, but also scores of the natives. One missionary protected in his house between forty and fifty of the Maronites. One came a prisoner to his door, and there in presence of the missionary paid the price of his life, about four hundred dollars, to the Druse murderers.

The American missionaries have been peacemakers—judges between contending parties, and protectors—dispensing light, and more recently imitating the good Samaritan, upon a large scale. There is no want of impartial testimony as to the good result of their work. Colonel Charchelt, in his admirable work upon Mount Lebanon, Lagard, Lord Stratford, Lord Shaftsbury, and other statesmen, at home and abroad, speak in unqualified terms of approbation of the unobtrusive, ennobling and Christian influence of those devoted men.

A Sermon.

Preached by Rev. Samuel George Potter, Incumbent of Stratford-on-Slany, Co. Wicklow on the 12th of July 1860, in Down Cathedral, on the Anniversary of the battle of Boyne, by the Orangemen of the Lecale District, Ireland.

[The following discourse contains some things we regard as fanciful, but has so much that is good in it, that we give place in the Herald to the first part of the discourse entire. The remaining part of the discourse is mainly political, and though eloquent, would be of less interest to our readers, and so is omitted. Ed.]

Text: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

I desire to commence this discourse, with one or two prefatory remarks; and they are these:—Some people, very well meaning, very piously inclined—in a conventional sense, I speak—but not philosophical in christian things, not large minded, have the habit of saying that upon all occasions in which a Christian minister gets into a christian pulpit, he ought to preach the Gospel—that is, as conventionally understood. And anything approaching to a departure from this course is looked upon by these people as a derogation of his position and his pulpit,—the place in which he stands and the cause in which he is engaged. I trust that I have been taught, by the Spirit of the living God, that as my prominent duty of a christian minister I shall ever shed abroad the

redolence of the Gospel. I trust that I have been taught that the name of Jesus is like the precious ointment poured forth, and that its fragrance should fill the house, where the Gospel minister preaches. But when I speak of the Gospel, I use the term in a conventional sense, by which it is taken to mean simply Gospel precepts, as they have reference to articles of faith, and christian doctrine, and christian morality, as they are found in the volume of inspiration. To confine yourself strictly to such an exposition of the Word of God as this is narrow minded, and unphilosophical. I would not insult the character and qualifications of my brethren in the ministry who officiate here—at whose head is the Dean of Down, whose talents throw a radiance and halo around his office—by supposing that it is necessary to preach what is merely elementary gospel, upon any extraordinary occasion. I shall I trust, furnish you with gospel principles before I have done, and draw all my reasoning from the inspired word. But I must also hold forth its warning, as it seems to me to stand between the living and the dead, at a crisis of tremendous moment; between the Laodiceans of the age, upon whom the judgments of God are about, in wrathful violence, to be launched forth, and those faithful witnesses—though few—who, to use a homely phrase, are determined to "nail their colors to the mast;" to, if needs be, perish in their testimony, and perish with the folds of that glorious standard encircling their corpses!

In drawing your attention to a text taken from prophetic scriptures, I do so advisedly. To the seer of seers, the prophet Daniel, "a man greatly beloved," it was made known, as it is related in the 12th chap. of his prophecies, that there should be a sealing of his book till the time of the end, and that, at the time of the end, many should run to and fro, and knowledge of this particular kind should increase in the earth; and this book be unfolded, leaf by leaf. This draws up the curtain of the glorious future, assisting all in finding out the greatest of our evils—the predicted apostacy. It is for this special thing that these prophecies were written; and they were undoubtedly intended to have reference to the latter times in which we are—the times of the Gentiles; when we see the church of God handed over to the spirit of Gentilism. I have chosen the text advisedly; and I trust I have not been too hasty in drawing conclusions, from want of sufficient study of the prophetic writings; as I can tell you, with all sincerity, that I have been a prophetic student for the last fifteen years. God has put it into the minds of his servants to seek out the meanings of these glorious revelations, at a time when they are most needed.

This text has special reference to the present times. If you read the chapter—I beg you will go along with me in your Bibles—if you read the chapter, you will find the individuals adverted to, are not branded as idolaters. They are not alluded to as not the people of God. Idolatry always took its votaries out of the ranks of God's people. But these were professing Christians, therefore the Lord is represented as saying in the 16th verse of the chapter from which my text is taken: "And he saw that there was no man, and he wondered that there was no intercessor, therefore His arm brought salvation unto him; and His righteousness, it sustained him. For He put on righteousness as a breast plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke," &c. No, it would not be said with truth that this salvation was for such as Christ-denying, blaspheming Jews. It would be the truth to say that it referred to idolatrous Papists. Understand, brethren, that I do not use this term, "Papist," as a term of contumely. I take it as used in authorized documents of the Established Church. It is a term that has reference to the followers of the Great Antichrist, called their spiritual Father, the Papa or Pope—hence they are called Papists. If the prophecy had reference to the Pope—Antichrist would be saved by Christ. It could not refer to the Papists, who are idolaters; and it must, therefore, refer to professing Christians. It was at the time, spoken of by the prophet Isaiah, and alluded to by Saint Paul, when he says, that "in the last days perilous times shall come." For men

shall creep into the church; "having a form of godliness, but denying the power thereof." When in those days, when there was great talk about the kingdom of Christ, God saw there was really no intercessor, He wondered.

And what did he do? "Therefore His arm brought salvation unto him; and His righteousness, it sustained him. For He put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him."

Such a promise as this is given (after elaborating the destruction pronounced against sin), for the comfort of the grieved hearts of believers, and sustaining the flagging spirits of the people of God, to whom it is God's good pleasure to give the kingdom.

But some of us are fainting, and our hands are weak, and we are bending down under tribulation. I would say to you, gird up your loins, and quit yourselves like men, for the people of the cities of your God! For they are almost alone; and you must have courage, for you have to contend with the powers of darkness.—The heart of the true believer, the earnest witness, the faithful standard-bearer, is oppressed, and his hands are weak. I know standard-bearers, at present, who are almost prostrate with despair. I know those who are ready almost to lie down and die. But I think many are ready to say, 'oh you are foolish to hearken to the sound of the trumpet! What noise, and what loud talk, and fine declamation, all for nothing! Do ye not sit every man under his vine and fig-tree, no man making you afraid? Is not your presence here this day—is not your liberty of sitting here this day—a proof that all this is vain?' No, no, no! There is an enemy amongst us. Perhaps you will find that you have not yet got into deep waters of trouble. What is there I may be asked, in God's word to justify the application of this text to the times of the passing hour?

In the 2d chapter of Daniel, we find Nebuchadnezzar, the head of the Babylonian empire had a dream, which Daniel interpreted to him; and which brought before him, under the figure of a great image, the state of the world in all times. And again we find in the 4th ch. that he had another dream, telling him, under the signification of a great tree whose top reached to heaven, and the sight thereof to the end of the earth, that he himself, represented by that tree, should suffer the most tremendous judgments, till he knew that the Most High ruled in heaven; and seven times should pass over him. Jerome, one of the writers in the early christian church, has told us that in prophecy, "times" means "years." And it is generally looked upon thus by students of prophecy, of the various schools (for there are schools in this, as in other branches of study,) that the seven times are to be translated, in prophecy, by 2520 years, each day in the year being counted as a year. And by a very beautiful mode of calculation, it has been discovered that this period will end in the year 1866.

In the 7th of Daniel, we have another prophecy given us, upon this subject. And, by that prophecy, it is said that the children of the church of God should be handed over from a particular time, into the hand of Antichrist, for a period of 1260 years. Now, the period of 'seven times' is twice 1260 years, and the first half, then, must be the former times, and the latter half is understood to be the latter times.

In these latter times there was to be ruin in the church of God—one who shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time, and that was to end in the year 1866, or not to be too close, say '66 or '67.

You ask me how I know; and I will tell you. Mahomet, the eastern Antichrist, started in the

same year, in which the pope was first made universal bishop. But count 42 prophetic months from that period, and we will yet have that agreement—that strange historical agreement: namely:—the starting together of the eastern and western Antichrists in the year A.D. 606 or 607. It was in the year 606 that Mahomet fled to Mecca to propagate his false faith, and in that year also one of the popes of Rome was made bishop of bishops, thus putting himself into the very position declared by his predecessor to be that of Antichrist; for the pope immediately preceding him—Gregory the Great—said, when the bishop of Constantinople claimed for himself that position, "What devilish and hell-born pride is this, which hath seized thee? Verily, I say that whoso taketh unto himself this position, is either Antichrist or his forerunner." These "times," revealed to Nebuchadnezzar, were to go on to the end; for we find in the Revelation God saying, in the 11th chapter, "And I will give power unto my two witnesses, and they shall prophesy, a thousand two hundred and three score days, clothed in sackcloth." That is the period I am alluding to, "But the court that is without the temple" leave it out; don't surround it with a wall of contention, because it was given to the Gentiles, "and they shall tread the holy city under foot forty and two months."

Very well, now the only other period which I shall deal with is for the purpose of connecting this time with some chronological fact. And accordingly, if you look to the 8th chapter of Daniel you will find what I allude to. I shall only throw down germs of thought upon the present occasion to furnish you with matter for yourselves and I will just therefore call your attention to the 8th chapter of the prophet Daniel, and there you will find the foretelling of the establishment of the Christian kingdom. And you will see that there is a question put in it. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." And again we see the result—the 2300.

But when shall we start to count from? Manifestly not from the time in which these words were uttered; because this question was concerning the daily sacrifice and the destruction of Jerusalem. The daily sacrifice was abolished at the time that they were carried into Babylon, and the period referred to could not begin until the time they returned. It ought not then be counted but from the restoration and reoccupation by the Jews, and their residence there from that period was for 2300 days or years in the prophetic vision. But look to Nehemiah, and you will find that the restoration of it was in the year of 434 before Christ; and do you take that 434 out of 2300—the whole period—and as many as you have remaining will give you the year after Christ that will bring you up to the period pointed out. You will find that it will bring out 1866.

This date has been proved by many wise and deep-thinking men. And, considering the question put to the angel, "How long shall be the vision concerning the daily sacrifice?" It must therefore be taken from that period or that year; and it, therefore, takes in the desolation of Jerusalem by the Babylonians, the subsequent desolation under the Romans, and it takes in one, a still more subsequent one, under the Papal Antichrist; taking in three distinct desolations which are as one, under the eye of Jehovah, with whom a thousand years are but as one day. That period extended over the whole time in which the worship of God was to be suspended, and Jerusalem to be a scene of desolation, and the sacrifice not offered up inside the vale; and was to be for a period of 2300 years; dating the commencement of that period from 434 years before Christ, it was brought up to the year 1866 or 1867.

It is very strange, in connexion with this thought, that we hear wars and rumors of wars. We hear that the governors of Europe are marshalling their forces for a tremendous battle. We

hear fearful forebodings with regard to France, and with regard to Russia and Turkey. There is a dread of something that is coming on the earth; for the powers of the heaven of the political world are being shaken.

So it was when our Saviour came. Even the heathen oracles had inspired the idolators with the belief that some great deliverance was to take place on the earth; and the Roman idolators, in Jerusalem, were ready to acknowledge this. And so, now, in the present time, we find politicians everywhere are expecting to see some tremendous crash like the battle to take place at Armageddon. All the observant students of prophecy, though they have little differences in details amongst them, have a most marvellous agreement in this, that we are on the eve of some tremendous conflict; for which Almighty God prepare us! "The enemy," it is said, "will come in like a flood." God usually has delivered his people, and showed forth his glory, by taking man's extremity for his opportunity. "When the enemy shall come in like a flood," then the spirit of the Lord shall lift up the standard of deliverance to his people; and he shall appear to those longing ones, upon a mountain of strength, radiant as he was seen at his transfiguration; but displaying his wounded sides, and nail-pierced hands. Then "they shall look on him whom they have pierced, and they shall mourn for him, as one mourneth for his only son."

I know that all this will be said to be beautiful painting, only by sceptics who read but the political world; and I know also that Peter warned us that there should "come in the last days scoffers," who should ask—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And so we argue from the past, for the future, by analogy—the most conclusive of all arguments—that if it is said that Christ shall stand upon the Mount of Olives, the statement is to be taken literally, not figuratively. When it is said that he drank of the vinegar and the gall, when he hung in agony, on the cross, was this done in a spiritual sense? Was he born of the Virgin Mary, in a manger, spiritually? Did he walk the earth, and talk with his twelve apostles, spiritually? Was he born in Bethlehem Ephratah, spiritually? And was he slain by the fanaticism of the Jews, spiritually? No, no; truly no! He came and suffered literally upon the cross; and suffered too the scoffings of the age He came to serve! And he will come again literally, to fulfill his promise literally. He has gone away to heaven, where he will choose the moment of greatest depression for his own advent! He will seize that moment "when the enemy cometh in like a flood;" and the Spirit of the Lord shall lift up a standard against him."

We live in depressing times, notwithstanding the amount of liberty there is left to us, and not totally taken from us, yet. We are taught in this Book—which ought to be the guide of the faithful believer—that at the opening of the fifth seal, "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." And some of them were killed under the Romans: Rome pagan has slain her thousands and Rome papal has slain her tens of thousands—aye, millions! Hark to the words of the newspapers, hark to the remarkable statement in a French newspaper—that the establishment of Protestantism cost three millions of lives. Huss cost Protestants 1,000,000 lives; Calvin cost Protestants 1,000,000 lives; Luther cost Protestants 1,000,000 lives; and this statement is made in the very words of the Universe newspaper. That is not prophecy, but it shows the carrying out and fulfillment of prophecy. Ye, my friends, must wait until the Saviour comes; and, when his people are tried sorely, and oppressed he will come! His people watch with anxious eye for that time when the

Word of God shall have free course and be glorified; when they shall see their Lord's face; and shout for joy, as they hear the rumblings of his chariot wheels! "Come, Lord Jesus! Come quickly!"

For the Herald.

Leaves from my Note Book.

Saturday, July 7th. Rode six miles and attended the funeral of a child. It is estimated that nearly one half the human family die under seven years of age, hence a large proportion of the redeemed must come from the ranks of childhood: "for of such is the kingdom of God."—Mark 10:13—16. It must be a source of great consolation to bereaved parents to know that their little ones who die before they come to years of accountability are safe; that the righteousness of the second Adam covers the Adamic transgression; and that soon the weeping Rachels of our land will be comforted: for their children will come again from the land of the enemy,—they will come again to their own border.—Compare Jerem. 31:15-17 with Matt. 2:16-18. It is the little chips, to use the woodman's figure—that lie nearest the heart, and when the sharp edge of the axe of death takes them away the loss is deeply felt; but

Repine not mothers, though your tears may fall
Above the coffins where your infants lie:
For they will waken at their Saviour's call
And, robed in glory, live no more to die.

Sunday, July 8th. Spent the day at Derby Line, going through the usual round of religious duties. No special interest was manifested; but as in the erection of the tabernacle in the wilderness, the offering of goat's hair was as acceptable and necessary in its place as the gold for the mercy seat, I fondly hope that these poor services will contribute something toward the temple of lively stones soon to be reared by the true Solomon in the world to come.

July 11th. Attended prayer meeting and found Jesus there.—Matt. 18:20. In exhortation and preaching we address men, but in prayer we speak to God, and

"Sometimes one hour spent with God brings in
Such heavenly treasures, that poor souls have
been
Enriched forever: even as you see
A prince's favorite upon the knee,
Can in an hour's time more wealth obtain,
Than all your lives, by labor you can gain.
Prayer gains are great, and quick returns are
made;
Sure then the Christian drives the richest trade."
—Flavel.

July 12th and 13th. Went twelve miles to give Bro. Thurber a little assistance in a tent-meeting he was holding at Ayers Flat. Found about a hundred persons assembled to hear, and the attendance increased daily. Those who had made a profession of religion seemed to enjoy the services, but I did not observe any unusual interest among the impenitent. I gave two discourses; had the pleasure of hearing Elder Thurber and others on the faith we cherish, and after spending two days pleasantly in the tented grove returned to duties at home.

July 14th. Attended the monthly covenant meeting of the church, and while some present were able to speak of peace and enjoyment, others felt too much as the Rev. J. Berridge did when he wrote,—A very heavy time I have had for the last three weeks—cloudy days and moonlight nights. Only a little consolation fetched down now and then by a little dull prayer. At times I am ready to wish that sin and the devil were both dead, they make such a horrible racket within and about me. Rather let me pray, Lord, give me faith and patience; teach me to expect the cross daily and help me to take it up cheerfully. Wofully weary I am of myself, but know not how to live daily and feast upon Jesus. A treasure he is indeed, but lies hid in a field, and I know not how to dig in the dark."

Sunday, July 15th. This being my last Sabbath with the church here, previous to my departure to the Far West, after preaching twice we had a communion season: for "the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of

Christ? For we being many are one bread, and one body, for we are all partakers of that one bread." This too was my birthday. Thirty milestones in life's journey have been passed, and how much longer the road will be, who can tell? Lord, so teach me to number my days that I may apply my heart unto wisdom.

July 18th. After bidding our friends farewell, not expecting to meet again for several months at least, we took our departure, looking to the God of Jacob for guidance and protection, Gen. 28,10-22. Many seasons of happiness and of trial have I passed through with this flock. I have them in my heart, and earnestly pray that the Chief Shepherd may feed and protect them. We lodged the first night with Bro. House at Bebee Plain.

July 19th and 20th. Came to Magog and preached twice. On the 21, I came to Shefford. It was hard parting with the afflicted ones at father Johnson's. Some one has said—"In the present state of things a winter is as much wanted to continue the earth fruitful as a summer. If the grass were always growing, it would soon grow to nothing; just as flowers that bloom much and long, generally bloom themselves to death. And as it is thus with the ground, so it is with the laborers too. Afflictions, desertions and temptations are as needful as consolations. Jonah's whale will teach a good lesson, as well as Pisgah's top. I see Jonah come out of the whale's belly cured of his rebellion; I see Moses go up to the mount with meekness, but come down in a huff and break the tables of stone. Further, I see three picked disciples attending their Master to the Mount and fall asleep there." This may be all true, but it seems hard to be so long in the valley. However, if Christ is there, we can bear it, and are sure that if he leads us, we will be brought out at last to enjoy eternal sunshine. The following lines of sister Helen, doubtless describe the feelings of many in affliction:

All earthly hopes have passed away,
Stay with me, O my Saviour, stay!
Thy blessed smile is all the light
That breaks upon my dismal night.

I cling to Thee! Thou must not go;
Oh! let me tell Thee every woe,—
And whisper in thy ready ear
What other friends would frown to hear.

Destroyed in body and in mind,
Diseased and wretched, poor and blind,
I only care to see thy face,—
I only sigh for thy embrace.

I droop, I faint beneath the rod—
It is so heavy, O my God!
Spare me I cry, in mercy spare,—
But thou refusest still the prayer.

Sometimes I murmur and repine:
Prefer my stubborn will to Thine,
And doubt if love or anger deal
The dreadful anguish that I feel.

Then suddenly before me stands,—
With bleeding side, and feet, and hands—
The Lamb that groaned and died for me,
That I might live eternally.

Such love o'erwhelms me, and with shame
I call upon thy holy name,—
Forgive me, O thou blessed One,
And let Thy will, not mine be done.

O my Redeemer, Friend and Guide,
Take health, take what thou wilt beside,
But let me see the lovely face
That makes a heaven of every place.

Nay, turn not from my earnest prayer!
Thy smile can save me from despair;
The shadows deepen round my way,
Stay with me, O my Saviour stay.

Sunday, July 22d. Preached twice in Waterloo, and administered the Lord's supper. In the evening gave a discourse to a full house at Knowlton Falls, based on Philip. 1:27, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in the spirit, with one mind striving together for the faith of the gospel." Excellent attention was given to the word, and the blessing of our God was upon us.

July 23d and 24th. These two days have been spent in visiting with our friends, who have done what they could to make us happy. The society of tried and faithful ones, how sweet it is! Thus far we hardly realize that we have started

on a journey to Minnesota, but to-morrow (D.V.) our lot will be cast among strangers, and then we will feel it. However, our Father is everywhere present, and

"When'er required to part from those
With whom the truth unites us here,
We'll call to mind the joyful close,
When Christ, the Saviour, will appear.
Then shall the saints all meet again,
For so the word of promise says,
With him forever to remain,
And sing his everlasting praise."

Let that day be hastened is the prayer of the lover of Jesus: for when it comes the night-winds of sorrow will be forever hushed—the tears of suffering saints dried up. With its dawn comes the opening of graves, and the glorification of believers. Then—and not till then—will the weary pilgrims of Zion be satisfied, and "the excellent of the earth" gathered into the kingdom of their Father. And as the child long absent from home hastens to her parent's embraces,—the mariner longs for the destined port,—the traveler for his own quiet fire-side,—the soldier for the declaration of peace,—and the bride and bridegroom for the nuptial day, so may the spouse of Jesus earnestly desire the arrival of that hour which will make visible her union with the heavenly Bridegroom, (1 Thess. 4:13-18); and as she waits, she may sing with the sainted Watts—

"Break, sacred morning, through the skies;
Bring that delightful, dreadful day;
Cut short the hours, dear Lord, and come;
Thy lingering wheels how long they stay!
Our weary spirits faint to see
And hear the language of those lips,
Where God has shed his richest grace.
Haste then upon the wings of love
Rouse all the pious sleeping clay,
That we may join in heavenly joys."

J. M. ORROCK.

For the Herald.

Things Intimately Connected with the Beginning of "the Days."

Perhaps few persons within the last eighteen years, have read the 8th, 11th, and 12th chapters of Daniel oftener than myself. And though I have read with an ardent desire to penetrate these portions of divine mystery, I have been compelled to feel that I as yet only "know in part."

These stupendous prophecies contain the following parallel texts:—"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given to him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8,11—14 "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and take away the daily sacrifice, and they shall place the abomination that maketh desolate," Dan. 11,31. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," Dan. 12,11.

It is not my present purpose to attempt an exposition of these quotations; but if I merely make suggestions which will lead others to a renewed and thorough inquiry, it is possible that I may not perform a useless service to the cause of prophetic interpretation.

The reader will notice that the term "sanctuary" is employed four times in the above passages, viz. twice in the phrase, "the sanctuary,"—once in the phrase, "the place of his sanctuary;" and once in the phrase, "the sanctuary of strength." These verses also speak of the place of his sanctuary being "cast down"—of the sanctuary being "trodden under foot,"—of the sanctuary being "cleansed," and of the sanctuary of strength being "polluted." Is it not most natural and easy to suppose that the term "sanctuary" in all these phrase refers to one and

the same thing? This question I asked myself soon after I embraced Adventism; and my mind by degrees refused its consent to a view which then obtained, viz. that in two or three of these instances the term sanctuary is used to designate Jerusalem, or perhaps the entire of Palestine, and that in the fourth instance it is Rome! This apparently violent dealing must have arrested other minds, but I have not as yet seen anything on the subject.

In the above passages, "the daily sacrifice" is mentioned in connection with the sanctuary. The word "sacrifice" is not in the original, but the translators doubtless regarded it as implied. In the early days of Adventism "the daily sacrifice" was understood to be paganism, and "the abomination that maketh desolate," was viewed as the papacy; and the taking away of the former, and the setting up of the latter, was considered as the transition from paganism to papacy, in the Roman empire. This view at first seemed very plausible; but before the epoch of 1843-4 had passed by, it appeared to me to be unsound. I was satisfied that the "daily sacrifice" was something pure, and that consequently its removal was not the removal of one evil to make way for a greater; but was the removal of an actual good, from its connection with the sanctuary, for the placing of something impure—"the abomination that maketh desolate."

I mentioned my conviction to my good friend Prof. Whiting, of New York, and he not only appreciated my conviction, but he gave me a thought which I deemed of great value. This resulted in the formation of a new view of the daily sacrifice; and that this view did not put far away the day of Christ, may be inferred from the fact that it was generally adopted by those who looked for the Advent about 1854.

However, my object in writing, is not to determine the meaning of "the sanctuary," and "the daily sacrifice," but to induce others to dig deep, and lay the foundation well, in their presentations of the time of the Second Advent. As the polluting of the sanctuary of strength, and especially the taking away of the daily sacrifice is intimately connected with the beginning of the 1290 days, those who positively fix the commencement of the days at A. D. 533, are of course prepared to give what they deem to be the true light concerning the events which are vitally connected with the starting point.

I see that my friend Dr. Wardle of Philadelphia is about giving, "the argument in extendo." I am pleased that "the argument" is coming; and should he give one ray of light I shall be as grateful as the first to be grateful.

From the light which Bro. Bliss has recently given on the setting up of the kingdom of God, first in its stone, and secondly, its mountain proportions, we may justly hope that when he gets along to the prophecies to which I have adverted, he will be able to evolve the requisite light should it not previously come from another quarter. But I will not be too sanguine, for he is only flesh and blood, and the Father has reserved the times and the seasons in his own power, and he gradually unfolds them in his own well-chosen time. We cannot rob him of his secrets; but he shows them according to his wisdom and goodness. As soon might we pluck the stars from their orbits, or ascend the throne of the universe, as to receive and give the definite time of the Advent of our Lord, till the moment comes, fixed upon in the councils of eternity, for making the matter plain. But we have reason to seek and expect further light; for the promise is made relative to these very things, "Many shall run to and fro, and knowledge shall be increased." It is possible, that we may know but imperfectly, while we are in the present state, "For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

I would say once for all that if I pen anything which the Editor deems of an injurious tendency, he will confer a favor by adding a note of correction. Every "M. D." knows that the nearer

the antidote can be made to accompany the poison the better.

R. HUTCHINSON.

Aug. 20th 1860.

NOTE. That is a liberty we always feel free to take with your writings. Ed.



ADVENT HERALD.

BOSTON, SEPTEMBER 15, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

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Exposition of Daniel's Prophecy.

CHAPTER III.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura in the province of Babylon. v. 1.

The word here rendered "image," is the same as in Dan. 2:31, which shadowed forth, or represented the succession of earthly monarchies, and was thus their image. As an idol, in like manner, shadows forth the supposed deities worshipped by the heathen they were called images, or shades. It would not follow from the use of this word, that this image was an idol; but were it so, it would be expressed by the same word.

"Of gold." It is not necessary to suppose that this image was of solid gold; for the "incense altar" of the Jewish sanctuary which is described in Ex. 37:25,6, as made of "shittim wood," and overlaid with "pure gold," is called in Ex. 39:38, "the golden altar," or altar of gold. Also "the brazen altar," or altar of brass, in Ex. 39:39, is said in Ex. 38:1,2, to be made of the same wood, and only overlaid with brass. Golden idols were made in a like manner: "The workman melteth a graven image and the goldsmith spreadeth it over with gold, and casteth silver chains;" whilst "he that is impoverished" chooseth "a tree that will not rot." And "So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer, him that smote the anvil saying, It is ready for the soldering" Isa. 40:19 and 41:7. "One cutteth a tree out of the forest, the work of the hands of the workmen, with the ax; they deck it with silver, and with gold," Jer. 10:3, 4. "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god,"—that "they bear upon the shoulder" to its appointed place, Isa. 46:6,7; which excludes the idea that such golden idols were solid castings. But on the contrary, whilst the use of the word does not require us to suppose that it was solid gold, there is nothing in its use here to disprove that this image was thus solid.

Diodorus Siculus says "of the tower of Jupiter Belus" at Babylon, that "Semiramis placed on the top of it three statues of massy gold, of Jupiter, Juno, and Rhea. Jupiter was erect, in the altitude of a man walking; he was forty feet in height; and weighed a thousand Babylonian talents [worth about \$16,000]; Rhea, who sat in a chariot of gold, was of the same weight. Juno, who stood upright, weighed eight hundred talents," B. II. These were taken possession of by Xerxes, and removed with other spoils. Herodotus says of the same temple,

"There was formerly in this temple a statue of solid gold twelve cubits high."

"Whose height was threescore cubits, and the breadth thereof six cubits." On this declaration there has been expended a large amount of infidel ridicule,—1, on account of the disproportion of the height to the base; 2, because of the assumed improbability that an image would be made of gold; and 3, because of the difficulty of constructing one so large. The second of these objections has been met by showing that it is not necessary to suppose it was of solid gold; but if it was, if Semiramis erected one of forty feet, which none of these objectors question, Nebuchadnezzar might have made one twice that height; and if cast hollow, he need not have lacked for the gold of which to construct it, after spoiling the surrounding nations, and accumulating at Babylon the wealth of the world.

The difficulty of constructing it would not amount to an impossibility; for greater images than this have been made. The brass Colossus, the great image of the Sun at Rhodes, called Colossus Solis, was according to Pliny, seventy cubits, or 105 feet high. It stood with one foot on one side of the entrance to the harbor of Rhodes, and with the other foot on the other side—all the shipping passing between its legs. Its construction occupied twelve years, and cost 300 talents; and when, fifty six years after its erection, it was thrown down by an earthquake, its hugeness astonished those who had only seen it erect; for few men could encircle the thumb with their arms, the fingers were larger than ordinary images, and all other parts were in proportion. It broke to pieces in its fall, and was found to contain huge stones and great caverns.

Willet mentions a colossus of Nero, 110 feet, and a picture of him in cloth 120 feet high. Herodotus, however, makes the Babylonian cubit to have been three fingers longer than the ordinary one of 18 inches; which would make this "golden image" 100 feet high, and ten feet broad,—instead of 90, and 9 feet, according to the ordinary estimate. There would be no more difficulty in constructing an image of gold, with either of those dimensions, than there was in the erection of the brazen image at Rhodes.

The remaining objection to be noticed, is the disproportion between the height and the breadth, in comparison with the proportions of a well formed man. A man's height, even of a very slender one, would seldom be more than six times his breadth at the waist, or four and a half times his breadth at the shoulders; whilst the height of this image is ten times its breadth. This disproportion of parts however, is no disparagement to the credibility of the record. For, 1, it is not precisely certain what is meant by the "breadth." The Chaldee word, thus rendered, nowhere else occurs except in Ezra 6:3, "Let the house be builded; . . . the height thereof threescore cubits, and the breadth thereof threescore cubits;" but on comparing this with 1. K. 6:2,3, it will be seen that "threescore cubits" was the depth of the house from its front porch to its rear—from side to side being only twenty; and "The thickness of a well proportioned man, measured from the breast to the back, is one tenth of his height; which was understood to have been the proportion of Augustine—See Barnes on Daniel.

In the second place, if the "breadth" has respect to the width from shoulder to shoulder, it would not follow that the statue stood upon the ground; for it may have stood on a pedestal, and the height of the whole have been only sixty cubits. Prideaux supposes that this height was that of a pedestal fifty feet high, with an image of forty feet placed on its top; and that the image there placed was the statue of Jupiter before referred to, which Diodorus Siculus says was of that altitude, and was of solid gold, and that it was taken from its place on the top of the temple of Belus and set up on the plain of Dura for this special occasion. And its height of forty feet would be just the proportion for a width of nine feet from shoulder to shoulder.

In the third place, whilst it is probable that the image was in the form of a man, as was the image or Colossus of the Sun at Rhodes, yet this is nowhere affirmed, and is not absolutely certain. It may have been an immense pillar, ninety feet high and nine wide, which would not be ill proportioned. Colossal statues in honor of gods abounded in Egypt and Nebuchadnezzar must have become familiar with such when he extended his arms into that country a few years before. Some of these were single stones from fifty to one hundred and fifty feet in height.

The pillar of the Sun now standing in Heliopolis near Cairo, and which has there stood a score of centuries, is a single stone, sixty feet high, and only six feet square at the base—the precise proportion of this image. Says Prof. Stuart:—"The Egyptian obelisks range from four and a half, to twelve feet wide at the base, and from fifty to one hundred and fifty feet in height;" and he says, that "Jablonski has shown that the obelisks of Egypt were idol pillars." As the word "image" does not express an

outward resemblance, but the shadowing forth of whatever is thus signified, it is as applicable to such a pillar, as to an erection in any other form; but whichever of these views may be taken, the objection to the assumed disproportion of its parts vanishes.

The time of the erection of this image cannot now be determined. Some have conjectured that it was soon after Nebuchadnezzar's dream; and the Jewish Rabbins, according to Calvin as quoted by Willet, imagined that the king designed it as an amulet or defense against the effect of that; but it is more probable that he erected it in honor of some conquest or military exploit.

Dr. Barnes states that "in the Greek and Arabic translations, this is said to have occurred in the eighteenth year," of the king; but this is not in the original text, nor is it known on what authority it is thus asserted. According to Willet, the same readiness was followed by Theodoret and Chrysostom but this would bring it before the destruction of Jerusalem, which was in his nineteenth year—See Jer. 52:5-16,—and would not agree with the words imputed to Azarias in the Apocrypha, which have some show of probability, that, "Neither is there at this time prince or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy." The probability is, that this was after the burning of the temple, and a sufficient time may have elapsed to have effaced the impression made by that dream from his mind.

It has been supposed by some that Nebuchadnezzar caused this image to be erected in honor of himself; but v. 14 implies that it was set up in honor of his gods; and the three worthies said, (v. 18) "we will not serve thy gods, nor worship the golden image which thou hast set up;" which shows that it was erected with idolatrous intent, and therefore in honor of some one or more of his deities. Belus was the principal god of the Babylonians, and was the same probably, as Jupiter—a statue of Jupiter being placed on the top of the tower of Belus, and which not unlikely, like the Colossus at Rhodes, was designed as a symbol of the Sun—the principal object of worship throughout all the east.

"The plain of Dura," where the image was set up, being in "the province of Babylon," would seem to be outside of the city. It was doubtless some open place where could be assembled the multitudes that were to be summoned to its dedication.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

"Delta." We prefer not to publish an article containing severe language, under any, and we can never do it except under peculiar circumstances—and over the writer's own signature. You are undoubtedly correct that where a plain simple result is not obvious to any one's perception, it must be owing either to an inability, or to an indisposition to perceive it; but when you characterize the condition of mind referred to as "stupid;" and a disposition not to see, as "obstinacy," you use a needless severity. Also, you should not judge any one to be "obstinate," without absolutely knowing that there is an actual unwillingness to be enlightened. Than this, it is much more charitable to suppose a mental inability; but this should not be called "stupidity;" for a want of sagacity is often more a misfortune than a fault. It is true that it is often the result of a refusal to see—the penal consequence of persisting in an erroneous conclusion; but it is also often owing to a natural inability, for which we should commiserate and not censure another.

There is often not a sufficient allowance for the fact that all men are not endowed equally with the various intellectual faculties, which God has bestowed on men, and also, that those possessed, are a special gift, as was his first existence.

Persons endowed with any peculiar gift, therefore, should not despise those destitute of it; nor should they reproach them for the want of what God has not given. Our heavenly Father has bestowed his gifts, the intellectual as well as others, according to his own pleasure, and it should be the aim of all who possess any superiority to use it for God's glory.

Those excelling in any one direction, also, are often very deficient in others; for in the disposition of God's gifts, he has bestowed those of one kind on one, and other gifts on others. One is an artist, another, a linguist, another a mathematician, another a musician, another a popular orator, another a ready scribe, &c.

It is more unfortunate to be deficient in some of these, than in other departments of intellectual ability. It is unfortunate not to be able to perceive readily the varied relations of numbers; and yet many persons are greatly deficient in this particular. We think, however, we can demonstrate

that matter, to which you refer, to the apprehension of any who are willing to be convinced, who are not already so, even if they are the dullest in questions of arithmetical computation; and will do so soon, if it appears, or you think it necessary.

J. M. Orrock. Our direction to the one who mails the paper is, to invariably write the county on the wrapper of all sent out of New England. In N. E. that is not needed.

C Burnham. Did you receive that remittance mailed the last day of August?

A. Brown. Will insert.

H. B. Woodcock. Will insert.

H. Canfield. Will insert.

T. Wardle. " "

A. Brown. A second article has come to hand, but not in season to take the place of the one given in the last Herald. So we lay it aside.

G. D. Button. Will insert.

L. J. D. " "

P. K. M'Cue. Thank you for your communication.

C. P. Whitten. Shall be able to answer when we see you.

THE DISASTER ON LAKE MICHIGAN. The steamer Lady Elgin left Chicago at half past eleven on Friday night, with nearly four hundred passengers, including military and fire companies with ladies, on an excursion to Lake Superior. When two hours out the steamer came in collision with a schooner and in a short time went down with all that were on board at the time. Less than one hundred are known to be saved. We are not informed whether the disaster was wholly the result of unforeseen and irreversible accident, or whether it was the result of sheer carelessness. Without remark upon those points we wait for further information.

But the simple record must fill every heart with painful emotions, for in some respects it is the most distressing casualty that has ever come within our knowledge. The excursion had been long anticipated. The hard working men had looked forward to a week of pleasure—of recreation from toil and the restless activity of life. They were to inhale the invigorating breezes of the upper lakes, to sail along the shores of the great inland sea, behold the beauties of the towering cliffs and wood-crowned hills, and with music and merriment enjoy rest from labor.

The hour arrives. With no thought but to be happy, they leave their homes. The city is asleep, but they are awake. The night is calm, the stars shine brightly from their azure depths, and the rising moon silvers the waves with its peaceful light. Ravishing music floats upon the midnight air, and it is a time to enjoy surcease from care. The dance begins and the hour is filled with pleasure.

But in a moment all is changed. The music ceases and the dance is done. Hearts stand still. There are pulseless veins and pallid cheeks. There are silent wonderings and unspoken fears. The only music now is the appalling sound of the rushing flood. It is an hour of silent, awful agony. Loving hearts go back to the homes so lately left, to behold in fondest memory and imagination the dear ones there—whom they soon shall behold no more—alas, forever! Brief is the sight. A lurch—a meeting of the waters—a few rising bubbles, and all is still. They have taken their departure from time, and are sailing along eternal shores.

Mournfully tolled yesterday's Sabbath bells in Chicago and Milwaukee. There was weeping and wailing in desolate homes, which never more will be gladdened by the smiles or by the presence of the beloved ones—how desolate none of us may never know. May he who has thus afflicted be the all-sustaining friend of the bereaved. Thus suddenly sorrow sometimes falls upon us swift as lightning from heaven, in one moment filling a community with indescribable woe. But we have no heart to moralize. We can think only of those who are gone and those most dear to them who are left behind, and with all our readers say, with overflowing hearts, God be praised that we are spared such sorrow!—*Boston Journal*.

At about half-past two this morning, schooner Augusta, of Oswego, came in collision with Lady Elgin when about ten miles from shore. The vessel struck the steamer at midships gangway on larboard side. The two vessels separated instantly and the Augusta drifted by in darkness.

At the moment of the collision there were music and dancing going on in the forward cabin. In an instant after the crash all was still, and in half an hour the steamer sunk. I passed through the cabins; the ladies were pale, but silent. There was not a cry or shriek—no sound but the rush of the steam and the surge of the heavy sea. Whether they were fully aware of the danger, or whether their appalling situation rendered them speechless, I cannot tell.

A boat was lowered at once with the design of go-

ing round upon the larboard side to examine the leak. There were two cars belonging to the boat, but just at that moment some person possessed himself of one of them and we were powerless to manage the boat.

We succeeded once in reaching the wheel, but were quickly drifted away and thrown upon the beach at Winetka. Only two boats were left on the steamer. One of them contained thirteen persons, all of whom were saved.

The other boat had eight persons, but only four of them reached the shore alive, the others being drowned at the beach.

Before I left the steamer the engine had ceased to work, the fires having been extinguished.

The force and direction of the wind was such that the boats and fragments of the wreck were driven up the lake and would reach the shore in the vicinity of Winetka.

As I stood upon the beach hopelessly looking back upon the route over which we had drifted, I could see in the gray of the morning objects floating upon the water, and sometimes I thought human beings struggling with the waves.

H. G. CATREL,

Clerk Lady Elgin.

No accurate list or number of the persons on board can be given, but the following is estimated to be nearly correct: Excursion party, 300; regular passengers, 50; steamer's crew 35. Of these but 98 are saved.

SYRIAN MATTERS.—The Chelsea Pioneer of Saturday has an interesting letter from Miss Mason, daughter of the editor, who is in the service of the American Board at Beirut. The letter is dated Aug. 5. We select the following items of intelligence:

"The statistics, up to June 30, record 5000 murdered,—read 10,000; 154 Christian towns burnt; 100 priests killed; 14 convents and more than 200 churches destroyed; £50,000 sterling lost (English pounds, remember). I exclaim, 'What, these Arabs rich!' 'Yes,' say the older missionaries, 'rich in lands and houses; rich in hidden bags of clear, heavy, gleaming gold; convents rich in the accumulation of millions during ages upon ages of their past history.' Multitudes buried all they could before they fled; why, their very brass tangeries, or kettles, cost from two to forty dollars per size. The Druses have buried and are now burying all the plunder; it is immense. These people were immensely rich. Some of them had servants, and never wanted for anything; now they have nothing. Lebanon, Syria, was never in such a prosperous condition as previous to this war. Many an antique will be exhumed in the years to come when their owners are forgotten as among the long since slain.

The mail from Damascus to-day says: 'Thank God! help has come.' Fuad Pasha, not as renegade as our suspicions, has reached there, and has done his duty shrewdly. He asked, 'Why have you been engaged in this?' 'We have not,' was the universal response. 'But how many were?' said he, to catch them. They answered '20,000.' Then why did you not—the other 70,000 of you—stop them?' Fuad demanded their arms. They refused. 'Then I will destroy your city; I give a few days to consider.' We pray that troops may come speedily to his help. O beautiful palaces of Damascus!

Mr. Bobson has started all the Protestants—a long train of 2000 with guards and animals furnished by the government—for Beirut. They are weary, and but just enough excited to accomplish this journey, and we are looking earnestly to welcome this addition to the 75,000 homeless ones already hanging on our sympathies—for 'silver and gold have we none, but such as we have give we unto them!'

21,000 French troops are expecting to land, it may be to-morrow, the Sabbath—5000 English are expected, 1000 Greeks; 10,000 Egyptians were sent for by the Sultan, but they cannot be spared from Chiro(?).

There has been an insurrection at Marash, where Dr. Goodale is, but the Pasha there writes to the English Consul here, that it is quiet now and he can keep the peace.

The whole interior will be astir. Jerusalem is encircled by Arabs of the desert, and a war-man has gone to Joppa. The Druse conflict seems now but a cipher, and their destruction by our troops will be certain; but placed on the right side of the Moslem fanaticism, to which it has added fuel, it assumes in the computation of cause and effect more than a ten-fold value."

THE AMERICA'S ARRIVAL.—The America arrived at this port on Saturday noon. We are indebted to Mr. Smith of the Merchants' Exchange for London papers of the 25th ult., brought by her. As we have dispatches to the 30th ult. the papers contain but little news matter of consequence. We supply the following items:

The London Herald says:

"The incessant rain has had most disastrous effects. At Greenford, the waters formed a vast lake: the roads about Brent were impassable; all around Coldbrook and Runcy were inundated. Accounts from Kent and Essex represent several of the marshes as having the appearance of vast lakes, and many sheep were drowned. She Ravensbourne is overflowed; and on the banks of the Medway a large number of sheep were drowned.

The Universal Corn Reporter suggests that if the wet weather continues, every kiln in the United Kingdom should be used for the drying of corn in the straw.

"The Commercial advices from Russia state that the locusts and rains have certainly done mischief to the crops, and that the yield will consequently not be so large as at one time promised; still, it is added, the harvest will be the most abundant they have had for many years, north and south, from the fact that almost all kinds of Russian produce are in great demand, and are realizing unusually high prices."

A letter from Paris says, the weather here and throughout France generally is most discouraging. It rains five or six hours every day. The harvest must be, on the whole, anything but favorable, and all agricultural produce is rising.

By an Imperial decree, just issued, the ports are opened for the admission, duty free, into France, of all kinds of foreign grain and flour, irrespective of flag. This proves that the deficiency in the French harvest is as large as was feared.

Prince Metternich left Paris on the 24th ult. It is asserted that he has failed to obtain any assurance that France would not interfere in the event of a renewal of the war.

Dispatches received from St. Petersburg state that a grand banquet took place at the Imperial Court in honor of the birthday of the Emperor of Austria, at which the Austrian Ambassador was present. The Czar, in proposing the health of the Emperor, said: "In honor of my dear brother the Emperor of Austria."

In the House of Commons on the 24th, Lord Palmerston said that the annexation of Savoy and Nice did not at present form part of the public law of Europe. That session took place under peculiar circumstances, the province being held subject to conditions from which it was not competent to the King of Sardinia or the Emperor of the French to emancipate himself. On that account, the manner in which the session was made and the circumstances attending it, created a most painful impression with regard to all parties concerned in it, in the minds of all the other States of Europe. He hoped the result would be that the transaction would close with due and complete security for the neutrality and independence of Switzerland. With respect to Syria, Her Majesty's government were acting in conjunction with France, Austria, Russia and Prussia, and they believed that the Turkish government was sincerely desirous to punish the guilty and establish peace between the hostile races.

HOW TO DIE HAPPY. Glorious words these, to which I heard a dying woman respond, not long ago, with a sudden burst of praise: "Is he not a precious Savior, so great and good, and willing to save all us poor sinners?"

She was lying on a hard bed, in the dreary infirmity ward of a workhouse; and the power of faith and love to create a happiness independent of circumstances, came out with almost startling force in her answer to the inquiry: "You know him, then, and love him?"

"Yes, I do know him and love him; his presence makes a heaven of this room."

"If you heaped up my bed with gold and silver," she added; "if you could give me the queen's carriage and horses, and her palace and her garden, and all her beautiful flowers, and health and strength to enjoy it all, I would not take them, if they would hinder me from going home to my Savior. They talk of the pains of dying; what will they be to me? They will but hurry me to heaven and to Jesus."

A RANDOM SHOT.—When Oliver Cromwell entered upon the command of the Parliament's army against Charles I., he ordered that every soldier should carry a Bible in his pocket. Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London, for the sake of plunder and dissipation. Being one day ordered out on a skirmishing expedition, or to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling his Bible out of his pocket, he observed a bullet hole in it, the depth of which he traced till he found the bullet had stopped at Eccl. 11:9: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words were sent home upon

his heart by the Divine Spirit, so that he became a sincere believer in the Lord Jesus Christ. He lived in London many years after the civil wars were over.

It has been observed with much significance that every morning we enter upon a new day, carrying still an unknown future in its bosom. How pregnant and stirring the reflection! Thoughts may be born to-day which may never be extinguished. Hope may be excited to-day which may never expire. Acts may be performed to-day, the consequence of which may not be realized till eternity.

FASTENING A TRUNK BY CLOCKWORK. The impossibility of rendering a strong box altogether safe against theft by means of skeleton keys has led a locksmith in Frankfort-on-the-Main to hit upon the ingenious idea of constructing a strong box without any keyhole at all, and which even the owner himself cannot open. Why, what's the use of such a box? you will ask. But, observe, inside is a clockwork, the hand of which the owner places at the hour and minute when he again wants to have access to the box. The clockwork begins to move as soon as the lid is shut, and opens the lock from the inside at the moment which the hand indicates. Time dependent upon the owner, is the key to the lock—a key which can neither be stolen from him nor imitated.—*London Globe*.

"HOLD FAST TILL I COME." It is related that in one of the battles in the late war with Mexico, a company of brave soldiers were stationed to protect a battery, which was capable of doing great execution upon the enemy. In the course of the conflict, the hottest fight raged around this battery; the Mexicans were determined to take it, and dispatched a large force for that purpose, and as their cavalry, the picked men of their army, came down with terrific force upon the little band who held it, they showed some signs of faltering, but loud above the din of battle, rang out the clarion voice of their brave general, as he swept by to attack the enemy at another point, "Stand your ground till I can reinforce you;" and thus encouraged, they held fast, and beat back their foes, though almost ten times their own number.

"NOTHING MINE BUT GOD."—In recently looking through the Memoir of Mrs. Savage, the sister of Mathew Henry, the commentator, we notice this entry on her diary: "Resolved to call nothing mine but God." This reminded us of the Saviour's requirement: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and also of the apostle's representation of the Christian possessions: "All things are yours." Truly, if this be so, "he that loseth his life shall find it."

OUR OWN FAULTS.—Let us not be over curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then shall we be well pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance; through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath in ought excelled, very easily he becometh arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious observer of the excellencies not the sins of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus—if we thus regulate ourselves—we shall be able to obtain the good things which we are promised, through the grace and loving kindness of our Lord Jesus Christ.—*St. Chrysostom*.

CONVERSATION.—The most casual remark lives forever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter assumes a character so important, that an inquest will be held on it in the general judgment.—[*Harris*].

The parent who would train up a child in the way it should go, must go in the way he would train up his child. Example is before precept.

REASON. Polished steel will not shine in the dark. No more will reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven.

It is stated in the memoirs of the late Rev. Thomas English, of Woburn, that the mind of Mr. Raikes was savingly impressed by reading the fifty-third chapter of Isaiah to one of his Sunday-school children.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. H. Bundy.

Dear Bro. Bliss:—How much I have thought, of late, of our condition as a people! Signs thickening around us of the coming of Him in whom we hope and trust,—thrones of earth tottering and crumbling to give place to a throne that shall stand forever—empires reeling and falling to soon be superseded by an empire that shall be under the whole heaven—the pulse of the man of sin beating fainter and fainter, showing plainly that death is at work at the heart,—and we, as a people, shorn in a measure of our strength, for the want of means to spread the tidings of our coming King and kingdom. Our main organ of communication, the Herald, is crippled and restricted, its able and judicious conductor is obliged to plead almost weekly for aid without which it stops. Brethren, who have means, for the sake of perishing and dying men, to the rescue! Are we giving the last message of the gospel to a doomed world? Is this a fact, or a fable? If a fable, then the less you give the better; if a fact, it is a tremendous truth, and should be better sustained.

How many efficient gospel preachers have left the field from necessity, while the two rings constantly in their ears, if they preach not the gospel of Christ; while, on the other hand, they are perplexed with the apostle's declarations, O we no man any thing; and, He that provides not for his own household is worse than an infidel. Others, that have loved these great truths as well as any of us, have got discouraged, and gone to other denominations. O, my heart aches to-day, while I think of these things.

I knew one preacher who has the seal,—yes, I ought to say many seals—of a true gospel preacher; he labored through poverty and distress. On one occasion, after being absent from his family for some time, on a cold winter evening he returned to his home, his wife on meeting him burst into tears, his children, with little sad faces gathered around him, he took his little boy upon his knees, he read in their sad faces that they had no food, it was too much to bear, and the little boy's hand wiped the tears from his father's face, as he said, Don't cry, papa. How did he feel as he thought of those he called brethren, for whose welfare he had spent his time, and offered his prayers and tears. Their houses and barns some of them, were full to overflowing, and when he left them, they told him to trust in God, and he would take care of him!

O I would not write this in a spirit of bitterness, as God bears me record. To-day my heart, thank God, is at peace with all men; but I do fear our brethren, that have means, will meet, in the day of the Lord Jesus, with a great loss, if they do not lose their souls. Preachers' lips are sealed on this subject, because men get offended. Writers' pens are paralyzed, because it is called begging. Well, be it so, I am a beggar. I do beg of our brethren who have the means, to use it freely to save men from ruin; use it freely to save your own souls; use it freely to feed the hungry, and to clothe the naked; use it freely to magnify the riches of Christ's gospel, and glorify God; use it freely, to speed on his way the angel that is flying with the message Fear God, and give glory to him, for the hour of his judgment is come. Brethren that have this world's goods, this responsibility is upon you, whether you realize the fact or not. Come on to the conference, five hundred of you, and take stock in the bank of heaven, where moth and rust cannot corrupt, and where thieves cannot break through and steal. As ever your brother,

H. BUNDY.

Providence, Aug. 27, '60.

Dear Bro. Bliss:—Elder R. Hutchinson, of Canada East, has labored in this province to the comfort of the children of God, in presenting the harmony of the evidences of the soon coming of the good King. After presenting something of the general harmony of the Scripture in favor of the coming of the Lord, he said, The Lord may come to-day, and will come soon. As long as in heart and life he

and others continue to present the above evidences, they will not come under the condemnation of saying, My Lord delayeth his coming, Matt. 24:48.

We are living in perilous times, and these are caused by the fallen state of professors of religion, in giving away to the infidelity and general maxims of the last days. No universal reform is promised in relation to the mass of fallen professors, but a remedy is provided: read the truth in the following—2 Tim. 3:1-5. The question with all pretending to be in the faith, should be, Am I saved from the above crimes? and in the second place, have I turned away from the crimes of others? 2 Tim. 3:5; 2 Thess. 3:6; 1 Tim. 6:5.

There is a fulness of evidences given by which all concerned may know if they are ready, first, in proportion to the increase of grace and truth in believers that abhor sin. Proof: Ezek. 9:4; 2 Pet. 2:8; and they will, in the second place, in proportion to the grace and truth that is in them. 2 John 1:2, 4. The above in their measure possess the fulfillment of the law. Rom. 10:4; Rom. 13:8, 10; 1 John 4:17, 18; 1 John 2:56; Luke 6:40. All are to be known by their works. Matt. 7:20. The Lord is inviting all his waiting people to possess faith, that is the faith that produces every good word and work and thus coming behind in no proof of living and moving faith. Brief representation of the duty of all true elders of Christ. Matt. 28:20; Acts 10:28; 1 Pet. 5:1-4; 2 Tim. 4:1-3. The above is a work: it is the work of God. First, ministers are bound by their ordination promise to present the cause of the poor, and God, not simply by indirect reference, but as distinct as any other truth. All Scripture is profitable. Luke 20:25. There are Cesar's, and there are the things that are God's. 1 Cor. 9:14. Also charge the rich, 1 Tim. 6:17-19, first by showing them their duty and the reward promised in the above text, and in parallel texts. The church is a household, and as in other households, neglect in any important duty produces effects, so in the house of God the people may be faithful and the eldership unfaithful. It is felt so, on the other hand, if the eldership be as faithful as the circumstances will admit, and the people unmindful of their duty. Some say, leave the people to themselves. God said in his word, Teach them to observe all that I have commanded. That is to be obeyed in order to receive the smiles of the good king. The hireling fleeth because he is a hireling, and careth not for the sheep. All that truly understand the times in which we live, are, if faithful, abounding in the work of the Lord; for they know that their labors are not in vain in the Lord. 1 Cor. 15:58.

I have no confidence in the statement of Dr. Cumming, that we should live in relation to this world the same as if we were to live here 100 years. We are called on to live like men that wait for their Lord. Luke 12:32-37. It is better to read the word of the Lord than to put confidence in men; for his word is a lamp to our feet and a light to our path, in all things needful. To God be all the glory, through the Redeemer.

Your brother, looking for the overthrow of Babylon and the cry among the kings and merchants, Rev. 18:1-11, and shortly after the above Rev. 18:20, 19:9, 22:14. In order to have a translating triumph we require to lay hold on the peculiar promise, John 11:26; also the experience and character similar to the typical one, Heb. 11:5. The above is like other graces to be sought after, and when possessed, will produce a virgin-like spirit. Luke 18:7, 8; 12:35, 36. Under God, in Christ, the Spirit is the chief agent in the work; but he hath ordained the instrumentality of his servants and people to accomplish the perfection of the saints. Eph. 4:12, 13.

D. CAMPBELL

PS. As the season of the year prevented some brethren from helping Elder R. Hutchinson as much as they would under other circumstances, the way is open for them to help him as soon as convenient. His address is Waterloo, C. E.

D. C.

Ameliaburg, C. W., Aug. 24, 1860.

From Rev. H. Cummings.

Bro. Bliss:—I have just received Dr. Cumming's work, The Great Tribulation, from your office, I suppose—for which I most heartily thank you. I shall peruse it with great interest. I see a great diversity of calculation on the chronology of the Bible history of the world, and, of course, with different results as to time. Let investigation and criticism still continue, until the truth be clearly developed. But let writers be candid and admit and correct an error when pointed out by another—no matter who. Thus harmony may be induced.

We are having extremely hot weather at present. The first part of the season was unusually cold and wet; but after the great eclipse it became very hot, and has continued,—the thermometer varying from 90 to 100 deg. in the shade.

In religious matters we have nothing of unusual interest. I am in a series of discourses presenting

Christ as he was, now is, and shortly will be, in all his glory, with those great events which will take place at his glorious appearing, and that follow.—My own mind becomes enlightened, and I think the truth is making an impression upon those that hear.

I read the Herald, and all the works I can get on that subject, and with a desire to know the whole truth as it has been delivered to the world by divine inspiration.

Respectfully, yours in Christ,

H. CUMMINGS.

Oroville, Cal. Aug. 7, 1860.

We hope, brother, that this will not be your last communication for the Herald. Our readers will like to hear occasionally from the modern El-dorado.

We say with you, "let investigation and criticism continue." It is only by examining and testing arguments that we can appreciate their value. And it is only as errors are acknowledged and corrected, by those who make and endorse them, that we can have the confidence in their sagacity and candor, that is needed for our reception of their opinion as judicious, learned, profound, or safe.

Ed.

Rome Quarterly Meeting.

This was a good gathering, Aug. 23. But as there are many reports to publish, I will only give a short notice of it. Owing to its being so near the time of our annual State Conference, some were not present, preferring to attend the larger one. Yet quite a good number attended. And they came prepared to work for the Lord. But few in that vicinity seem to be properly devoted to the work; yet some do. Our meetings were good, and it refreshed our hearts to worship together. The preaching was good, and listened to with much attention. Sunday the town-house was filled at an early hour, and the largest part of those who came were obliged to stand without all the day, while they listened to the word of the kingdom. We trust the Lord will bring good out of this effort. The elders present were, H. B. Sevey, D. M. Hanscomb, I. C. Wellcome, T. J. Dudley. Also Eld. Tibbets, of the Christian church. May we all so live and labor that we may enter into the rest that shall soon be given.

H. B. SEVEY, Pres't.

I. C. WELLCOME, Scribe.

Richmond, Me., Aug. 31, 1860.

Mr. Bliss:—In the Herald of Sept. 1st, appeared the following "Business Note":

"J. Pearson, Jr. We have received nothing from Dr. Odell of Greenland N. H. since April 1859."

Being acquainted with the circumstances of the case, in justice to some of the parties involved, I beg leave to submit the following statement: A letter was received by Elder Himes, some time in July last, from M. O. Hall, stating that he enclosed \$2 for Dr. Odell's Herald; but there being no money enclosed, he was informed of the fact. About the last of the month, another letter was received, by Eld. Himes, enclosing \$2; which was handed to the clerk of the Herald office, by a misunderstanding, as for M. O. Hall, Greenland, N. H.;—whose name, not appearing there, he put him down as a new subscriber. But on attention being called to the matter, it was perceived that the \$2 cr. to him, should have been put to Dr. Odell's credit.

(Signed)

JOHN G. L. HIMES.

Boston, Sept. 3, 1860.

PS. An explanation to the parties concerned, is requested,—in accordance with the above facts.

J. G. L. H.

To S. Bliss.

NOTE. Our subscribers will do us quite a kindness, if they will invariably direct their letters enclosing money, or giving direction respecting the Herald, to the Herald office, and then their communications will come to us, so that we can make such business note, as shall be needed to get an understanding of their wishes. This was the first we knew of the remittance sent. See Business Note in our last.

Ed.

From Bro. Thomas Brown.

Dear brother Bliss:—I am well pleased with the Advent Herald—particularly with the editorial part—and I hope that you will ever be under the influence and guidance of Him who is the fountain of perfection, and who distributes freely of the words of eternal life to those who will patiently continue in well doing. Try all things—hold fast that which is good, and send it forth to the world and which in the great mission of the gospel of the kingdom in taking out of the nations a people and preparing them for the coming of our King, that when he comes, let it be sooner or later, we can say. This is our God; we have waited for him, and he will save us. I would say to the tempted and tried ones, Be up and adoring; time is short; the enemy is press-

ing the camp of the saints; live close to God; pray much; sustain the Herald; exercise charity towards one another. Yours as ever,

T. BROWN.

McConnell's Grove, Ill., Aug. 29, 1860.

From Bro. J. L. Clapp.

Bro. Bliss:—I have been hoping to meet the brethren at the Newburyport conference; but my own ill health and that of my family forbid. My prayer is that the presence of Him that dwelt in the bush may be visibly manifested in all actions of the body.

Yours,

J. L. CLAPP.

Homer, N. Y., Sept. 2, 1860.

There is a coming conference where our assembling will not be conditional on the health of our body, or of our friends—though it may be on the health of our souls. The inhabitant there shall have no occasion to say, "I am sick."

Your absence at the conference will be a disappointment to the brethren.

Ed.

From Bro. R. Hutchinson.

Bro. Bliss:—I am very sorry to see such a sensible declension in the support of the Herald, within a few months past. A growing interest in the near coming of our Lord, if turned to right account, ought to aid a paper which is solely devoted to the diffusion of light relative to that blessed hope. I cannot think that the true friends of this cause will ever allow such an instrumentality to go down.

Hoping to see all the family of the redeemed gathered in immortality. Yours in that good hope,

R. HUTCHINSON.

Waterloo, C. E., Aug. 23, 1860.

From Bro. Thomas Smith.

Very dear Bro. Bliss:—In reference to the Herald I have to say, I have very generally prized highly the spirit manifested therein; and notwithstanding I am compelled to differ in some points from its editor, I love much the spirit of genuine religion often exhibited. Your correspondents from Canada, brn. R. H. and Orrock, in their communications breathe the spirit of genuine devotion; and although I never saw the former in the flesh, yet I doubt not if God by his great grace permits me to a home in the blessed world to come, that that beloved brother will be among the seen and saved there.

My melting heart says truly, "I love this pure religion;" and although we may differ in some things in this imperfect world, yet the time "hasteth greatly" when the watchmen will see eye to eye; when all will be filled with the free, boundless love of our dear Redeemer. Day and night do I cry,

"O may I worthy prove to see
The saints in full prosperity."

For the life of the Herald I shall still labor—as also for the Crisis; and while these papers breathe the spirit of brotherly love, as seen recently, I am pledged to give them my hearty co-operation.

Wishing you health and prosperity here, and an abundant entrance into the kingdom soon to come, I am fraternally yours in hope of eternal life thro' Jesus at his coming,

THOS. SMITH.

Eddington, Me., Aug. 29, 1860.

A sister writes from Fond du Lac, Wis., August 27, 1860—

Dear brother Bliss:—I have for some time desired to express my gratitude to you for the weekly visits of your excellent paper; but poor health and various causes have prevented. How many times has that faithful and tried friend, the Herald, cheered my lone pilgrimage—plodding along, as I am, thro' the enemy's country. How much I desired, while you were receiving so many assurances (pecuniary) from the flock of God, to contribute to your aid, but inability to perform my wish, was my excuse. How glad would I be, could I cast bread upon the waters, so that when the gathering time comes, I may with more joy join in the song of triumph; but I must be content to do what my ability will permit. Although strangers we are, I humbly hope we may all contribute what we may to advance the cause, in which we are in mind and effort identified.

CLARISSA.

From Dr. J. Croffut.

Bro. Bliss:—I am always glad to see you put forth your energies in search of truth. You endeavor to obtain the best evidence in whatever you feel particularly interested, and form your opinion accordingly; which, I think, is the best we can do; for I do not expect we can all see alike or think alike. It may be however, in all honesty, that some things may be overlooked, even very important truths. I, as well as yourself, have endeavored to obtain the truth by careful examination with prayer. Thank you for even the small notice you bestowed upon my request,—though your answer is

not quite correct. You write *sabbaton*, in the singular number, which is not used in either or any place with *παρ τῶν*, which I take to be in the genitive plural. I bring this to your notice in connection with the time when the expressions were used, which was the time following the passover. In reference to that, we know from Lev. 23:15, 16, that a plurality of sabbaths is given, and do not the evangelists and Paul refer to some one of these seven sabbaths? If so, the obscurity of this peculiar expression or phraseology used by each of the evangelists and by Paul (written by Luke) Acts 20:7 and 1 Cor. 16:2, vanishes, and the authority for making our English version read "first day of the week," also vanishes with it; and had either of the sacred writers intended we should read "first day of the week," they knew enough of language to have written it in plain terms. First of the sabbaths, or one of the sabbaths, was well understood by them, and when we understand the occasion for being thus written, it seems to me we need not misapply it, and assume what the scriptures nowhere warrant, a sabbath nowhere mentioned in holy writ, and therefore made by man. It seems to me also, if the sacred writers intended any other day than the sabbath (which was no other but the seventh day) they would have written *ἡμέρα* instead of *σάββατον*, for there is no necessity for metonymy either for force or perspicuity, and it looks to me absurd to so use it, because it does not stand for another thing, but, according to the use made of it, entirely changes the thing itself. Is such a use warrantable? I grant (though it is much disputed) that Jesus Christ did rise from the dead on "the morrow after the sabbath" (including which 7 are counted) answering to the wavesheaf type, as an earnest of the harvest or resurrection of the righteous at the end of the world and second advent of the only Lord and Saviour, when "he shall send his angels and gather his elect," (all of them) safely "into the garner." But although his resurrection did occur "on the first day of the week," I cannot see any reason for making the meeting at Troas correspond with "the first day of the week;" there are strong evidences against it; and the instruction of Paul to the Corinthian church is plainly enough against such an exposition (for I cannot call it translation) *κατὰ μίαν σάββατον*, literally against one of the sabbaths. I find Paul was going to Jerusalem, to be there at the feast of pentecost, Acts 20:16. Wishing them to be ready, he promised to call on them when he passed through Macedonia. 1 Cor. 16:5, Acts 20:3. This you see was at the season of the year when the seven sabbaths were numbered between the passover and the pentecost. I am not arguing to convince and bring you to my mind. I am only stating a few of the reasons why I do not believe as you do in relation to this thing. I thought you might perhaps show me my error, knowing your superior erudition, and it is plain to me, we cannot both be right. If there is a sanctified sabbath, it is of God, for he has done it once, but we never read of man's sanctifying a sabbath: so either you or I do something we ought not; for "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least (or not be accounted of) in the kingdom of heaven." I do not say I am right, but I earnestly desire to be, and if you can show me where in I am wrong, I shall be very grateful.

Yours in hope of eternal life,

J. CROFFUT.

Brooklyn, Sept. 2, 1860.

It seems that you referred to one passage and we to another. The best thing you can do is to call on Bro. N. N. Whiting, who is at home on the criticism of the original of the Scriptures—to which we make no pretension—and he will give you any light you need. We do not think the translation can be improved in those passages.

A Word from the West.

Bro. Bliss:—I have only time now to say to the friends East that "according to the good hand of my God upon me," we have arrived in safety at my father's in Minnesota, and found them well. We had a pleasant journey and our health is improved. If my eyes will permit, I may ere long give a sketch of my tour, in the Herald.

I would like much to meet with the brethren at the conference in Newburyport, but will not be able. They will, however, have my sympathy and prayers; and may rest assured that the short time I remain in this region, I will not be forgetful of my mission, but will work with them in the proclamation of the near Advent of the King of kings. I have not traveled out of the field: for, "the field is the world." Souls are as precious here as elsewhere, and the time to gather them will soon be past. Some may not be pleased to have much prominence given to the doctrine of the speedy, personal, pre-millennial advent, but we cannot help it. The cross and the crown,—Calvary and Zion,—are associated in the Scriptures, and must be by those who "preach the word" fully, faithfully, earnestly and prayerfully. Who

blames an affectionate daughter for remembering and oft repeating the last important words that fell from the lips of a dying mother? and who that knows the Scriptures and the duty of the ministry, can blame us for telling a slumbering church and a godless world that the last words of our Redeemer were "Surely, I come quickly"? Rev. 22:20. Brethren in the ministry! If Paul "in all his epistles" to the churches speaks of the things pertaining to the Restitution (see 2 Peter 3:16), is it not our duty in all our sermons to make reference to the same subject? We are undoubtedly near the close of this age, and let our watchword be Maranatha.

J. M. ORROCK.

Orrock's Grove, Aug. 25, 1860.

A Brother, who orders the discontinuance of his paper writes from Saratoga Springs Aug. 29th 1860. "I am sick and poor, and don't see how I can pay for the Herald, and I don't wish to take it without pay. I have been a subscriber since the starting of the 'Signs of the Times,' published by brother Himes, and don't like to give it up, in my old age."

Yours in hope,

HIRAM HILL.

Brn.: We ought not to be compelled to withhold the paper from any such brother. We shall expect to see a remittance from some one who having this world's goods, and seeth this brother's need, shutteth not up the bowels of his compassion. Ed.

Mr. Editor. Please give through the columns of the Herald an exposition of Rom. 8:7 and 8. Can an unregenerate man perform acts pleasing to God, or acceptable to him? If so, could he not effect a reconciliation between himself and God? Or in other words, can an impure fountain send forth some pure waters?

Answer these, and you will oblige

A. A.

Ans. We find nothing in the texts referred to that needs any explanation. We do not see how Paul could speak more clearly and explicitly than he has done, when he says:

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7,8.

It is clearly the apostle's teaching, that we are dependant on the grace which God gives us, for every right purpose of heart and good resolution. Ed.

DEATH BED SCENES.—The rich Cardinal Beaufort said: "And must I die? Will not all my riches save me? I could purchase the kingdom, if that would prolong my life." Alas there is no bribing death.

An English nobleman said: "I have a splendid passage to the grave. I am expiring on soft and downy pillows, and am respectfully attended by my servants and physicians. My dependents sigh; my sisters weep; my father bends beneath a load of grief and years; my lovely wife pale and silent conceals her inmost anguish; my friend, who was as my own soul, suppresses his sighs, and leaves me to hide his secret grief. But, oh! which of them will bail me from the arrest of death? Who can descend into the dark prison of the grave with me? Here they all leave me, after having paid a few idle ceremonies to the breathless clay which may lie in state, while my soul, my only conscious part, may stand trembling before my Judge."

The celebrated Talleyrand, on his death bed, was visited by Louis Philippe, King of the French. "How do you feel?" said the King. The answer was: "Sire, I am suffering the pangs of the damned!"

Sir Thomas Scott said: "Until this moment, I believed that there was neither a God nor a hell. Now I know and feel that there are both; and I am doomed to perdition by the just judgment of the Almighty."

A rich man when dying, was informed by his physician that he should prepare for the worst. "Cannot I live for a week?" "No," said the doctor. "Say not so," said the dying man. "I will give you a hundred thousand dollars if you will prolong my life three days." But in less than an hour he was dead.

OBITUARY.

Brother Bliss—The Lord has seen fit in his providence to afflict us in removing by death our only child, MARTHA L., wife of John B. HUNT, who departed this life Aug. 2, 1860, aged 21 years, 10 months and 12 days. Also FRANCIS WHEELER, their infant son, who died May 25, aged five weeks.

Some three years since she was called upon by the Spirit of the Lord and commenced a life of prayer. Although she acknowledged unfaithfulness, she had strong love for her Saviour. Not a cloud interposed to damp her joy. Her mind was free from the fear of death. She talked much of the Saviour and the prospects of the Christian. Soon we shall see them again. May the Lord hasten the day.

L. D. WHEELER.

Newburyport, Aug. 26, 1860.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully, Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Taylor's Voice of the Church	1.00	.18
Memoir of William Miller	75	.19
" " " " " " " " " " " "	1.00	.16
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Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 15, 1860.

The Long Night.

(Concluded.)

Therese had not slept very long, when she felt a sudden shock, as if something had struck the little chalet (or house), and made it tremble all over.

"What is that?" murmured little Franz dreamily.

"Is it morning already?" sighed poor, tired Robert.

But Therese did not know what it could be; and while she was still trying to think, her heavy eyelids drooped, and she was soon fast asleep.

Two or three times she awoke again, and wondered if it were not morning, but it was dark as midnight, and she would try to compose herself again. But at last she became so broad awake, that she raised herself up in bed, and tried to look around the room. "It must be a very dark night," she thought to herself, "for almost always the stars give a little light. I wonder how I happened to wake so early."

Just then little Franz spoke in a very weary voice: "Dear Therese, when will it be morning? It is the very longest night I ever knew."

"So I think," cried Robert. "I've been awake half a dozen times, and now I mean to get up."

"Oh, no," pleaded Franz, "let us tell stories till daylight."

So Therese, Robert and Franz, each told a long story, and just as they finished, Karine, waking up, cried loudly for her breakfast.

"I don't wonder that she is hungry," said Franz, "for I am half-starved, and cold, too."

"Ah!" sighed Therese, "if we only had a light." But they could not find any, for their father kept all such things in a little cupboard in the wall, and had taken the key with him.

So Therese searched till she found some milk for Karine, and some black bread, which she gave to her brothers.

Then, as they could no longer sleep, they all dressed as well as they could in the dark.

"I will go out," said Robert, "and see if I can discover any signs of morning."

So he took down the heavy bar, when, to his surprise, the door flew open, and he found himself upon the floor, half buried in some cold substance.

"Oh, Therese, Franz," cried Robert, "come help me."

"What can it be?" exclaimed all three, as they helped him upon his feet.

"Why, this is snow," cried little Franz, putting a handful to his mouth.

"How can that be?" exclaimed Therese, "when it was so pleasant a few hours ago."

For a few minutes there was a profound silence: then Robert gave a quick, sharp cry,

"O Therese! Could it be an avalanche?"

"No, no," said Therese, in a trembling voice, "that cannot be, or the roof would have fallen, and we all have been crushed to death."

"No," said Robert, "I have heard father say that small ones sometimes fall so lightly, that sleeping families have never been disturbed; but then, I remember a noise in the night."

"And I," echoed frightened little Franz.

"What can we do?" asked Therese, as firmly as she could.

"Will not father dig us out?" sobbed Franz.

"I'm afraid he cannot find us."

"Well," said Robert, "I will try and dig through to the light;" and finding an old shovel, he hurried to the door, and began to work manfully.

But it was all in the dark, and the snow fell over him till he was half dead with cold and fatigue. Several times he tried again, but as soon as he dug a little away, the snow was sure to fall down and fill it all up, so at last he came in saying, despairingly,

"Well, Therese, if father does not find us, we must die down here in the dark."

"If I could only see you, sister," said Franz, in a choking voice, "I should not mind it so much."

"Let us hold each other's hands," proposed Therese, and they all huddled together by little Karine.

At first they were quite cheerful, and said often, "Oh, father will certainly find us."

But the long hours dragged on, and all was still as the grave. Poor Karine cried very hard, for she could not understand why it was so dark, and she could not see the sweet smile of her little sister-mother.

But you would be very tired if I should tell you all these children said and did through this long night. How often they prayed to the King of heaven for help—how kind and gentle they tried to be, and how they denied themselves food that little Karine might not be hungry. But at last there was nothing left to eat. Karine was too tired and weak to cry any more, and only once in a while made a little grieving moan. Robert had not spoken for a long time, not since he had said wildly, "Oh Therese, Therese, I cannot, cannot die!" and threw himself sobbing upon his bed. But little Franz, who was becoming very ill, said some very strange things, so that Therese could not help weeping, when he whispered sadly, "All dark, no sun, no moon, no stars. Sister, when will the King of Glory come in?"

Suddenly a sound broke the stillness—a sound upon the roof. "What is that?" cried Robert, starting eagerly to his feet.

There were several heavy blows, and then a ray of bright, beautiful sunshine came flashing through a hole in the wall, and a voice exclaimed,

"Little Franz Hoffmister, are you there?"

Franz could not speak, but Robert gave a wild shout and hurrah. "Yes, yes, neighbor Ulrich, here we all are!" and in a few moments the room was filled with kind neighbors, who bore the little famished children out into the clear light and air, where their father, who had dropped down from fatigue, was awaiting them with great anxiety. I cannot tell you of all the tears and embraces that were showered upon those children. But it would have done your heart good to see cross old neighbor Ulrich holding little Franz, and feeding him as tenderly as if he had been his mother. And oh, how beautiful the world looked to them all!

"My dear children," said their father, "God has been very kind to you, and has saved you from very great peril; but next to Him, you must thank kind neighbor Ulrich, who has given himself no rest, but when others were discouraged, has always said, 'Work on! work on! there is a boy worth saving down here!'"

Robert blushed, as he remembered his unkind words, but Therese looked at Franz with a sweet smile.

Little Franz turned and kissed the rough cheek of neighbor Ulrich, then clasping his hands, looked up to the clear sky and said softly,

"Help me always to please Thee, dear King of Glory."

APPOINTMENTS.

The following appointments I intend to fulfil, by permission: Smithfield, Sept. 20th; Colburgh, 21st; John Pickel, 22d; Port Union, 23d; Griggs, 24th; D. Karnes, 25th; W. Willard, 26th. Will Bro. Pickel come to the station opposite his place on the 27th, so as to meet me as I come with the morning train? John Lawrence, 28th; Westminster, 30th, 10 A. M. D. CAMPBELL.

Bro. Bliss.—Please notice in the Herald that I shall preach at Massena the second and third Sundays in September, and much oblige

Yours in hope,

M. BATCHELOR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

We received a letter, without any signature, enclosing one dollar, from St. Catharines,—state not given—and dated Sept. 2d, on the 6th inst. We have supposed it may be from Geo. T. Havens, of Canada West, to whom we have credited it to No. 1025.

S. B. Goff, \$2. The last remittance credited on the Herald, paid to No. 971 and this pays to No. 1023—first of next Jany.

Wm Kitson. Bro. Litch has omitted to send the first dollar for Miss E. Loder. He has now paid it. It pays her to 1023—Jan 1st, 1861.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydius-street.
Burlington, Iowa, James S. Brandeburg.
Boscoe, Hancock County, Illinois, Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmond.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boody.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somonaux, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, SEPT. 11.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

B P Bralley 1023, J A Trowbridge 997, F A Collier 1023, N W Spencer 1023, Wm Colton 1027, P Eaton 1023, D W Boss 1023, S Burnham 1019, M M Tracy 1023, G Worthington 1049, E Sanders 971, E Lovette from 1011 to 1037, W H Swartz, from 1006 to 1032 and \$1.25 for book—have cr. Sarah L. to 1011; M Huntress 1023, Rev C Gierlow 1023, S Payne 1023, D W Flanders 1023, J Crain 1023, L Gibson 1023, M J Edgerly 1023, Wm Z Manning 1023, Rev H B Sevey 1023, W A Matthews 1023, Geo Brigham 1023, L Perry 1023, J Winchester 1030, E Farnsworth—it paid M F Culver to 1023, and you to 1053, A Loder 1033, J Wiseman 1033, L Darbee 1034, C Taylor 1023, J D Boyer 1023, J Sharer 1033, J Hughes 1033—each \$1.

S Judson 1049, O G Smith 1075, Isaac South 1036, L Morton 1023, Wm McKain 1023, S S Pearce 1049, George Hogarth 1063, Silas Palmer 1052, Jos Wilson 1127—have written C P W; Wm Campbell 1081, M A Sovereign 1035, H Durkee 1046—June 1, 1861; R Sturdevant 1036, John Allen 1011, L Wilcox 1023, J Brooks 1042, W Mason 1013, T Hollen 1075, J S Huff 1073, J Yocum 1024—each \$2.

A Lewis 1049, L Robbins 1097, J Miller 1064—each \$3.

Mrs L A Smith 1075—\$5.

M Housler 1023—\$4.

S Smith 1023, \$2.87; S G Allen 1049, \$2.25; Miss E H Brister, will give the No. paid to when we receive her address. Her postage will have to be paid at her own office. H McKenzie 1023, 60 cts; S K Lake 1035—\$1.40; S G Lyon 1026, \$1.39.

But while the text employs no numerals in giving the starting point, it does present events. The passage reads thus :—" And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12.11,12. The starting point is thus specified to be the taking away the daily sacrifice, and the setting up of the abomination that maketh desolate. The same events are given at the 31st verse of the 11th chapter, as follows :—" And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." It will at once be seen by the thoughtful and the intelligent, that something has to be done preparatory to the introduction of 533 as the accredited rep-

resentation of the events announced in the above passages.

It seems to me to be very desirable that those who employ those sacred numbers with great positiveness, should explain the great prophecy in which they are found; at least that they should be able to show what agents are meant by "arms," "his," and "they," in the verse last quoted, and especially that they should give the meaning of "the sanctuary of strength" which these agents were to "pollute." There are two things which they are bound to do in the proclamation of 1868:—First, they must show what is meant by "the daily sacrifice," and "the abomination that maketh desolate":—secondly, they must show by historic evidence that the former was taken away, and the latter set up in A. D. 533. Yes, my brother, you must do this much, or the whole thing is nugatory and unreliable; and until it is done, there must be a latent doubt, and hesitation, at variance with believing and speaking with all confidence.

The year 1868 may hereafter appear as an epoch of peculiar significance; but this must depend on light and evidence yet to be produced. And if the finger of prophecy point to that year we may confidently hope that you will lead some to discover the fact, and to present the proof.

R. HUTCHINSON.

The Perfect Day.

"They shall not sorrow any more at all,"—Jer. 31.12. "Enter thou into the joy of thy Lord."—Matt. 25.21. Hardness becometh a soldier! And if thou art a "good soldier of Jesus Christ" dear reader, thou wilt "endure hardness." Nor is all this to be in vain. There is an abundant recompense. It is in the new earth, among that multitude whom no man can number, where shine those apostles' robes, all washed in the blood of the Lamb, that thine inheritance is; and there it is reserved against that day. It is thine own possession; amidst his people's joy. No grief to bedew the brightness of that glory; no gloomy cloud to obscure thy vision of its majesty; no sin, nor suffering, to tarnish the lustre of that beauty; but a settled peace, a holy calm, and a joy that knows not its own immensity. O my soul thou hast travailed in pain in this wilderness state; thou hast been tossed from billow to billow upon the sea of strife; but thy darkness shall flee "at evening time." It shall then "be light." The light of heaven—the light of love.

Then burdened, trembling heart, be still. Are not all our pains and our heavy loads blessings in disguise? And do they not work for us "a far more exceeding and eternal weight of glory?"

S. S.

The Logic of Faith.

It is extraordinary how different are the conclusions of Faith from those of Reason. Once Reason came along and heard a man cry, "I am guilty, guilty!" She stopped and said, "The man is guilty: God condemns the guilty, therefore this man will be condemned." She went away—left the man condemned and ruined, and quivering with fear. Faith came and heard the self-same cry, rendered more bitter by the cruel syllogism of Reason. Faith stopped; she said, "The man is guilty; Christ died for the guilty, therefore the man will be saved:" and her logic was right; the man lifted up his head and rejoiced.

Reason came one day and saw a man naked, and she said, "He hath not on a wedding garment; can naked souls appear before the bar of God? Should they have place at the supper of the Lamb? The man is naked, he must be cast out, for naked ones can not enter heaven!" Then Faith came by, and said, "The man is naked: Christ wrought a robe of righteousness; he must have made it for those have a robe of their own; that robe is for the naked man, and he shall stand in it before God."

Reason one day heard a man say that he was very good and righteous. She saw him go up to the temple and pray, "Lord, I thank thee that I am not as other men." Reason said, "that man is better than others and he will be accepted," but she argued wrongly, for lo! he went out,

and a poor sinner by his side, who could only say, "God be merciful to me a sinner," went down to his house justified, while the proud Pharisee went on his way disregarded.

Luther says, "Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I, 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next? Therefore you will be damned? That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

I have a right to believe that Jesus Christ died for me, and I cast myself wholly upon him. Do thou the same, poor disconsolate one, for thou hast nothing of thine own to depend upon.—*Spurgeon.*

Garibaldi.

No man of this age seems destined to play more "characters"—if we may use the language of the actress—than Signor Giuseppe Garibaldi. First he was a cabin-boy in his father's sloop, having no other ambition than to be one day the captain of a felucca, and possibly of a big ship. That respectable post in due time he reached.

After a variety of fortunes in the Mediterranean sea, he betook himself to South America, where he spent some years, first in helping the people of Uruguay, of which Montevideo is the capital, to recover the possessions of the Province of Rio Graude from the Brazilians.

Peace having at length been made by the very unequal belligerents, Garibaldi turned in and helped Montevideo against Rosas, the tyrant of Buenos Ayres. In these two wars Garibaldi fought in the sound cause of liberty, or thought he did. He spent not far from fifteen years in South America, where he married, in the early part of the war with Brazil, a lady who was a native of the province of Rio Grande, who bore him several children, two or three of whom still live. This heroic woman was the constant companion of all his subsequent adventures and perils, as long as she lived.

In 1848 Garibaldi returned to his native city of Nice, then in the kingdom of Sardinia. He was coldly received by Charles Albert, but this did not prevent him from offering his services, and doing what he could to save his country from the calamities and disgrace which the battle of Novara (in March, 1849) brought upon it. After this event, we find him at Rome, where he distinguished himself greatly in the struggle in the spring and summer of 1849, between the Republic and the Neapolitans, the French, and at the last, the Austrians. Driven from the "Eternal City," he conducted his army as well as he could across the Apennines, northward, hoping to meet Venice, which still held out. But he failed; his army was scattered to the winds by the Austrian legions, and, to fill up the cup of his misfortunes, his noble-hearted wife, his cherished Anna, died of excessive fatigue, and want of those comforts which her delicate state required, and left him a lonely exile at the mouth of the Po. Making his way into Tuscany, he was arrested and banished by the Sardinian Government. Coming to New York (in 1850), he nobly supported himself for some time by making soap and candles on Staten Island.

Not long afterwards, Garibaldi embarked in his old profession, and for several years commanded a vessel that traded on the Peruvian and Chilian coast of South America. In the year 1854, he returned to his native city of Nice, and remained there or in its vicinity for five years, engaged in trading and in the cultivation of his "insular acres." The stirring events of 1859 called him into the service of his country, and at the head of his Cacciatori delle Alpi (Hunters of the Alps), he formed the extreme left of the vast Allied force, and marching by the foot of the mountains, he drove the Austrians from Varese, Lugano, Como, Bergamo, and was among the foremost to enter Brescia.

At the close of this brief but wonderful war,

Garibaldi returned to his peaceful employments, until he was summoned to take the command of the insurgent troops in the Romagna, which he soon organized, and prepared to fight the army of the Pope, that was on the Marches of Ancona, not far off. The Emperor of France persuaded Victor Emmanuel to recall his friend, in order to save a collision between the two armies, which had come almost face to face, in the neighborhood of the smallest of all republics of our times, San Marino. Garibaldi obeyed the voice of his sovereign, and retired again to his acres on the sea-coast. Quietly occupied there, with his sons, cultivating his grounds, looking after his herds and flocks, his ear caught the sound of war, as it came over the sea from beautiful but enslaved Sicily. No doubt he had received many a message from the struggling insurgents of that island. He saw that he was needed there, and without delay, raised a volunteer force of 1200 Italians, and 500 Hungarians, and with that force he landed at Marsala, at the extreme end of Sicily, on the 11th day of May.

But what need is there of words? On the 27th day of that month, he stormed the southern end of Palermo, and by noon he possessed the half of that beautiful city. Many lives were lost in that bloody affair; but Garibaldi triumphed. The Neapolitans, after much negotiation, gave up the fortresses as well as the city, and on the 19th of June the royal troops were all gone, and gone, too, were the Neapolitan ships-of-war from its fine harbor.

Since that eventful day, Garibaldi has been performing the functions of a legislator, Supreme in his authority, he has been acting, as was proper he should, the part of a Dictator! He has had everything to do, a new civil government to create, with all its ramifications, for the whole island; troops to raise by a grand levy upon all who were of a proper age; money to procure to meet all these current expenses, and pay the interest due on the public debt; and the secret foes of liberty to look after, and the worst of them (the Jesuits and Liguorians), to expel from the island. Verily his hands have been full. As soon as he can do it with a reasonable prospect of success, he must march to the eastern end of the island, drive the Neapolitans from Syracuse and Messina, and carry the war to the gates of the city of Naples, where Francis II., or Bomba II., as he is properly called, is trembling with fear, and making hypocritical promises to his people. Worthless man! He now finds that the political sins of his father, as well as his own, have to be met. The day of vengeance seems almost to have arrived.—*Journal of Com.*

A Providential Deliverance.

An omniscient God has infinite resources for the help and deliverance of His people; and if the individual experience of Christians were oftener recorded, there would be found numerous cases of Divine interposition as signal as those contained in the Bible. Rev. Richard Boardman, of England, related the following a short time before his death:

I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles, I asked a man if I was on the road to that place.

He answered, "Yes, but you will have some sand to go over, and unless you ride fast you will be in danger of being enclosed by the tide."

It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands, and pursued my journey over them for some time as rapidly as I could; but the tide then came in, and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended my soul to God, not having the least expectation of escaping death. In a little time I perceived two men running down the hill on the other side of the water and by some means they got a boat, and came to my relief, just as the sea had reached my knees, as I sat on my saddle. They took me into the boat, the horse swimming by our side till we reached the land.

While we were in the boat, one of the men said, "Surely, sir, God is with you."

I answered, "I trust He is."

The man replied, "I know He is," and then related the following circumstance:

"Last night I dreamed that I must go to the top of such a hill. When I awoke the dream made such an impression on my mind that I could not rest. I therefore went and called up on this man to accompany me. When we came to the place we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation."

When we got ashore I went with my two friends to a public house not far distant from where we landed; and as we were relating the wonderful providence, the landlady said, "This day month we saw a man just in your situation but before we could hasten to his relief, he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore, but they both sank, and were drowned together." I gave my deliverers all the money I had, which I think was about eighteen pence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, "The Lord bless you sir, I would not take a farthing from you for the world."—After some serious conversation with the friendly people, I bade them farewell, and recommenced my journey, rejoicing in the Lord, and praising Him for His great salvation.

The American Evangelical Advent Conference.

Assembled in Newburyport Mass. Tuesday at 2 1-2 o'clock P. M. Sept. 11th 1860, according to appointment. The President, Eld. John Pearson Jr. was in the chair. The Conference was opened by singing the 634th Hymn and the reading of the 67th Psalm by the President, and a prayer by Eld. Josiah Litch.

The Secretary of the Association Eld. F. Gunner, being absent by reason of sickness, Eld. O. R. Fassett was appointed Secretary pro tem. and Sylvester Bliss assistant.

The President then delivered the following

INTRODUCTORY ADDRESS.

Beloved Brethren:—In the history of the past, as it relates to us as a people, we may find much wherein to exult, in us, devout thanksgiving to Him who is Head over all things to the church.

When Mr. Miller commenced the holy mission of reviving those blessed doctrines we now so fondly cherish, and which constitute us a distinctive body of Christians, the religious world was profoundly slumbering on the subject of the speedy personal Advent of the Messiah. Nay, even the event of His coming again, with its kindred truths, had only a nominal place in the creed of the visible Church:—The event of death had become so magnified, as to supersede the necessity of Christ's coming again, of the resurrection of the righteous dead, the immortalization of the bodies of the living saints, and their translation, whilst the true nature of the Messiah's reign and the eternal inheritance promised were strangely misapprehended.

If any reliance can be placed on the assertions of ecclesiastical history, beyond reasonable question, the christian churches of the first three hundred years; those of the Reformation of the 16th century, and the vast majority of protestant ministers from the era of the Reformation to the 18th century, entertained and taught the doctrine of Christ's premillennial advent and reign. We affirm more than this: that such was the prevailing orthodox belief from the Apostolic days, down to the time of the French Revolution, cannot be successfully contradicted.

It is not disputed that Origen, who wrote in the third century, did conceive and propagate a system of Scripture interpretation, the opposite of this, which obtained many believers. And so did a man by the name of Daniel Whitby, who was born in England in the year 1688, and died in 1727, originate another theory respecting the reign of Christ. This system of interpretation, which he honestly and truthfully denominated a "new hypothesis," seemed to hang between life

and death until the French Revolution, when it began to be received with more favor. I refer to the doctrine of a "temporal millennium," or a spiritual reign of Christ prior to the advent, now so extensively entertained.

Said the pious Spaulding, who was Pastor of a church in Salem, Mass. a little more than half a century since. "The sentiments we oppose, did not generally prevail, until the present century. Even as late as the great earthquake in 1775, many christians were looking, not for the modern millennium, but for the Second Coming. I have the testimony of elderly people, in several parts of New England, that within their remembrance, the doctrine was first advanced in the places where they lived, and have heard them name the ministers who first preached in their churches."

So infatuated had the church become with this Whitbian fable, that she ceased to plead the fulfillment of her Lord's promise, "Surely I come quickly" or to wait and watch with a longing affection for His return. Dazzled with the self-pleasing dream of a temporary triumph over the various false religious systems of the world, of a supremacy in all civil government, with a millennium of earthly prosperity, spiritual glory, the speedy personal advent and reign of the "King immortal," with the saints of all ages, was first obscured: then unlooked for, and at length undesired.

This was the attitude of the visible Church, at the time before noticed:—when our brother, the memory of whom is so pleasant to Adventists, began the arduous and self-sacrificing work of proclaiming the near approach of the Son of man to judge the world. And it is a fact legibly inscribed on the pages of the open book of God's purposes, that whenever any important doctrine connected with man's redemption has been neglected or perverted by his professed people, He has in his own Sovereign manner, and sometimes "in a mysterious way" interposed for its restoration to its primitive life and vigor. The agencies which, in his infinite wisdom, he has seen best to employ for such a high and holy purpose, have been men taken from the humblest walks of life. The reason for this divine policy is given by Paul, "That no flesh should glory in his presence."—Hence the Messiah appeared as the son of a hard working poor carpenter; the apostles "were of mean extraction, poor, illiterate, and utterly unprovided with any of those acts or gifts which are calculated to win the countenance and favor of the world, the Reformer, Zwingle, emerged from a shepherd's hut among the Alps; Melancthon, the great Theologian of the Reformation, from an armourer's workshop; and Luther, from the cottage of a poor miner." Therefore, as the Great Head has been pleased to accomplish great things "by the feeblest instruments;"—as we received our denominational existence, by the resurrection of cardinal and blessed doctrines held by the apostolic and reformed churches,—doctrines exchanged for Daniel Whitby's "new hypothesis," and as each passing year has made more obvious the soundness of the great central truth around which we rally,—the speedy, personal advent of the Messiah, it should not be regarded as anything strange or unreasonable in us to look upon the Low Hampton farmer,—Mr. Miller, as a chosen agent of Christ, to disturb the delusive imaginings of his professed church, and give birth to a body that should propagate far and near the "news of His coming."

There is indeed, great cause for gratitude in the past. Less than 30 years ago, but a single voice was heard in advocacy of these sentiments; now there are hundreds proclaiming them, whilst believers may be reckoned by thousands. In this trying warfare with prejudice and error, God has been our support, and when the storm has threatened to overwhelm this enterprise, He has graciously interposed for its safety. Under his kind auspices, our churches and resources have been signally increased, and in the face of a strangely unreasonable opposition, a legal financial organization has been effected, which, if not neutralized by an erroneous, yet in some instances an honest opposition to organized bodies, will certainly be, as it already has been, productive of incalculable good.

There is, however, another side to the picture,

a humiliating view, over which every true disciple may shed tears of sorrow. Mistakes and religious excesses have been the common lot of the different religious sects in the days of their infancy; but no denomination, no important moral enterprise of any kind has been so cruelly afflicted with such a persevering repetition of baseless assumptions, the introduction of extraneous and secondary subjects magnified to such importance as to destroy unity of action, and gender of strife, as has this. For illustration:—The fixing of specific times for the event of Christ's advent:—An ingenuous mind will admit that there were palliating circumstances in the advocacy of definite time, when Bible Chronology was, to us, a new field of investigation. We were walking in a comparatively untrodden path; and charmed with the pleasant and novel scenery on either side, with the cheering prospect before us of soon entering the pearly gates of the city of the great King, and of beholding Abraham, Isaac and Jacob in the kingdom of our Father;—and, more,—observing confusion dire among our opponents, each contradicting the other, and then looking upon the coincident arrangement of the great prophetic periods—pointing with such harmony to a single year, no marvel that we regarded the argument of the Lord's advent in 1843, as impregnable, or felt somewhat exultant in the belief of a quick redemption. And, in our bitter disappointment, and in not fully comprehending the inextricable difficulties of some portions of Hebrew chronology, it will not receive the unqualified condemnation of the charitable, that an effort was made to reconcile the seeming miscalculation by another attempt to harmonize the prophetic periods to another year;—particularly when it is remembered, that this was publicly announced to be the "Last Experiment on Definite Time." With many it proved to be a final "experiment." It taught them a lesson of modesty and caution, which was lasting. It called for a careful review of the whole system of time-interpretation, in order to discover where the error was, that henceforth there might be inculcated such a theory respecting the proximity of the advent, which should do no violence to the New Testament Scriptures bearing on this question; that would not be liable to mortifying and injurious consequences to the cause, and would not be open to the charge of tampering with the faith of the vast majority, who have neither time nor means of a critical historic and chronologic investigation. To this end, the subject has had a patient and minute examination, and your organ, the "Advent Herald," now occupies a position, on this question, which will, sooner or later, receive the sanction of every sober-thinking, candid unselfish Adventist.

Nevertheless, brethren, this did not cure the evil: the affliction still exists. Almost every year witnesses the birth and the death of some new specific time "experiment," until the disease seems to have assumed a chronic aspect, which is certainly somewhat disheartening.

Some nineteen years ago, Rev. Mr. Shimeall, then a Presbyterian of the Prot. Epis. Church in the Diocese of New York, published a chronology attempting to prove the Advent of Christ in 1847, and "the commencement of millennial blessedness" in 1868. This work received no favor among us—nay, the former proprietor of the Herald gave it a summary rebuke. After suffering a dormant state in all these intervening years, it has been suddenly and unexpectedly galvanized into life, and with considerable energy presented to us for our approval. But there is reason for hope, that it will be utterly abandoned. The present Editor of the Herald has scanned the entire argument, and, in his masterly review, has revealed errors vital to its conclusions; which review has not, and we presume to say, cannot be met by Mr. Shimeall, or any of the advocates of his chronology.

The prejudice and opposition to organizations.

Every effort to organize the churches for the better maintenance of order and discipline; or to create any compact body for the more effectual defense and spreading abroad of our sentiments, has been met with the most determined opposition. And, strange to tell, not till within about two years, could there be effected a single general organization, with powers sufficient for its existence

for more than two or three days; hence our General Conferences in most of their resolutions and acts have proved abortive.

The first financial body formed in accordance to those "higher powers" which "are ordained of God," is only two years of age! It has been remarkably prospered thus far, but it remains a problem to be solved, if prejudice or jealousy may not crush out of existence one of the most effective agents for good we have ever had.

This enmity to healthful organizations, is condemned by the practices and experience of the past. The ancient church was thoroughly and permanently systemised, by the immediate intervention of Jehovah. The early christian church organized to that extent, the government to which it was subject would permit, and then christians were allowed to do business, and hold property as ecclesiastical bodies; they willingly conformed to the legal requirements of the Empire. Thus it was with the churches of the Reformation.—What would the Protestant world have accomplished, in its terrible warfare with the Papal hierarchy, had it not been suitably organized? This receives an illustration in the history and constitution of the Waldensian or "Martyr church." What would, or could the Bible and Tract societies have brought to pass, had they not reduced their purposes to a complete system of action? By legalised societies, the Book of God has been scattered almost the wide world over, and is now offered at the doors of the poor without money and without price!

With no Scripture to condemn organizing: with undeniable evidences on record, and around us of vast good resulting therefrom; with numberless demonstrations that God has given organizations his signal blessing, why this prejudice and opposition to our doing that which common sense dictates will be for the highest good of this cause! Because organized bodies have been terrible in their ability to do evil, is no excuse;—the very fact, that by plans systemised they have been powerful for the wrong is but an argument to prove that the friends of righteousness should be organized to propagate truth and combat error.

A serious tendency to looseness of faith on the cardinal doctrines of the gospel.

That I may not be misjudged, permit me to say just here, that I am what is termed, trinitarian in my views of Christ, yet with all my heart I respect, love and fellowship some who differ with me on this subject. I believe without any doubt, that the dead are conscious and that the finally impenitent will suffer eternal conscious punishment: yet there are those who entertain an opposite view, concerning whom, I have no scruples of their Christianity, or have any hesitancy in giving to them my hand in the closest fraternal love. With these preparatory remarks, I shall speak freely and plainly on this important view of our internal perplexities and trials.

When we take into consideration the religious material out of which this mission was formed, it will not be a matter of surprise that there should be found among us, different non-essential shades of opinion on the great questions relating to human salvation. But the barrier between saving truth and damning error is being vigorously assaulted, or I labor under a serious misapprehension. Some favorite dogma is permitted to serve as a mantle to cover almost any deformity of doctrine, as well as moral character. Gathered under the denominational title of Adventism, are representatives of almost every degree of faith touching the nature and constitution of Christ our Lord, from high trinitarianism, down to low socinianism, and the latter mixed with the grossest form of materialism. There are professed teachers of the gospel, who openly avow the infidel, if not blasphemous belief that for three days Christ was in an unconscious, senseless, helpless state, and only preserved from utter annihilation, even as the brutes perish, by the resurrection of his human body, ere corruption made it food for worms. An infidel sentiment to say the least, for it denies him the attribute "the same yesterday, to-day, and forever," or that he "upholdeth all things by the word of his power." Also the existence of Christ, the existence of a personal devil, and the resurrection of the wicked dead are called in question.

What new heresy may startle our ears to-morrow; what other soul-destroying error may present itself to undermine the essential doctrines of man's salvation, who can answer? Whether God looks with complacency on such corrupt and dangerous perversions of his word, we may not, for one moment, entertain so much as a doubt. And whether we can, without incurring guilt, suffer the line of demarkation between truth and error to become effaced, and even made dim, without an open rebuke,—without first showing a fearless point to the enemy, and a courageous struggle for the truth, is worthy your sober deliberation. It is my own deep personal conviction, that we have erred, in not, ere this, meeting the insidious approach of false doctrine; setting up the ancient land-marks, and standing forth like good soldiers of Christ in defense of the fundamentals of revelation. Do we not need, dear brethren, more of the primitive firmness and decision of character, an increase of real affection for the truths of the gospel of Christ, a clearer apprehension of the value of a sound evangelical faith, a jealous care in preserving in its original purity that which has been committed to our trust; more courage in contending for the right, and repelling that which is contrary to the revealed pleasure of the great moral Ruler of the world?

It will be infinitely better for us to die, as a sect, in the warfare for truth, than to purchase prosperity by a criminal compromise of those principles of the gospel which alone can impart true peace to the conscience; give spiritual life and vigor; prepare for the final judgment, and meeten for the inheritance of the saints. As we must have love, patience, long forbearance, and charity; so must there be firmness, decision of character, and an unbending integrity. We must love Christ and the gospel infinitely more than temporal peace, unity, success and numbers. We should have hearts large enough to embrace every true follower of the blessed Redeemer; be willing to grant to others "all the privileges we ask for ourselves;" have that true Christian liberality which will not discard a brother for a difference in non-essentials, while at the same time, we must stand stiffly for that which is vital; and have that intelligent purpose of soul, that can and will enable us to say to error, "thus far shalt thou go, and no further." Occupying such an attitude we may expect the aid of the Great Head of the church, enjoy real peace within our borders; effect a hearty union among all the true friends of this cause; exert a stronger moral influence in the world, and on the day of his appearing, receive an abundant entrance into his kingdom of eternal rest, which is promised to every faithful minister, and humble follower of the Lord Jesus.

When we take a sober view of the evils which exist in our midst, our hearts cry out, "hath God forgotten to be gracious? and will he be favorable no more?" But when we remember that this mission is of his own begetting; how wonderfully he has blessed it in awakening a widespread interest in the study of the prophecies, and in the coming of the Son of man; how he has, in its darkest moments appeared for its relief, then we exclaim, "This is my infirmity"—"I will remember the works of the Lord," "and talk of his doings."

Evidently brethren, the cause has been passing through a state of transition, which will account for some of its peculiar troubles. This fact of transition is also discoverable in some of the charges preferred against the "Advent Herald":—"it is too conservative;" "it is behind the times;" "it is not radical enough," &c. while by a candid comparison it will be seen, that it is to-day more decidedly advent, and much more original in its general matter than it was three years since!—proving that it keeps pace with the "signs of the times," but is not fanatical.

Brethren, I have presented a sketch of our past history, and our present prospects, with the peculiar troubles with which this best of all causes has been perplexed. A degree of success has attended our humble labors, which certainly demands devout gratitude to him who has ever been the support of the saints.

If in speaking thus plainly, it shall excite the prejudice of any, let me be alone its object; if

blows are to be given, let them fall upon my head, for I only am responsible for the sentiments and expressions contained in this address: in view of the impending judgment, I have spoken.

Beloved brethren, in conclusion, permit me to offer you a Christian greeting. You have by Divine grace assembled once more to consider and adopt measures to defend and propagate the truths which are so dear to us, and so intimately connected with the hope of God's people. To discuss questions of great practical interest to the redemption of our fallen race, and to strengthen each other in the performance of those duties imposed upon you as believers in the immediate return of our glorious King. It is my earnest prayer that heavenly wisdom and prudence may attend all your deliberations; that the presence of the Great Head may grace the meeting, union and love prevail in all your councils and discussions, and all be done with an eye single to the glory of God's name, and in reference to that hour when we shall assemble before the bar of the final Judge, to render a strict and impartial account of our stewardship. May this be to you a season of joy, and heartfelt satisfaction, of fraternal communion, and of exceeding spiritual benefit;—one of rare profit to you individually, to you collectively, and to the cause at large,—may Jehovah's richest blessings and the love of Jesus our Saviour be yours to enjoy while here, when you return to your homes, and forever more.

It was voted that a committee of three be appointed by the President to take the names of delegates to the conference. Bro. Arnold Brown of Providence, H. Lunt, of Newburyport, and A. Chase of Haverhill, were appointed said committee.

It was voted that Rev. Mr. Campbell of this city be received as a corresponding member of this conference. The Rev. Mr. Butler, of Byfield; and Rev. Mr. Thurber of Newburyport were thus received.

It was resolved that the church of the Messiah be recognized as an evangelical church, and that any of its ministers be invited to sit with this body.

It was voted that a committee of three be appointed as a nominating committee, and Elders Bundy, Bosworth, and Edwin Burnham here appointed.

It was also voted that a committee be appointed to select the place of the meeting of the next annual conference, and the person to deliver the annual sermon. Elders Robinson, Hutchinson, and Hale were appointed.

Elder Bosworth moved, in accordance with a notice given at the meeting of the conference last year, that article 6th be amended so as to change the time of our annual conference from the 2d Tuesday in Sept., to the 2d Tuesday in October. It was laid on the table.

Elder A. Hale moved a resolution respecting the address; which did not prevail, as the address had not been adopted by the Conference.

It was moved by Bro. L. Osler, in accordance with a notice last year, that article 8 be amended by adding after annual meeting, the words, "provided such proposed alteration be presented at the first meeting of the session."

It was voted that letters from churches be read and reports be heard from the members present respecting the interests of the cause in their several sections. The following letter was read from the church in Newburyport:

To the Second annual meeting of the American Evangelical Advent Conference, assembled in this city—Dear brethren:—We are glad this day of the privilege of welcoming you to our house of worship, our Christian fellowship and to our homes; and as we have the privilege this year, of gathering with you again to consult upon the interests of the cause of our glorious Head and coming King, we have felt anxious that your deliberations should be characterized by wisdom, prudence, and an ardent desire to promote the best interests of our fellow men.

We have selected Dea. John Pearson, Senior, and Henry Lunt, Jr. with Bro. Richard Cutter, Lemuel D. Wheeler and Daniel Russell,—who, with our pastor, Elder J. Pearson, Jr. will act with you in your deliberations as our delegates.

There are no matters of special interest to report which have occurred among us since your last meeting. The word of God has been regularly dispensed by his servant our pastor, and the ordinances attended to as required in the gospel; as also the discipline enjoined by our Saviour; and we have endeavored to maintain a consistent walk, so that the enemies of our faith should have no evil to say of us. But, brethren, we have not seen the seed which has been scattered by the servants of Christ spring up and fruit developed as our hearts have desired, yet, we remember the injunction of the apostle: "Be not

weary in well doing;" as also the promise that in due season we shall reap if we faint not. Our hearts are uplifted that we may not be left to hardness, but that the Lord of the vineyard would refresh this portion of his heritage by pouring upon us his Holy Spirit and bringing sinners from darkness to light, and from the power of Satan to God. And permit us to ask an interest in the prayers of those who assemble in this conference, that this annual gathering may be a means of renewed spiritual enjoyment, and a greater awakening to activity in the service of our blessed Lord.

Since our last report three have been added to our number, who had previously professed religion, and two have at their request been dismissed, that they might be connected with a sister church in a neighboring town. Our present number is about eighty, though quite a number who are connected with us are living in other places. Our Sabbath School is still maintained, and numbers about fifty. We maintain two prayer and conference meetings—one on Sabbath, and one on Wednesday evening of each week, which are generally interesting; and we hope that when our Lord Jesus Christ shall come in his glory it may be said to us, "enter into the joy of your Lord."

HENRY LUNT, JR., Clerk.
Newburyport Sept. 11th, 1860.

Eld. J. Litch gave an interesting account of the state of the churches in Pennsylvania, and his report showed that both churches and Sabbath Schools were prospering. Their missionary operations were successful, and their labors had been blessed to the conversion of many sinners. Some two or more young men had the last year entered into the ministry and were devoting themselves to their work.

Voted, that the sessions of the Conference be from 9 to 12, A.M. and from 2 to 5, P.M.

A letter from the Providence church, was then read; which showed that the last year had been one of considerable religious interest under the faithful labors of the Pastor,—in connection with those of Bro. Edwin Burnham and Horace Bundy. The Sabbath School was in a flourishing condition—numbering 225 scholars, with an average attendance of 163.

A letter from the Salem Church Mass. was read. The religious interest is not so great as in years past. Six members had been added to the church during the last year. The whole number of members is now 106. The Sabbath school numbers about 60 scholars.

From the letter read from the Haverhill church, we learned that the church had been passing through considerable trial; but was now enjoying a measure of faith, zeal and prosperity. Present number of members, 34.

Bro. D. I. Robinson gave an account of the church in Brooksville, Vt., and the cause in that region. He thought the prospect was good for the advent interests, and cause, if due labor could be enjoyed and proper efforts be put forth.

Bro. Bosworth was expecting to present a letter from the Waterbury church; but it had not come to hand. They were in a condition of prosperity, but had had their trials. The church numbers 66 members, the congregation is good. The Sabbath-School number 40, beside 2 Bible Classes. Social meetings were very well sustained.

Bro. Shipman gave an account of the Church in Sugar Hill. Noticed nothing of special interest. Suffered from the spirit of emigration which exists among the mountains, and had lost one of their ablest members. There had been no diminution of interest, on the whole, as he thought. The Sabbath School numbers about 80 or 90 scholars. There had been no conversion among them the last year. Yet he thought there was feeling among the young. They had not been without severe trials. There was no division among them. He pledged that he would come another year with more authority from the church. He spoke also of the church at Lake Village as maintaining some interest.

Bro. Bosworth stated, that the brethren in South Duxbury, Vt. were members of the church at Waterbury, but only nominally—Bro. Thompson preached to them in South Duxbury.

Adjourned by singing and the benediction.

Tuesday Evening.
The Conference held a religious service.
After the usual opening services, Eld. L. Osler preached an able discourse to a large congregation from Rev. 20:4. Subject: The nature of the reign of Christ.

To be continued.

The American Millennial Association.

Was called to order at 9 1-2 A. M. Sept 13th 1860, by the President, Rev. J. Litch of Philadelphia. The Recording Secretary being absent it was voted that the Corresponding Secretary act as Recording Secretary pro tem.

The records of the last annual meeting were then read.

It was voted that the pledge given by Elder J. V. Himes to see paid \$25, to constitute a brother in Cincinnati O. a life member of the Association be remitted.

The Treasurer then presented a list of the following names of brethren, not before voted in as members of the A.M.A. who had now become eligible to membership by the payment of the requisite amount by themselves or others, viz:

Luther Edwards, of Hampton, Ill.
George Locke " Loudon, N. H.
Artemas Brown " Louisville, Ky.
C. P. Whitten " Lowell, Mass.
Edwin Burnham " Newburyport Mass.
Samuel Chapman " Hartford, Ct.
J. B. Huse " New York city.
F. Parker " Templeton, Mass.
Wesley Burnham " Essex, Mass.
And they were all elected Life Members.

On vote of the Association, a committee for the nomination of officers, consisting of Messrs D. I. Robinson, A. Pearce, and J. F. Guild, was appointed. And then followed the reading of the Treasurer's report as follows:

The Second Annual Report of the Treasurer of the A. M. Association for the year ending July 1. 1860.

I. The receipts of the A. M. Association during its second fiscal year, have been from all sources as follows:

1. From subscriptions to Advent Herald	\$3550.64.
2. " Donations—the name of individual donors of which were given in the Herald of July 7th.	930.76.
3. " Sale of books, &c.	418.03.
4. " Advertising	67.45.
5. " Dividend on stock in chapel	45.00.
Total	\$5011.88.

To this add Cash on hand July 1st 1859 including \$148.50 then paid in advance for paper and rent.

Making \$5730.20.

II. The expenditures during the same period have been,

1. For the expenses of the publication of the Advent Herald,—the minute details of which have been given in the published quarterly reports of the Treasurer to the Standing Committee; and to which is added the \$148.50 paid in advance at the beginning of year, and which was not there included.	\$4333.91.
2. Paid two Notes of \$400 each,—the last of those given by the A.M.A. to Eld. Himes, in part payment of the purchase of the assets of the Herald Office—less \$10 for payment before becoming due	790.00.
3. Paid for books—as merchandise	210.43.
4. Paid Messrs Hobart and Robbins for the purchase of 1 share of stock in the Advent Chapel—they making a donation of a share	50.00.
5. Paid balance of small bills owing by the A.M.A. July 1, '59.	13.95.
6. There are a few small sums in the hands of agents, included in the above receipts, amounting to	19.40.
7. There was owing by the Boston A. Association, and not drawn out till after July 1. 1860	226.42.
8. And cash on hand, July 1. 1860	86.09.
Total	\$5730.20.

NOTE. The amount of expenditures for the publication of the Herald, includes 29 reams of paper purchased during the year, and on hand July 1. 1860; which at \$3 1-2 per ream, amounts to \$101, 50. And this deducted would leave the actual Herald expenses, for the year \$4232.41.

III. The Assets of the A.M.A. at the end of its second fiscal year comprised,

1. The Type, and other printing materials, Stereotype plates, a Safe with the furniture, stoves &c. and the office library; which estimated at \$273.50 less than the sum for which it was purchased, for possible depreciation, amounts to	\$1000.00.
2. Twenty shares of Stock in Chapel, estimated, though it would not sell at its par value, at	1000.00.
3. Books held as merchandise	311.20.
4. Small sums in the hands of agents	19.40.
5. Due from Boston Association	226.42.
6. Paper on hand 29 reams	101.50.
7. Cash on hand	86.09.
Total	\$2744.61.

To this may be added sums due from subscribers of about \$871.50; of which there may be estimated as good 408.39.

scribers of about \$871.50; of which there may be estimated as good 408.39.

Total of Assets, \$3153.00.

IV. Liabilities. The only indebtedness of the A. M. Association, at the end of its fiscal year, July 1, 1860, consisted of payments made in advance by the subscribers of the Herald; and which might be estimated at about \$1053,—leaving a net valuation of the assets of the Association at about \$2100.

V. In addition to the cash donations, that came into the hands of the Treasurer, and which alone are included in the above receipts; there was donated to the Association during the year,

1. Shares of Stock in chapel, viz:	
Messrs Grant and Daniels 4 shares	\$200.00
" Hobart and Robbins 1 "	50.00
Bro. Jason F. Guild 1 "	50.00

2. Payments made to the agent, employed a part of the year, and expended in support of the agency; which were individually specified in the semi-annual report of Jan'y. last	170.13.
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3. Collections made by "Our Missionary," and used by him in meeting the salary and expenses of the same; as acknowledged in connection with the last two quarterly reports,	331.92.
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Total 802.05.

This makes over seventeen hundred dollars, that has been given by the benevolent during the year, with a view to the advancement of the interests to which this Association is devoted.

It will be seen by the above that while the expenses of the Herald during the year amount to \$4232.41.

The income from subscriptions was only \$3550.64.

Leaving a deficiency of \$681.77.

This deficiency has been partially met by the income from advertising \$97.45.

Dividend on chapel stock 45.00.

From donations, \$930.76—less the Amt. of \$790, paid on the debt to Eld. Himes 140.76=253.21.

Leaving still a deficiency on the past year of \$328.56.

Omitting the amount received for donations, and it leaves a deficiency of near \$600 a year, for which it would be well to have some permanent provision. If the continuance of the Herald is dear enough to the hearts of a sufficient number, who will pledge themselves to meet the annual deficiency, by annual or quarterly payments of the respective sums they may individually subscribe, until it shall be self-sustaining, it will secure the paper on a permanent basis.

The disbursements of the office have been conducted on principles of rigid economy, and by a strict accountability,—laying open to the friends of the Association by frequent and precise statements of the items of receipt and disbursement,—it is hoped that its wants being seen, will be met continually by the needed supply.

The present condition of the office is a freedom from indebtedness, excepting what is due to subscribers, the rent of office, fuel, and paper on hand sufficient to reach to the end of the year, all paid for, but with no fund on hand with which to meet future contingencies, or deficiencies in receipts while supplying the Herald to those already paid in advance.

In thus commencing the Association without a dollar in its treasury, in meeting all its current expenses, in paying the purchase of the office, and having the present value of assets at the end of its second fiscal year, we have reason to congratulate this agency as a success, for which our grateful acknowledgement is due to Him, for whose glory it was designed, and may it never be otherwise than instrumental in the advancement of this cause.

All of which is respectfully submitted.

SYLVESTER BLISS, Treas.

I have examined the foregoing account, and the books of the office, and am satisfied of the correctness of the above.

ANTHONY PEARCE, Auditor Pro Tem.

It was voted that the Treasurer's report be adopted.

It was voted that the publishing Committee be requested to report to this body instead of reporting at this time to the standing Committee. And they presented the following report:

"Your publishing Committee beg leave simply to report that they have progressed as far as possible in the sustaining of the present publication, the Advent Herald, during the past year, and have issued a new edition of the Harp. They have also prepared a tract setting forth the important points of our faith

and hope, which is now in manuscript and nearly ready for the press."

The report was accepted. The Committee on nominations reported the nomination of officers elected last year, as the best they could do under the circumstances, and seeing no particular need of change.

It was voted that the election of officers be held in private session, and that members retire immediately to the vestry for this purpose. The following board of officers was then elected by written ballot.

J. Litch, of Pennsylvania, President.

D. I. Robinson, of Mass.

L. H. Shipman, " N. H.

D. Bosworth, " Vt.

J. Colder, " Penn.

S. Foster, of C. E.

John Pearce, of C. W.

Dr. R. Hutchinson, of C. E.

F. Gunner, of Mass., Recording Secretary.

O. R. Fassett, of Mass., Corresponding Secretary.

S. Bliss, of Mass., Treasurer.

R. R. Knowles, of R. I., Auditor.

J. V. Himes, of Mass.

J. Pearson, Jr., " "

G. W. Burnham, " "

L. Osler, of R. I.

A. W. Brown, of R. I.

A. Pearce, " "

A. Coburn, of N. H.

N. Brown, " "

O. Dowd, " Vt.

E. W. Case, " "

H. Newton, " "

J. M. Orrock, of C. E.

Directors.

The Association, after the election of officers, returned to the audience room of the chapel for further business. The publishing committee presented to the Association the tract prepared by them for publication. And the

Association re-committed the manuscript, after reading certain portions of it, to the committee for completion and publication.

The Association then adjourned, to give place to the conference; and to meet again at the call of the President.

Thursday P.M. 5 1-2 o'clock, the Association was called to order by the President.

Elder Hutchinson made a statement in respect to a proposed visit to Great Britain. If Providence should favor his desires, he wished as a member of the Association to promote its interests; and it would therefore be agreeable to him to go under its recognition.

Elder L. Osler then presented the following resolution; which was adopted by a standing and unanimous vote.

Resolved, that as we learn from our Bro. R. Hutchinson of Canada, a member and a Vice President of this Association, his purpose of soon visiting Great Britain, we hereby commend him to the kind consideration of the cause, both in that country and America; and we would also accompany him with our best wishes.

It was voted, that the financial committee be recommended to employ a general travelling agent to aid the general interests of the Association, provided his services can be secured without incurring financial embarrassment.

It was proposed by Elder Pearson that the plan stated in the Herald in reference to the sustaining of the paper should prevail.

The President of the Association proposed that twelve men become responsible for fifty dollars each, to be collected in donations to the Association within the year, or from payments in advance by new subscribers, until the Herald should become self-sustaining; and he generously headed the list with seventy five dollars. The following amounts, to be thus raised, were then individually pledged:

J. Litch	\$75.00
J. V. Himes	50.00
L. Osler	50.00
O. B. Fenner	50.00
J. Pearson, Jr.	50.00
R. Hutchinson	50.00
Harris Pearson	50.00
D. I. Robinson	25.00
D. Bosworth	25.00
O. Dowd	25.00
I. H. Shipman	25.00
L. Brown	25.00
M. Nason	5.00
A. O. Foley	2.00

The President, J. Litch, and O. B. Fenner, then assumed the responsibility of the collection of the remaining sum.

A part of the above was pledged in the evening session, to which the society adjourned from the P. M. session. And at the close of the evening session the Association adjourned.

J. LITCH, President,

O. R. FASSETT, Sec'y, Pro tem.

MEETING OF THE STANDING COMMITTEE OF THE A. M. ASSOCIATION.

The standing Committee of the A. M. A. met in the Vestry at 12 M. Sept. 13th, and was called to order by the President, who stated the object of the meeting the appointment of the sub-committees: which were then thus constituted:

COMMITTEE ON FINANCE.

L. Osler,
S. Bliss,
A. Pearce.

PUBLISHING COMMITTEE.

John Pearson, Jr.
J. V. Himes,
O. R. Fassett.

ON COLPORTAGE.

D. I. Robinson,
F. Gunner,
G. W. Burnham.

S. Bliss was re-elected editor and business agent. The following letter was then read from the missionary of the Association:

Dear Bro.—I need help. About 90 dollars is due me, which my family needs. Many have pledged aid from whom I have not heard of late. Many have not, that might give the small pittance asked, if something earnest and definite was spoken on the subject. I have done what I could in appeals from the pulpit and by private correspondence. The committee on missions must now speak in my behalf. My labors will be principally devoted to a few places hereafter which will nearly meet my expenses to the close of the year.

I have made no report definitely for your present meeting supposing it would not be called for. Will do so in season for it to appear in the Herald with your other minutes of conference, if desired. May prosperity attend your meeting. I cannot come. Yours in hope,

G. W. BURNHAM.

Voted, that we consent that Bro. Burnham may occupy the portion of the field which he suggests, and obtain support from the churches where he labors.

Voted that Elder D. I. Robinson be employed as a general traveling agent of this board the present year. Adjourned.

O. R. FASSETT, Cor. Sec'y Pro tem.



ADVENT HERALD.

BOSTON, SEPTEMBER 22, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

THOMPSON'S "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

ENQUIRY. Did any one pay us any money at Newburyport, not credited in this week's Herald? We enquire, because we find three dollars more in our memorandum book, than are covered by our memorandums of amounts received.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

[Notes to article of Bro. A. Brown, in another column.]

Note 1. Of course not. We do not make the beast a symbol of the Pope, either temporally or ecclesiastically—see Ex. of Apoc.

We see no difficulty in discriminating between the Pope's power, as a temporal ruler of the Roman states, symbolized by the little horn of the beast of the 7th of Daniel; and the ecclesiastical sovereignty, which extends over the Catholic church in all lands;

which is symbolized by the woman seated on the beast. Either of those powers could be exercised by him without the other.

Note 2. That does not follow. We could build a house without touching a finger to the rising structure; but we could not go to Louisville without going in person. So Christ can work by means; but his coming to earth must be his personal coming.

Note 3. Nor does that follow; for the like period in Dan. 7th and in Rev. is in connection with a symbolic prophecy; and therefore the time given to the symbol, must be representative of the time occupied in its fulfillment; which makes the time symbolic.

Note 4. The answer to this is found in your quotation following.

Note 5. Not by tradition, but by irrefutable argument.

Note 6. Whether time is symbolic, and whether it is symbolic of the measurement expressed, or of that analogous to it, are separate and distinct questions. The seven times in Dan. 4th are no less symbolic than the three and a half times in Daniel 7th; but in the last instance the natural duration of the symbolic beasts to that of the kingdoms symbolized is so disproportionate that days must be understood as representative of years; whilst in the former one, the diurnal duration of the object chosen as the symbol, a tree, is not thus disproportionate of the duration of a man's life; and therefore the time expressed of the tree, is symbolic of a like duration in the history of Nebuchadnezzar.

Note 7. The 40 days of the spies are none the less symbolic, for being historical, and so representative of the 40 years—see Lord's classification of things used as symbols in Winthrop's Essay.

Note 8. Well, brother should the thing predicted come to pass, we see not that it would at all derange the great outlines of prophecy, as we view them.

A correspondent writing from Philadelphia on the vulgar era, fails to give his name. He is mistaken in supposing that the want of synchronism between the true date of Christ's birth, and the vulgar era, can affect in the least the reckoning of time. For we reckon, before and after, not from Christ's birth, but from a fixed point in the cycle of the Julian Period, which is not affected by any of the considerations our correspondent supposes.

J. M. Orrock. Rec'd Waifs from the West—Nos. 1-4. Will commence in our next.

Foreign News.

Farther Point, Sept. 17. Steamship Jura, from Liverpool 6th, via Queenstown 7th, passed here this morning, en route for Quebec. Her telegraphic advices are two days later than those received by the Melita.

GREAT BRITAIN.

The weather continued comparatively fine throughout England and Ireland. The harvest prospects were more promising, and exercised a buoyant influence on the funds and on the cotton market.

Smith, Sinclair & Co., linen factors in London, had suspended payment; liabilities estimated at £150,000. It is feared that this failure will lead to the suspension of other smaller firms in the same trade.

The Queen will visit Germany on the 24th of the present month.

FRANCE.

The Emperor is reported to have assured M. Farni of his sincere desire to see Italy independent, and said that when Victor Emmanuel is master of Sicily and Naples he will be strong enough to contend alone against Austria; but should Austria prove victorious in a conflict, France would not allow her to abuse her victory.

It was reported that the Empress is not well, and will not be able to accompany the Emperor to Algeria.

ITALY.

Garibaldi was last heard of at Palmi, when he was marching upon Salerno, his right wing being supported by Gen. Cozzenz.

Four thousand men under Gen. Turr had disembarked at Capri.

An insurrection had broken out at Sala, where Victor Emmanuel was proclaimed King.

It is reported that the Austrian minister at Naples had telegraphed to Vienna, that the King of Naples had resolved to quit his States, and that his pictures, furniture and luggage were embarked on the 4th on board a Spanish vessel. Other authorities affirm that the King had adopted the desperate policy of "no surrender," and would not leave until the last extremity.

Eight Sardinian war vessels were in the Bay of Naples, with two regiments of the Bersalieri on board.

The British steamer Orwell, which was taken possession of by the Garibaldians, had been recaptured by the English war steamer Scylla.

When Edwin James, member of the British Parliament, passed through Paris, he was received by Jules Favre and others. He stated that he was going to see Garibaldi, and that Lord Palmerston had authorized him to tell Garibaldi that he (Palmerston) considered that he would compromise all his successes by an immediate attack upon Rome or Venetia.

SYRIA.

It is again asserted that Christians had been massacred at Baalbec, and in the village near Jean d'Acre.

An emeute had taken place at Liernona, and a more serious one was apprehended at Phillipholi. Agitation continued to prevail in Bosnia and Herzegovina, but the Sultan had ordered the Grand Vizier to return immediately without visiting these provinces.

Londonderry, Sept. 7. The London News publishes the following telegram:

"Naples, Thursday—1 P. M. Garibaldi arrived at Salerno this morning, and is expected at Naples immediately. It is said that the King will leave here to-day for Gaeta. The steamer Intrepid returned here yesterday from Salerno. Edwin James, M. P., the Hon. Mr. Ashley, M. P., and other Englishmen, are on board a Sardinian vessel, on their way to visit Garibaldi at Salerno. The city is perfectly tranquil, and the people conduct themselves in a dignified manner."

A correspondent of the London Daily News says that Lamoriciere's proclamations impose on the Sardinian Government the duty of watching the frontiers, and of being prepared to cross them in case it is necessary. The government was already collecting in that direction a force of 20,000 men.

New Orleans, Sept. 17. Steamer Star of the West has arrived with Havana dates on the 13th.

Truxillo, Sept. 7. The British steamer Icarus, with transport and troops under Alvarez, proceeded to Rio Negro, where Walker's army had encamped. The boats of the Icarus proceeded up the river and captured Walker with 70 men. They were all brought to Truxillo and delivered up to the Spanish authorities.

Walker's men were very destitute, and many of them sick. They were permitted to return to the United States on the condition never to again engage in an expedition against Central America. Walker and Col. Kadler were to be shot at Guatemala. The expedition from Omoa arrived after the capture of Walker.

Fourteen hundred Liberals were marching on the capital. Miramon is in the city with 7000 troops.

Anniversary of the American Bible Union.

The next anniversary of the American Bible Union will be held in the meeting house of the First Baptist Church, corner of Broome and Elizabeth Streets, New York, on Wednesday and Thursday, Oct. 3 and 4, 1860.

At nine o'clock on Wednesday morning the Union will meet for the election of officers and managers, and for the appointment of committees. Public exercises commence at ten o'clock.

Members and delegates are requested to call at the Bible Rooms, No. 350 Broome Street, near the Bowery, immediately on their arrival, and register their names.

C. A. BUCKBEE, Recording Secretary.

WM. H. WYCKOFF, Corresponding Secretary.

THE PREMIER AND THE PROPHECIES.—Lord Palmerston and Lady Palmerston have lately been frequenters of the celebrated Dr. Cumming's chapel. The Premier and his lady occupy Lord John Russell's pew and seem to take considerable interest in the certainly very talented elucidations of the Scriptures given by the Rev. gentleman. It appears that the Premier was mostly attracted by Dr. Cumming's elucidation of the Prophecies of Daniel.—Court Journal.

Clement, of Alexandria, thought that a christian woman should not look into a mirror, "because by making an image of herself she violates the commandment which prohibits the making of the likeness of anything in heaven above, or on the earth beneath." You smile; but might you not well sigh over the probability that many, in their eagerness for outward adorning, look oftener and longer into the mirror than into the Bible, which mirrors forth the heart, and at the same time teaches what they must become in order to enjoy God's smile, and how they may become thus pure in heart.

Everything that a man leans upon but God, will be a dart that will certainly pierce his heart through and through. He who leans only on Christ, lives the highest, choicest, safest, and sweetest life.

When prayer cannot prevail to keep a temporal mercy alive, yet it will have a powerful influence to keep thy heart alive when it dies.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. A. Brown.

Dear Bro. Bliss:—I had forgotten the little article of mine in the present Herald.

If I did "confound the Roman hierarchy with the pope's temporal power," they are so "confounded"ly alike that no thought of any distinction would ever have occurred, if expositors had not determined to put all the symbols on Rome, and as there were several symbols—a beast, a woman, and another beast—so they split Rome into purely imaginary slices to suit. The prophecy don't fit facts, so facts are diminished to fulfill the prophecy.

"The sovereign who bears the title of Papa or Pope must be at the time of his election a cardinal priest or prince of the church, and is chosen for life by his fellow cardinals, who constitute what is called the sacred college. This hierarchical principle runs through the whole series—the priestly being an indispensable qualification for the terms of office." Can you do otherwise than confound the ecclesiastical and temporal power? But be it so, one or two, neither pope, temporal nor ecclesiastical, stands much chance of assuming the position of the beast in Rev. 19. But Napoleon does. [Note 1.]

I don't like your hint about "the instrumentality with the one who rules it," which to be relevant means that the beast, &c., may be destroyed by an instrument, and not necessarily by Christ personally: so, as well, may the whole series of final scenes be accomplished, and no personal coming of Christ occur. [Note 2.]

"If the time is not used as a symbol," Dan. 12, I suppose the same time in ch. 7 and Revelation is not. [Note 3.] Glad of this advance; for in your "Elements," under "Inspired explanations of symbols," you have "Days—years, Num. 14:34, Ezek. 4:4-6."

But how are these periods, Dan. 12, "expressed by metonymy"? Not according to the definition of that figure. Are those periods "revisions," or do they express "that with which they are intimately connected"? Is the cause used for the effect, or vice versa? Or, are they things contained put for things contained in them? [Note 4.]

But you say they are "so many daily periods for that number of yearly periods—in accordance with a previously established prophetic use of them." "The well-established year-day theory." O how much that sounds like the talk of all advocates of theory! "Well established" temporal millennium—eternal inheritance—of course we shan't stoop to prove it—it is "well established" by centuries of tradition, and that is all-sufficient. [Note 5.]

Now, my brother, where and by whom is this system established? Not by the seventy weeks; for as Bickersteth says they are "independent of that system"—weeks of years. See Time of the End, p. 24. Not in ch. 7, for that constitutes a part of an explanation. Not by the fact that all prophetic periods are given on the year-day system.

Noah's 120 years were prophetic; so of 400 yrs. of the sojourn of Abraham's seed, the seventy years of Babylonian captivity, and all literally what the language expressed. Besides in the very books in which these periods occur, Daniel and Revelation, we have two other prophetic periods, both literal, the seven times, Dan. 4, and the 1000 years, Rev. 20.

This is certainly the rule, and a year-day theory the rare exception. Indeed when a day stands for a year it is always so stated, as in Num. 14 and Ez. 4, but no such statement is made in Dan. 12: but the periods are given singly as in the case of the 120, the 400, the 70, the 1000 and the 7 years. [Note 6.]

Again, Dan. 12 is like these and unlike those in Numbers and Ezekiel, in the fact that both periods in the latter were fulfilled, i. e. the 40 days and the 40 years were both fulfilled in actual events. The same was true of Ezek. 4, but the year-day system makes the days purely ideal and not at all to be accomplished as were the 40 days in the searching of the land by the spies, and indeed in Ezekiel the days were the especial period predicted. They were to be realized in judgments upon Israel for as many years of apostasy.

Now I repeat it, "no previously established prophetic use of days" exists by which the periods in Dan. 12 can be determined to express a day for a year, but everything is against the idea. [Note 7.]

PS. Well, I am looking for great things in Europe probably this fall, 1150 days before a tenth of seventh month, which would not be as I calculated, 1st of 5th month, but some 16 days later. Again I am inclined to believe that all Italy will be included under Garibaldi and Victor Emanuel in the two-horned beast; and that the ten horns will come up elsewhere between the two feet France and Austria, within the boundaries of Charlemagne's empire and unite with Napoleon. Prussia and the German states are within that boundary and "on a certain Sunday there sat down to breakfast, in Baden Baden, no less than eleven crowned sovereigns. There were the Emperor of France, the Prince Regent of Prussia, the kings of Saxony, of Hanover, of Bavaria, and of Wurtemberg, the Grand duke of Baden, the grand duke of Hesse, the duke of Saxe-Coburg, the duke of Saxe-Weimar, and the duke of Nassau." See Harper's monthly for Sept. 1860, p. 559-60. [Note 8.]

Yours as ever,

A. BROWN.

Louisville, Sept. 3.

See Notes in Editorial columns.

From Bro. W. Z. Manning.

Bro. Bliss:—I am yet in the land of the living, though I have not written you in some time. I deferred writing that I might attend a conference of the United Brethren in Christ before writing. The conference held its session in Allentown, Ohio, commencing Aug. 22. I heard some very good preaching. One sermon preached on the death of a member of the conference from John 12:25, "He that believeth in me, though he were dead yet shall he live." The speaker's remarks on the resurrection were excellent. He said around it clustered the hopes of the church. If there be no resurrection there is no eternal life. It is then our hopes are consummated; then the church are perfected; but on the inheritance of the church he was in the fog. It does seem passing strange with the Scripture testimony we have on that subject that it is so hard to get men to see that the earth is given to the saints; but they will follow old traditions and have their home up yonder in the heavenly world. But so it is. Many in this place are ready to admit the two personal comings of the Lord, the resurrection, and that it is nigh; but then they are going up yonder, and have a kingdom in the sky.

Now I want to give you another specimen of preaching from a New Light minister. Text, Rev. 20:6; "Blessed and holy is he that hath part in the first resurrection." In his introduction he made some remarks on the context. The angel in verse 1 he said was Christ. The key implied knowledge, power; the chain, gospel influences; that Christ bound the devil with this chain at his first advent; then he entered the strong man's house, bound him, spoiled his house by raising 144,000, which was the first resurrection spoken of in his text, and the devil has been bound ever since that time. Another minister of the same order told us that Moses never died. For proof he referred us to the fact that he was seen on the mount with Elias and Jesus. Such are the men that pretend to be teachers of the people.

I remain as ever yours looking for the kingdom,

WM. Z. MANNING.

Markle, Ind., Sept. 2, 1860.

From Sister M. A. Fordney.

Bro. Bliss:—The Herald and the Voice of the Prophets come to me like a good slice of bread when hungry, and a good drink of cold water when thirsty. I cannot compare the Herald and the Voice of the Prophets to anything but a lamp hung up in a dark room, to give light, that I may see to read God's holy word by. O that I had more hungering and thirsting for the truth, that I might improve by the light and be made wise unto salvation, in all things that would glorify my heavenly Father, and that I might be qualified to suffer and do and bear his holy will in all things, with a right spirit and mind, that his name may be honored and be glorified in my behalf, in showing forth his delivering power.

Please accept a few verses, which will express the language of my heart better than I can do it.

It is my happiness below

Not to live without the cross;

But the Saviour's power to show,

Sanctifying every loss.

Trials will and must befall;

But with humble faith we see

Love inscribed upon them all—

This is happiness to me.

God in Israel sows the seed

Of affliction, pain and toil;

These spring up and choke the weeds

Which would else o'erspread the soil.

Trials make the promise sweet;
Trials give new life to prayer,—
Bring me to my Saviour's feet,
Lay me low, and keep me there.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should be a cast-away?

Brother, the Saviour is coming soon, and it rejoices my heart; yea, it is joyful news. He is coming. I long to see the day when the ransomed host shall shout, He has come! O that all his children may be willing to suffer meekly and resignedly, a little while longer, and then we shall go to be with the Saviour forever, where the wicked shall cease to trouble and the weary shall be at rest. Yours in Christian love,—A sister in Christ.

M. A. FORDNEY.

Bro. Bliss, I called the other day to see the two invalids—Mrs. Dr. Somers and her sister, Helen M. Johnson. We found ourselves some better than when we met a year ago. We felt that we had not suffered too much, and we regarded this as a pledge that this will be our feeling, and that in a more exalted degree, when life's troubled scene is all in the past.

As the "name" of the "Queen" of Canadian poets "is dear to all" the readers of the Herald, I send you the following, recently from her pen, or rather from her pencil. May "God bless" her.

R. H.

GOD BLESS THE PRINCE OF WALES.

A nation's hearty welcome take,
Heir to a mighty throne!
Thrice welcome for old England's sake,
Thy mother's and thine own!

From crowded street, from hillside green,
From fair Canadian vales,—
The prayer goes up—God bless the Queen!
God bless the Prince of Wales!

The rich and poor, the great and small
Their voices join as one,
Victoria's name is dear to all,
So is Victoria's son!

Their tributes other Queens have laid
Upon the land and sea,—
But never earthly monarch swayed
So many hearts as she.—

And for her young and gallant Heir,
A kindred love prevails;—
God hear a nation's fervent prayer,
God bless the Prince of Wales!

Magog C. E.

H. M. J.

From Bro. David McNair.

Dear Bro. Bliss:—Observing in the Herald your strictures on some of the most popular authors of our time with regard to our position in the scale of history and chronology, I have been induced to make a few remarks particularly in respect to one of them, the Rev. Dr. Cumming whom I consider to be one of the most chaste and splendid pulpit orators of the present day.

Few, I think, can exceed him for elegance and sublimity of thought, grandeur and richness of style, boldness and fearlessness in vindicating the truth, more especially in opposition to popery.—a subject that I consider every minister of the gospel ought to be perfectly acquainted with, to expose its errors and to prepare the minds of the people for the great events in which the truth and it constantly will be brought in contact, without a knowledge of which I think the ministry deficient.

I can well remember now, the peculiar fascination and pleasure his style had on my heart, when all the beauty and elegance of the new born doctrine of the glorious advent burst upon my mind. Certainly I never had seen the precious truths of the Bible in such a light before, when all the splendor of his pictures of the new creation run so majestically before me. Thanks, eternal thanks, to God, that my mind was ever turned in this direction as the subject has even been to me, in the midst of the ills of life, a great blessing, a real oasis in the desert. I do not Mr. Editor, speak for myself alone in this matter. I have the testimony of many others who have experienced the same pleasure, and been blessed by reading the same author.

Notwithstanding all these qualities of style and manner, yet the Dr. has his peculiar foibles and failings. By endorsing the views of others, whether well or ill founded, he is led into error; and this I consider the more dangerous, as it leads to unhappy results in drawing others, admirers of his style, after him; there are some men in society, men of good intentions otherwise, who are easily led astray, and they in return lead others likewise,—showing the truth of the text that "great men are not always wise" and that there is no perfection to be looked for here below.

What I particularly aim at in these thoughts is the endorsement by the Dr. of certain views on time. I consider him here to have erred. If any one thing more than another has brought scandal on our cause it is this fixing on dates. I cannot, in my investi-

gations of the subject, find a proper foundation for this 1868 doctrine, and if the scriptures are silent and if chronology cannot prove it, which you have so clearly shown in the columns of the Herald, then we ought to be silent. I think the most wise and judicious course, abettors of this much-abused doctrine to pursue at the present time, is to adhere to and advocate our principles, to vindicate the truth against the frowns of a scoffing age, and to let dates alone; and however fond I may be of any author or minister, who may err in these matters, against the plain demonstrations of facts, I lay it down as a duty and would recommend every one to do the same, to abandon preconceived notions, and let our judgment and reason lead instead of blind infatuation and impulse. Yours, &c., DAVID MCNAIR.

Roxbury, Mass.

From Bro. Thomas Wardle.

Dan. 8:13-14. "How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

And he said unto me, Unto two thousand and three hundred days then shall the sanctuary be cleansed." Justified (Prof Bush, vindicated.)

It has been assumed that the above prophetic period extends to the end of this age, or the Second coming of Christ; that when the 2300 days have run their course, the opening heavens shall disclose our coming King, appearing the second time, without sin unto salvation to them that look for Him.

Let me ask the reader, to read the passage again, and examine every word of the question, and note each word of the answer given, and tell me, is there one word about the second coming of our Lord Jesus Christ? as well might I affirm that it teaches the coming of Napoleon Bonaparte.

Before I proceed with the argument let me illustrate our former position by referring to but two examples of many found in holy writ.

Our Lord had given Simon Peter a strong intimation that he would have to suffer in the cause of his Master; which excited his desire to know what would be the fate of the beloved disciple John. Peter saith to Jesus, Lord, What shall this man do? Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me."

Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, He shall not die, but, "If I will that he tarry till I come, what is that to thee?"

This is a case in point, the disciples believed, and said a little more than the language of Jesus warranted them in saying or believing.

This case is in perfect keeping with ours, when we on reading Dan. 8:13-14 said that Christ would come in 1843. We believed and said more than the divine communication declared should be done.

The next case we present, as a parallel to our former error, is that of Daniel the greatly beloved.—We introduce this for two reasons, first, to show how our Father in Heaven views the errors of his servants, and how he compassionates the want of light in them that fast and pray for the deliverance of Jerusalem.

And 2, because: it is in direct reference to Jerusalem, the sanctuary that was desolate.

Daniel, was he mistaken?

The man greatly beloved! he that was endowed with supernatural wisdom? He of whom, the heathen king, said, Of a truth it is that your God is a God of Gods, and a Lord of Kings, and a revealer of secrets, seeing that thou couldst reveal this secret. Daniel was mistaken, in looking for deliverance too soon, and for more than God had promised to accomplish at that time.

Daniel tells us: Dan. 9:2, that in the first year of his (Darius the son of Ahasuerus) reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolation of Jerusalem.

Note 2. Are you correct in supposing this Darius to be the son of Ahasuerus?

Here Daniel tells us plainly, that this information was not imparted to him by divine inspiration but from the books of Jeremiah the Prophet, from the investigation of Jeremiah's prophecy, he was led to conclude that "The set time to favor Zion had come" and hence his prayer and supplication, with fasting, in sackcloth and ashes: and in the 17th verse he comes directly to the burden of his heart. "Now therefore, Our God, hear the prayer of thy servant, and his supplications and cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake."

"O my God, incline thine ear, and hear; open

* This illustration is not pertinent, because it was never supposed the coming of Christ was affirmed in this chapter, but only the cleansing of the Sanctuary; and the argument turned on the synchronism of the cleansing of the sanctuary with Christ's second coming; which was the point needing consideration.

Ed.

thine eyes, and behold our desolation, and the city which is called by thy name: for we do not present our supplication before thee for our righteousness, but for thy great mercies.

"O Lord hear; O Lord forgive; O Lord hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. 9:18-19.

Daniel evidently refers to the 25th chapter of Jeremiah for the seventy years which were to be accomplished on the city of Jerusalem.

We turn to the record and read, we ask ourselves Did God promise to restore Jerusalem and cause his face to shine upon his Sanctuary? There is not one word of the kind, to be found in that prediction.—Turn to the 25th of Jeremiah and read, with astonishment and ask yourself how could Daniel be so mistaken? the answer must be God permitted it for wise purposes, and so, we believe God permitted our mistake to occur for his own glory, that no flesh should glory in his presence.

But what said the prophet Jeremiah? did he say that Jerusalem should be pardoned and the Sanctuary cleansed or justified? hear him, 11 verse "This whole land (Palestine) shall be a desolation, an astonishment: and these nations (the Jews and others) shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, I will visit the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of Chaldeans, and will make it perpetual desolation."

To punish, was not to pardon. To make desolate was not to cleanse. To make Jerusalem an astonishment was not to justify her in the sight of the nations.

But God did not condemn his servant, who was greatly beloved Dan. 9:21, he sent his Angel "even the man Gabriel" whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth and I am come to show thee: for thou art greatly beloved: therefore understand the matter, and consider the vision.

Daniel evidently did not understand the matter concerning Jerusalem's desolation and punishment, hence his prayer as recorded in Dan. 9, when Gabriel whom he had seen in the vision at the beginning, came to give him skill and understanding.

Where had he seen Gabriel? the answer is found in Dan. 9:16.

"I heard a man's voice between the banks of Ulai which called and said, Gabriel, make the man to understand the vision."

Did the angel complete the work of making the prophet understand the vision? Certainly he did, or else he became a disobedient messenger of high heaven, but it does not follow that his instructions were to make him comprehend all the subject at that point of time. Daniel had seen in vision whilst he was in the palace Shushan, in the province of Elam, a ram standing before the Ulai, where he was carried in vision, he saw that it had two horns, that one was higher than the other, and that the higher came up last, he beheld it pushing westward, northward and Southward, that none could stand before it, nor deliver out of his hand; he did according to his will and became great; whilst he was considering the ram and its horns, behold an he goat came from the west on the face of the whole earth, and touched the west on the face of the whole earth, and touched between his eyes."

He saw him overcome the ram and in his turn become very great, but when in the strength of his power, the great horn was broken, and for it came up four notable ones towards the four winds of heaven and out of one of them came forth a little horn which waxed exceeding great. Daniel beheld the work of this little horn, how it magnified himself even to the prince of the host, that it cast down the truth to the ground; and it practised and prospered.

Now what did Daniel know of all this matter until he was informed by the angel Gabriel? absolutely nothing: for the vision was given to him in the third year of the reign of king Belshazzar, and before God numbered his kingdom and finished it. Gabriel therefore, first of all, tells Daniel, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

To be Continued.

From Bro. L. Perry.

Brother Bliss:—I prize the Herald above any other paper. To me it is a source of much comfort. May the Lord direct in all things to his glory.

Respectfully yours,

LUCIAN PERRY.

Perry's Mills, Sept. 5, 1860.

From Bro. W. A. Matthews.

Bro. Bliss—Dear sir:—Enclosed please find one dollar to pay for your valuable Herald of truth.—Nothing else will stand the test of our coming Judge and Saviour. I have the wrecks of definite time lying all around me, who are pointed at, if anything is said on the advent of our Lord. If we could now be certain, O how glad we should be! But we should learn wisdom from the past.

Truly,

"Budding fig-trees tell that summer
Dawns o'er the land;
Signs portend that Jesus' coming
Is nigh at hand."

O that we may all be ready, with our lamps trimmed and burning.

Yours for the truth,

W. A. MATTHEWS.

South Braintree, Mass., Sept. 5.

From Bro. Chase Taylor.

Bro. Bliss:—Please find enclosed one dollar for the Herald. I should have been happy to send it before. I hope you will not think I am not interested in it; for I am. I prize it above all other religious papers. The fact is, Bro. Bliss, I have been unsuccessful in worldly affairs and am poor. I mean to pay for the Herald as long as I can. Please send the Herald to East Pembroke, Mass., it being now sent to North Abington, Mass.

Yours in the blessed hope,

CHASE TAYLOR.

Bro. Bliss:—Enclosed you have \$2 pr. Bill. I have often thought of discontinuing the Herald, not because I am dissatisfied with its doctrines or anything connected with its management; but I am a poor afflicted man, my wife has been sick 10, these 20 years and I am obliged to have constant help in the house; and I have no resource but my hands, though I preach three fourths of the time; but this is not a lucrative business here, in the country, and my own health is far from being sound; and sometimes I hardly know how to pay for it; but I have obtained \$2 for one year more.

What will come next, I know not.

Respectfully,

O. G. SMITH.

E. Sanborn, N. H.

From Bro. L. Robbins.

Bro. Bliss:—For the last six months I have had so many demands upon my time, that I have been obliged to dispense with some of my reading, yet I believe I have read every Herald. The blessed Bible and Herald I cannot dispense with. May the Lord give you wisdom and grace to fill the station in which He has placed you to his glory and the benefit of your readers, is the prayer of your unworthy brother.

L. ROBBINS.

Montgomery Center, Aug. 1860.

The Lord can use feeble instruments to his glory; and it is only through God's blessing that any one can have the wisdom to know and the grace to do what is pleasing in his sight. It is therefore of great importance that all, who are placed in circumstances of responsibility, as writers or speakers, should have the prayers of those, who look to them for words of instruction, that they may have a clear discernment of all truth and the requisite candor fairly to present it.

Ed.

OBITUARY.

Sister P. S. McCracken departed this life on the 29th of last March, of consumption.

She suffered much for about 18 months, and at times was somewhat depressed in spirit, but towards the close of her pilgrimage she appeared to get the victory over her fears. The coming of the Lord was a theme she loved to hear about, and would rejoice in view of the day when she should put on immortality. She was about the first in this place who embraced the advent faith, and did much to spread the news of her Lord's return in her neighborhood. She was a kind neighbor, and respected by all. When life was nearly gone, the power of speech was gone. I entered her room. She made a strong effort to speak, but could not. I told her if she felt Jesus precious, to signify it by pressing my hand, which she did a few moments before the spirit took its flight.

It was a source of grief to leave her husband unconverted and alone in the world (for they had no children) but left him with a desire that he might give his heart to God.

Bro. J. T. Laning addressed the assembly who came to pay the last tribute of respect to the departed one.

Yours as ever,

WM. KITSON.

Morrisville, Pa., Sept. 7, 1860.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Pail Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternal yours, ALONZO BALL, M. D.,

Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. F. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. F. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your pills have brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

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Prayer by Eld. Edwin Burnham.

The election of officers by vote, was postponed until the close of the present public service.—The Resolution relating to the subject of time was then taken from the table, and was discussed spiritedly by brethren J. V. Himes Edwin Burnham, J. Litch, S. Bliss, D. Bosworth, D. I. Robinson. Rev. Mr. Campbell of Newburyport, Dr. Hutchinson, L. Osler, and others. It was then indefinitely postponed.

Adjourned by benediction from Elder Plummer.

The members of the Conference tarried, according to vote, to ballot for the annual officers, and made choice as follows:

J. Pearson, Jr. President.

I. H. Shipman, L. Osler, Vice Presidents.

F. Gunner, Recording Secretary.

A. Pearce, Corresponding Secretary.

R. R. Knowles, Treasurer.

Executive Committee—J. V. Himes, E. W. Case, Frank Davis, J. B. Huse, D. E. Atwood.

Thursday A. M.

The Conference convened at the appointed hour and was opened by prayer by Eld. I. H. Shipman. The records of the preceding day were read by the Secretary.

There being no special business, the Conference adjourned to the call of the President,—to give place for the sitting of the American Millennial Association.

Second Session Thursday, A. M. 11 o'clock.

Being called to order by the President, the letter from the Waterbury church being received was read:—

Waterbury, Vt. Sept. 12, 1860.

The Advent Church in Waterbury, to the Brethren convened at Newburyport, Mass.—Dear Brethren:—Through our much esteemed Pastor and representative, Eld. Bosworth, we extend to you the hand of fellowship and the heart of love, praying the Giver of all good that he will deign to grace this your annual feast with His presence, and make one in your midst.

The state of the Advent cause in W. at the present time, compared with what it was three years ago, when Bro. Himes came here, may truly be said to be encouraging. We have preaching every Sabbath, and two prayer meetings during the week. Our Sabbath School and Bible classes are well filled up, and by the constant attendance, we think they are both pleasant and profitable. A large proportion of our congregations are composed of the young, quite a number of whom are members of this church, and which, by the way, speak well for our singing. Truly we have great reason for gratitude and thankfulness, and while we would humble ourselves and adore, on account of the good we have received, our experience tells us, the thornless path leads not to God. Oh! brethren, pray for us, that of the 66 names enrolled upon our church book, every one may be found transferred into the book of life at the coming of the Master, at which time we hope to meet you, and all the weary pilgrims of every age and clime, upon the renewed earth.

G. C. ARMS, Clerk.

The Committee on nominations reported in respect to the designation of the place of holding the next Conference and the name of the person to give the annual discourse,—that Eld. J. M. Orrock be appointed as preacher, and Eld. F. Gunner as substitute; and the place was left undesignated.

It was then voted that the designation of the place of next meeting be referred to the President of the Conference.

The Business committee then reported the following:

Resolved, That after duly considering the new positions on definite time, we see no good reason to change our course as a conference; and that the general course of the Herald on this subject, for the last 15 years, meets our approval.

The resolution was discussed by L. Osler, Edwin Burnham, J. Litch, D. I. Robinson, J. V. Himes, A. Hale, when the conference adjourned.

Thursday, P. M.

Conference came to order at the hour of adjournment.

Prayer by Eld. Clark.

Minutes were read.

Eld. Hale resumed his remarks on the resolution under discussion at the time of adjournment. The discussion was continued by brethren Litch, Robinson, Edwin Burnham, J. V. Himes, D. Bosworth, and S. Bliss. The Resolution was adopted.

Rev. Mr. Campbell of this city by request of the President addressed the Conference in a happy manner upon the subject of the discussion just closed. He expressed his sympathy with the Conference as a body. He remarked that in his visit abroad he had interviews with prominent premillennarians,—Dr. Cumming, McNeil, Bonar, Anderson and other, and enjoyed them. In reference to Dr. Cumming's reasoning upon the prophetic times, he felt he was wanting in strict accuracy, and would not advise individuals to place too much confidence in his calculations or statements. He quoted the language of Dr. Bonar as his own: "It is not the definite time, but the personal coming of the King to reign upon this regenerated earth—this is the pole-star of our hope."

Eld. L. Osler presented the following resolution:

Resolved, That a vote of thanks be given to this church and their Pastor, for their kind and liberal hospitality to the members and friends of the Conference and Association during their stay in this city; also to Mr. Harris Pearson for his generous supply of carriages and provision during the severe storm.

Voted, that the Conference extend their session 15 minutes, as the hour of adjournment had now arrived.

Voted, that the constitution be amended in respect to the time of the holding of the annual Conference from the 2d Tuesday in September to the 2d Tuesday in October.

Voted, that the committee on articles of faith be instructed to continue and finish their work, and report at next annual meeting.

The session of the Conference closed by singing the 849th Hymn of the Harp:

"Our God is love; and all His saints"
His image bear below;
The heart with love to God inspired,
With love to man will glow;

Appropriate remarks from the President, prayer by Elder J. V. Himes, and benediction by Eld. Litch.

Thursday Evening.

Religious services consisted of the singing of the 200, and 215th hymns and the reading of a part of the 119th Psalm—after which Eld. Edwin Burnham preached an interesting discourse from Ps. 119:15.

Services closed by the singing of the Christian doxology in L. Meter.

NAMES OF DELEGATES TO CONFERENCE.

Newburyport, Mass.—John Pearson, Jr., John Pearson, sen., L. D. Wheeler, Henry Lunt, Jr., Richard Cutter, Daniel Russell.
Providence, R. I.—L. Osler, A. W. Brown, R. R. Knowles, Anthony Pearce, James Pottle, James W. Boyment, Wm. C. Taylor. Substitutes—Edmond F. Prentiss, J. G. Vallet, Joseph Beymont, R. L. Waite, J. B. Chandler.
Roxbury, Mass.—Sylvester Bliss.
Boston, Mass.—J. V. Himes, J. G. L. Himes, A. Hale, A. Macdonald, E. W. Marden.
Haverhill—B. D. Haskell, L. Brown, E. E. Chase, A. Chase, P. Brady.
Sugar Hill, N. H.—I. H. Shipman.
Essex, Mass.—Wesley Burnham.
New York—Edwin Burnham.
Springfield, Vt.—H. Bundy.
Waterbury, Vt.—D. Bosworth.
Wellfleet, Mass.—P. W. Higgins.
Brooksville, Vt.—Osmund Dowd, D. I. Robinson.
North Attleboro, Mass.—J. F. Guild.
Canada East—R. Hutchinson.
Philadelphia—Josiah Litch.

TREASURER'S REPORT.

Dr. Anthony Pearce, Tr. in acc't with A. E. A. Con. Cr.		
1859	1859	
Sept 13 To bal. on hand	4.35	Sept 15 By am't pd Bradford, Miller & Simons' bill for advertising Con.
		2.25
		1860
		Sept 10 By bal to tr
		2.10
	4.35	4.35
1860		
Sept 10 To bal on hand	2.10	

JOHN PEARSON JR. Pres.

O. R. FASSETT, S. BLISS, Secy's.

Illustrations of Scripture.

NO. 32. RESIGNATION.

"The Lord gave and the Lord hath taken

away; blessed be the name of the Lord." Job 1:21.

"I rode to Nallamaram," says a missionary in India—"and saw some people of the congregation there, together with the catechist. The clothes of one of the women were rather dirty, and I asked her about it. 'Sir,' said she, 'I am a poor woman, and have only this single dress.' 'Well have you always been so poor?' 'No, I had some money and jewels, but a year ago the Maravars (thieves) came and robbed me of all. They told me, she said, 'If you will return to heathenism, we shall restore to you everything.' 'Well, why did you not follow their advice? Now you are a poor Christian.' 'O, sir,' she replied 'I would rather be a poor Christian than a rich heathen. Now I can say respecting my stolen property, 'The Lord gave it, and the Lord hath taken it again.'"

NO. 33. ELIOT TO MATHER.

Nehemiah 2:10.

"Reverend and beloved Increase Mather:—I cannot write. Read Nehemiah 2:10:—When Sanballat the Horonite, and Tobijah the servant, the Ammonite, heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel.' Let thy blessed soul feel full and fat upon this and other scriptures. All other things I leave to other men; and rest,

Your loving brother,

JOHN ELIOT."

Letter from W. H. Swartz.

My dear brother Bliss:—While writing to the Herald on matters of business, I thought well to select a few isolated reflections for insertion in its columns. I am now located in Shiremanstown, Cumberland county, Pa. where,—in connection with adjoining places—my labors will be confined for the present and future, as the Lord will permit.

It is closely approximating two years since I first launched my little bark on life's stormy billow as an ambassador of Jesus Christ. Our voyage thus far has been characterized by all the peculiarities incident to a sailor's life. Sometimes the sky has been clear, the sunshine genial and our "cup running over" with extacys, as we glided peacefully over the "still waters." And again the "clouds" would "return after the rain;" the sea became "boisterous," our soul cast down and with David would we exclaim, "deep calleth unto deep, at the noise of thy water-spouts—all thy waves and thy billows are gone over me." And imagining ourselves "in jeopardy," like the terrified disciples while sailing o'er the dark waters of Galilee, would cry out, "Lord, save, or we perish."

"Yet," as often has "he commanded his loving kindness in the day time," and annihilated our fears with those endearing words of love and tenderness, "Peace, be still." "Let not your heart be troubled; ye believe in God, believe also in me."

When I call to remembrance the peculiar circumstances under which my mission was begun among my dear brethren at Morrisville and Yardleyville, and the "kindness and love of God" manifest toward me in assisting and preserving me in my responsible work, I realize that with all the unpleasantness of the way, "my lines have fallen to me in pleasant places." And I shall ever look back to that period of my experience with the most pleasing emotions; and recollect it as being one of the smooth places in life's rugged pathway, and as an oasis in this land of drouth and barrenness.

We were almost insensible of the wants and care of a church, "and our preaching was not with enticing words of man's wisdom," but we were "with them in weakness and in fear and in much trembling." Nevertheless the Lord "upheld us by his free spirit," blessed us and our labors.

We have met with every encouragement both on the right hand and on the left. My brethren have borne me up on the wings of prayer and "in the defense and confirmation of the gospel they have been partakers of my grace," and "have well done in communicating with all my

affliction" and necessities. For which cause—as also from the experience of an anxious solicitude for their salvation, I can say with the Apostle, "I have them in my heart," and ardently "long after them all in the bowels of Jesus Christ;" praying "that their love may abound yet more and more. . . . that whether I come and see them or else be absent, I may hear of their affairs that they stand fast in one spirit with one mind striving together for the faith of the gospel."

Yes, my beloved brethren, let us continue in the things which we have heard, and "not grow weary in well doing;" for soon the great reaping time will come, when the Lord shall feed us with the finest of the wheat, and with honey out of the rock shall he satisfy us, and we shall return and come to Zion with songs and everlasting joy upon our heads, and shall go out no more forever.

Yours in brotherly love,

WM. H. SWARTZ.

N. B. My address will be Shiremanstown, Pa. Sept. 3d 1860.

Meetings in Pennsylvania.

As a brief account of a series of meetings in Pennsylvania, may be of interest to the lovers of our Lord Jesus Christ, I give you the following sketch.

July 23d. A meeting was commenced in a grove about a mile and a half from Yardleyville Pa. to continue over the Sabbath. We were favored with the presence and help of brethren J. T. and M. B. Laning, W. H. Swartz, D. Elwell I. R. Gates, and our old friend and fellow-laborer, J. W. Daniels, of Iowa, and the writer.

The meeting was one of interest from the beginning, and that interest continued to increase as the meeting progressed, till the Sabbath, when an immense concourse thronged the ground, and listened for the most part with candid attention to the word. And we have good reason to hope that the seed sown found a place in many hearts and that it will be found in the reckoning-day, to the praise of God's glorious grace.

The prayer meetings were seasons of deep interest, and a number gave testimony of their determination to follow the Saviour. The church was greatly revived and prepared to enter afresh into the work of the Lord. Meetings were held in the church at Yardleyville by Elder Gates on Sunday, Monday and Tuesday evenings, which were seasons of comfort and refreshing.

August 11th. Commenced a grove meeting on the land of Bro. Martin Peck, near Maytown Pa., assisted by brethren J. Colder of Harrisburg and D. Elwell of Philadelphia. The meeting was well attended Saturday evening and three times on the Sabbath. Monday a heavy storm set in, and interrupted the farther progress of the meeting.

From Maytown I went to Clearfield and spent most of the week and the following Sabbath, and preached each evening in the Baptist church, which is kindly given us at anytime they do not wish to use it. There having been no previous notice given of this meeting, the audience was at first small, but gradually increased in numbers and interest to the close.

At the close of the Saturday evening meeting the Presbyterian clergyman came forward, introduced himself and invited me to fill his desk on Sabbath evening, which I gladly accepted, and preached to a large audience the gospel of the kingdom. The labors of Bro. M. B. Laning, in Clearfield and the adjacent country, last year, are not lost. I found our old and tried friends, Bro. and sister Frank, steadfast in the faith, and anxious to see the cause rise.

Monday Aug. 20th went to Cooper's settlement and preached three times, to excellent congregations, where the power of the Lord was present to heal the sin sick soul.

On Thursday Aug. 22d. Campmeeting commenced at Marsh Creek, Centre Co. The former part of the meeting was very wet, but the brethren went to work in the tents, and found the Lord faithful to his promise. The Sabbath was a fine day for an out door meeting, and at an early hour the congregation began to assemble, and filled the ground. The prayer and conference meetings were characterized by a fervent

spirit of devotion to God, and a great reviving among his people. The word was listened to with great attention, and was not without its fruit.

Many we trust during the meeting gave their hearts to the Lord, and several put on the Lord Jesus in baptism.

The ground was a new one, about three miles from the old place, and as we went on to it, we could not help fearing that it was too far from the people to have a congregation. But in this we were happily disappointed. The people found us, and listened with great attention to the word.

Ministers present who preached during the meeting, were brethren J. T. Laning, Thos. Hollen, Dr. Thos. Wardle, M. B. Laning, D. Elwell, and the writer. Elder M. L. Jackson, under whose superintendence the meeting was held, has an interesting though laborious field to occupy; and he is held in high esteem for his works sake.

Thursday Aug. 30th. The meeting at Marsh Creek closed, and brethren Litch M. B. Laning, D. Elwell, and M. L. Jackson, started in company with Elder Hollen, for Elk Co. where a ground had been fitted up for a campmeeting. We crossed the Barrons on Friday 31st, and reached Bro. Hollen, about five o'clock, and commenced the campmeeting in the evening. On Thursday we were cheered by the presence of the pioneer of the cause all through Central Pa., Elder J. D. Boyer.

This meeting like the one already referred to, was a season of refreshing from the presence of the Lord. Several were happily converted and put on the Lord Jesus in baptism. The meeting will long be remembered by the people of that vicinity.

Bro. Hollen, although laboring mostly alone for the two past years, among those mountain ranges, has been blest in his labors, and is greatly beloved by his people.

Wednesday, Sept. 5th. Went with Bro. Elwell to Shippen, ten miles distant, and preached in the evening to a full house. Made arrangements for Bro. Elwell to remain there as a missionary under the direction of Messianian Missionary Society.

Shippen is to be the county seat of Cameron, a new county just set off; and is a place of importance. May the Lord prosper his labors.

Bro. M. B. Laning returned with Elder Boyer to labor in that region. Thus the Lord has raised up two young soldiers of the cross, who are willing to forsake all for Christ's sake. May they return with joy bringing their sheaves with them.

The cause in which we are engaged is steadily progressing in Pa., and we have great cause for gratitude to the Lord Jesus for his condescending grace, for courage to pray the Lord of the harvest to raise up and send forth more laborers into his harvest.

J. LITCH.

Waifs from the West.

Bro. Bliss:—At the request of numerous friends, I purpose to give in the Herald a sketch of my tour West. I have written it under considerable disadvantage, arising from the affection of my eyes, but if, imperfect as it is—it should interest and benefit your readers, I will not regret the trouble it has cost me. I commence with our departure from Sheffield, C. E. to which place your readers were conducted by the "Leaves from my Note book."

July 25th. Leaving the hospitable mansion of Dr. R. Parmelee, about half-past 4 A. M. a ride of 12 miles by stage brought us to Granby, where we took cars for Montreal, and arriving about ten o'clock A. M. put up at the Albion house. The city of Montreal is situated on an island of the same name, 30 miles in length, by ten of extreme breadth, formed by the confluence of the Ottawa and St. Lawrence rivers and on the north bank of the latter. Though 90 miles above the influence of the tides, and 300 from salt water, it is accessible to vessels of over 1800 tons burden. It is the largest and most populous city in British North America. It was founded in 1642 by M. de Maisonneuve on the site of an Indian village, called Hochelaga, and dedicated to the Virgin Mary as its patroness

and protector, and for a long time bore the name of Ville Marie. It contains some 200 streets, with a population of 85,000. What proportion of the inhabitants are Roman Catholics, I am not prepared to say; but was informed by an intelligent Romanist that there are about three hundred priests in the city, and from information otherwise gathered, conclude it is more the city of the Virgin than a city of the living God.

As we did not come to Montreal on the Grand Trunk Railroad, we had not the pleasure of crossing the renowned Victoria bridge, but had a fine view of it while crossing the St. Lawrence in a steamer a little below it. This is one of the principal attractions to visitors; and to give your readers some idea of it, I may state that it is constructed on the tubular system, the tubes resting on 24 piers and two long abutments of solid masonry. The 25 openings are 242 feet each, with the exception of the centre span which is 330; length of tube is 6,600 feet, and the entire length of the bridge, 9,084 feet, or nearly one mile and three quarters,—the longest bridge, it is said, in the world. The height above the water to the under side of the centre tube is 60 feet; the depth of the principal foundations below the water level is from 21 to 23 feet; and the speed of the stream is at the rate of 6 miles per hour. This magnificent structure is estimated to have cost about seven and a half millions of dollars; and furnishes an unbroken line of railway from the sea-board to the upper Lakes. It was planned by that eminent engineer, Robert Stephenson, who, like Bazaleel and Aholiab of old, has passed away, while this distinguished monument of his genius remains.

We went between 5 and 6 o'clock P. M. to visit the French Cathedral. The corner stone of this church was laid in 1824, and it was opened for worship in 1829. It contains 1244 pews and will seat over 8,000 persons. Its towers are 290 feet high. Visitors are allowed to enter it free, under certain restrictions. On the 25th of each month there is an extra service held, and we were so fortunate as to have chosen the right time. Soon after our arrival a priest lighted the large wax candles at the altar; the audience increased; penitents went to confession; and a procession of about one hundred nuns entered. The foremost in the procession were "arrayed in purple" gowns, but the greater number wore black. Those in purple were novices, who after two years' servitude take the black robe. All had on their neck a white handkerchief folded, and coming down to a point on the back. In some respects their attire was uniform. Just before the services commenced we were politely shown a seat near the altar, which we accepted, and watched the proceedings, but to give a full account of them would be too tedious. After a long season of chanting, praying, and the burning of incense, interspersed with the genuflections of priests and others, the lights were extinguished upon which the nuns and most of the priests retired. A priest having ascended the pulpit and commenced a sermon in French, which is to me "an unknown tongue," we concluded to leave.

As we passed the vessels of holy water near the doors—one of which was empty and the other two contained a little dirty liquid,—we stooped a few minutes to observe the devotees of Popery dip their fingers in the water, make "the sign of the cross," and pass out; but not seeing any chance to wash our hands we did not follow their example. Some, we noticed, did not touch the water who attempted to do it, though no doubt they were equally benefited with those who did. Over each vessel there is a box placed to receive contributions "for the poor" and "for the church." Surely this corrupt form of Christianity, with its statuary, paintings, music, and enchantments of every kind, must be a very pleasing form of religion to an unrenowned mind; yea, and convenient withal, for those connected with it can sin on one side of the street and obtain absolution on the other! But the days of the Papal hierarchy are numbered; its blasphemies and murders are not forgotten by heaven's King. Mystic Babylon is tottering to its overthrow, and when it sinks to rise no more, the spires of the celestial city will heave in sight.

Christ church, an Episcopal cathedral, is one of the finest in the city, and built at great ex-

pense. The building in plan is cruciform, 112 feet by 70, with spires 224 feet high. It is mainly built of Montreal stone, but its ornamental portions are light, soft oolite imported from Caen in Normandy. As I looked at it, I thought, Is this like the simplicity of the gospel? Is this a Protestant church? Can the poor, have the gospel preached to them here? I imagined the fisherman of Galilee little thought of costly edifices on which their names could be bestowed in after ages. But the nominal church is dreaming of centuries of prosperity yet to come, therefore she can lay out money thus, and be in various ways conformed to the world. She thinks herself in the morning of life, though deep furrows wrinkle her brow, and God's word declared her long ago to be in the last days. She talks of converting the world, and few in Christendom give unmistakeable evidence of being members of the true church,—living as pilgrims and strangers, and waiting for the Lord from heaven.

Our stay in Montreal was short, yet brief as it was, the sight of Nelson's monument and of the Champ de Mars was sufficient to carry my mind back to the days of childhood. Here, more than twenty years ago, I lived and on this parade ground often played, but its trees seem older now than they did then. The monument is the same, but it is blackened by the winds and waters of heaven and crumbling beneath the touch of time's fingers. Here I went to school, and the earliest recollection I have of anything religious is connected with the city. But my play-mates are gone—I know not whither. What changes time has wrought! I find multitudes now looking with interest for the arrival of the Prince of Wales in the latter part of August, and great preparations are being made for his reception: but in the advent of the Prince of life I have greater interest. My brother Robert who died of small pox, February 5th 1837, aged 2 years 7 months and 10 days, is here numbered with those who wait the hour when king David's greater Son shall ascend the throne of universal empire. No tombstone marks the place of his repose, and "and I know not where they have laid him;" but if I cannot visit his grave, I know he is safe, and when the day breaks upon the mountains he will not be forgotten.

Sleep brother!

Though I know not where
Thy resting place may be,
Yet I am sure Jehovah's care
And love extend to thee.

Sleep brother!

Sleep brother!
Yet a little while
And you and I will meet
Where free from death, disease and toil
Our joy will be complete.

Such were some of my thoughts while in, and after leaving, the commercial emporium of Canada.

J. M. ORROCK.

Gospel Faith.

Illustrated in experience, by a minister in a letter to his Sister some sixty-five years ago.

Dear Sister:—There is nothing of more importance than for us to be prepared for Heaven. Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. This is a sentiment generally believed; but alas! how often does our attachment to the covenant of works, contradict our faith, bear sway in our hearts and sentiments, and place our own feelings and graces bestowed on us, in place of Christ, and either make our comfort in religion as fickle as our frames, or leave us to despond and fear lest we have no Savior, even when he is carrying on his own work in our hearts.

It is truly astonishing to think how shamefully little dependence is placed on Christ, even by his own dear people.

I have sometimes taken a view of myself from the first moment I have any reason to believe I felt religion. I spent twelve years and a half in difficulties, trials and wretched self-righteousness, firmly believing salvation to be through grace, and yet seeming to forget that Jesus alone could save a sinner. I often made application to him with tears, and begged his assistance, over and over,—his faithful word in my hand pointing me to trust my All to him, but my poor self-righteous

soul wanting something in me to entitle me to him, kept constantly poring on my own feelings, and exercises, and knew not how to trust a Savior's promise. I went on comfortless almost always, ever seeking and seemingly never able to find; trusting to nothing but my own feelings.

I thought that he that felt so and so should be saved; but I forgot always that he that believeth should be saved. Thus I became a prey to every remaining lust that was in me. For my life I could not keep from sinning, and every sin destroyed my peace. All my dependence was in a holy heart, but alas! I was carnal, sold under sin. (Rom. 7:14; compare with 7:5,8.) This made me often cry O! wretched man that I am; but still, I never went so far as to thank God for Christ's sake. Rom. 7:23,24, compare 8:1, 2, 9, 10, and 12.

How have I sincerely pitied many a dear child of God going on thus, always engrossed in his feelings, but never trusting to him who alone is able to save.

We cry up evidences of religion; would to God we had more evidences than we have; but it is base, it is on a legal score, to trust one on a thousand of the best evidences, that ever God put into a sinner's heart, and to refuse to come to Christ, when we cannot see those evidences.

How often do we sit down and despond, when we feel corruption, or when overtaken with a fault, and the true reason is we are unwilling to come to Christ without some holy principle to recommend us. Whenever we think ourselves ugly, we think Christ will have nothing to do with us; and stay back till we pray, confess, repent and live a while in a better way; then we imagine we can come forward, and if we happen to fall into sin on the way, we turn right back, fall on our faces, and weep and mourn, till we wipe away our crime; then we come to Christ, depending on nothing for our acceptance with him, but our repentance, tears, and reformation, and while we continue in a pretty lively frame, we can venture almost to call Jesus our Savior; but as soon as we get into darkness and coldness, or into some sin, we are all despondence and doubt again (Rom. 9:31, and 10:3. ref.)

This is the wretched race I run for twelve years, depending all on my own work and God's work in me, and not on himself, who had promised to do all things for me. I dragged heavily, wading through darkness, temptations, and tears; and no wonder, when I had no dependence on anything but what I had in hand, and often I thought I had nothing, and I looked not to Christ to support my hope in future.

When I feel a good evidence, I have not confidence in Christ; I am trusting to that evidence; and when I have confidence no longer, then I feel that my evidence is the only pillar of my hope, and I am still recommending myself to him, and trusting to this recommendation, and not to Jesus, O! the wickedness of my heart, what little faith is given to God's word while all our hope is in our own exercises.

Thus far, twelve years' experience taught me, the two last of which I spent in bitter lamentations and distress, in which time I studied the nature of faith for life, and death, and the more I thought on the less I knew about it; and I am persuaded if any man buy his knowledge of faith as dear as I did, he will thank God for it, when he gets it.

After two years' anxiety, preaching every Sabbath, awful apprehensions of eternity, conscious I knew nothing of the gospel, almost in despair, searching the Scriptures to know what I was, and what would become of me; it pleased God to bring me out of an abyss of darkness into the blaze of an assurance. I always thought that by evidences I was to know whether I was to be saved or not, and took my Bible, read over John's first epistle, compared my heart and life, and compared, again and again, studied Scripture where marks are given, and all books; and my own knowledge of what Christians ought to feel, I left nothing untried but one thing, and that was the main thing.

At length I read the Scripture, "He that believeth shall not be ashamed." My poor burthened soul met the joyful tidings with pleasure and surprise. I never before, at least with any degree of confidence, saw Christ offered in the

Gospel.—I took him at his word, gave up myself to him, and placed my hopes alone in him. I clearly saw that I had all along been trusting to my own feelings, duties, repentance, etc.; but I cast them all behind my back and counted them as dung, and came to a precious, faithful Savior, with nothing but sin.

I believed him to be faithful and able, and therefore I committed all into his hands, and looked to his faithful word for the salvation of my soul. All this was done in five minutes.

I felt easy, happy, and humble; ashamed of my former ways, and thankful to God for his most gracious deliverance.

The next Sabbath I preached that sermon at M—d on faith, which I hope you will remember as long as you live.

Faith in Christ has ever since been my darling theme in the pulpit. Faith in Christ has ever since and ever shall be my only hold. Jesus is a faithful Savior; I love his name, I love his cross, I love his word, and my whole hope is in him; and I know I shall never be ashamed, and I know this because he has said so.

Now, my sister if any ask me the reason of my hope, I answer, Because I have believed on the Lord Jesus, I have consented to the offer in the gospel—I trust to him alone. Moreover, I say he is able, willing, true, faithful; he has said, promised, signed, sealed, with his blood, and sworn by himself, Heb. 6:17, 18, 19, 20.

Thus I glory in the cross of Christ. If I am asked what Christ has done for me, he has fulfilled the law, died, risen, and makes intercession, and as to what he has done in me, he has shown me that I am a poor, imperfect, lost sinner, in myself—that I have a wicked, wretched and deceitful, hard, unbelieving heart, in me, that I have daily need of his pardoning blood, and sanctifying spirit. He makes me hate myself more and more, and long for deliverance from all sin and corruption, and enable me to look to him for what I need, and all I hope to enjoy.

May God help my dear Sister to believe.

W. C. D.



ADVENT HERALD.

BOSTON, SEPTEMBER 29, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Thompson's "Morning Hours in Patmos," an excellent exposition of "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia"—written after a visit to the sites of those removed candlesticks.—Price \$1. Postage 15 cts.—May be had at this office.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

T. P. Hedrick. An honest difference of opinion can never interfere with a harmonious co-operation. C. Churchill. Will give your article; but we must request that Dr. W. have full opportunity to present his views, without interruption, which we

think correspondents will see to be his due—except as there may be any inaccuracies of facts or dates.

CORRECTION. Bro. Pearson notices several mortifying typographical errors in the printed copy of his address at Newburyport; but the most of them are so self-evident as to require no particular specification.

Exposition of Daniel's Prophecy.

CHAPTER III.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and the rulers of the provinces, to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

The dedication of this image was accompanied with all the pomp and display that oriental ingenuity could devise; and for this purpose all the high officers of state were required to be present. They comprised the nobles of the realm, the great men of the nation, not only those who had daily admission to the king's presence, and were next to him in authority, but those also who were heads of the several provinces of the empire, with those who judged and executed the laws, who collected and guarded the king's treasure, and all who were placed in any post of honor or authority. It was thus not an assemblage of the common people, but of the nobles and grandees of the nation.

It may be that there was not room for the accommodation of others; or it may be that they were not considered as worthy of the king's notice. For, when Belshazzar afterwards made a great feast, and invited a thousand guests, he only invited a thousand "of his lords." Dan. 5:1. It is not so when God calls; for "not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:26, 7.

The nobles and grandees of the empire whom the king had called were prompt to do his pleasure. They assembled on the plain of Dara, and stood before the image that Nebuchadnezzar had set up ready to obey the king's requirements.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. vs. 4-6.

The several people, nations, and languages comprising the Babylonian empire were there represented by their various governors and rulers; who were the ones addressed in this apostrophe of the king's herald.

The instruments of music named comprised both wind and stringed instruments; and it is the music made by all kinds of instruments, that "all kinds of music" is put for by a metonymy.

The sound of music was to be the signal for idolatrous prostration—to fall down before being often, though not always an act of worship. Jerome, in commenting on this, says: "Unless my memory fail me, if I run over the whole Scripture, I cannot find that any of the saints falling down worshipped God; but they which worshipped idols, or the devil, fell down and worshipped, as Satan said to our blessed Savior, 'All these things will I give thee, if thou wilt fall down and worship me.'" But his memory must have failed him—it being not unusual in the Scriptures for the saints to be thus represented.—Thus David said, Psa. 95:6: "Come let us worship, and fall down, and kneel before the Lord our Maker." So the wise men fell down and worshipped Christ, Matt. 2:11. Abraham fell on his face when God talked with him, Gen. 17:3; and in like manner did Daniel, Ezekiel and John fall prostrate, &c.

To bow down before this image was a violation of God's law, although the heart had abhorred it; for God had said "Thou shalt not make unto thee any graven image, or any likeness: . . . thou shalt not bow down thyself to them, nor serve them." Ex. 20:4, 5. Even the outward act of obeisance was thus abhorrent to Jehovah. There were seven thousand in Israel who had "not bowed unto Baal." 1 K. 19:18. But there were no such scruples among the Chaldean nobility.

Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped

the golden image that Nebuchadnezzar the king had set up. v. 7.

There was a general prostration before the golden image—excepting three men, from the land of Judea who had been promoted to high official distinction. They feared their God more than the king, and were regardless of his decree. Daniel stood still higher in the king's favor; but as no mention is made of him, he was probably absent,—perhaps was at a distance on some official business. The neglect of the three worthies to make obeisance to the image, was not unnoticed by those who bowed down before it.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever.—Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. vs. 8-12.

"At that time:" Complaint was immediately made of them to the king. The malignity of the Chaldeans who complained, is shown by their accusing, not the three only who had offended, but "they accused the Jews." Because of the promotion of Shadrach, Meshach, and Abed-nego over them, the entire nation of the Jews had doubtless become abhorrent to the subordinate grandees, who could not let the opportunity pass without seeking to destroy those they hated. Thus they flatter and fawn around the king, wish him length of days, remind him that it is his decree that is violated and that those who refuse obedience to it belong to a despised and captive nation; and they magnify the offence by representing it not only as disregard of the king who had exalted them to high station, but as a refusal to serve the idolatrous divinities that were worshipped by the king, and to worship the image which the king had set up. As they showed disregard of the king's gods, only by refusing to worship his image, it follows, as Calvin observes, that the image was set up in honor of his gods.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. v. 13.

These are sometime called the "three children;" whence some have inferred them to have been quite young. But as the scripture calls them not children but "men," that inference is untenable.

The fury of the king appears to have been greatly aroused, and the offending Jews were at once arraigned in his presence.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? vs. 14, 15.

Had it been right for the king to have constrained the consciences of his subjects, there would have been an appearance of fairness and equity in his judgment. As the Romans condemned no man till he had first been heard in self defense, so the king first enquires respecting the truthfulness of the accusation. And then he was ready to pardon the offense, if they would then worship the image. But his blindness is manifested, first, in setting up such an object of worship, and then in punishing with such abominable cruelty a refusal to bow down to it. He also manifests the most horrid impiety and blasphemy in denying God's power to deliver out of his hands. In like manner had Rabshakeh said to the Jews: "Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" 2 K. 18:35. And as Hezekiah "trusted in the Lord God of Israel," so did these children of Israel trust.

Sabbaths and Jubilees.

Seven has long been regarded as a sacred number; and also as a perfect number.

1. The week is composed of seven days, and the seventh a sabbath. Lev. 23:3.
2. Seven weeks; the next or 50th day, the day of Pentecost. Lev. 23:15, 16.
3. Seven months; and the seventh month a month of feasts. Lev. 23:24.
4. Seven years; and the seventh a Sabbath year. Lev. 25:34.
5. Seven times seven years, and the 50th year a Jubilee. Lev. 25:8.

6. Wanting. But supposed by some to be 49X 50=2450 years, making a great Jubilee.

7. Seven thousand years and the 7th the Millennium. Tradition.

The sixth or supposed series of sevens, is deduced from analogy and the charge of the Lord to his people by Moses, Lev. 26:28-35, that if they did not keep his Sabbaths while they dwelt in the land, that the land should rest and keep its sabbaths while they were in their enemies' land, and their land shall lie desolate without them.

But they never did keep the Sabbath years while they dwelt in the land. The only attempt to do so was in the 10th year of Zedekiah's reign, B. C. 589 when they entered into a solemn covenant to keep it and let their servants go free; but having made the release, they attempted to bring their servants back into bondage. Jer. 34th chapter.

For this violation of a solemn pledge the Lord declared his purpose to send them into captivity and dispersion into all the kingdoms of the earth; and to turn back the king of Babylon's army and carry the king and his people into captivity.

This captivity took place B. C. 588. If we deduct 588 from 2450 it leaves A. D. 1862, and will bring the supposed great jubilee in A. D. 1863.

But in this arrangement there are two assumptions. 1. That there is to be such a period: and 2. That if it exists at all it should begin with that failure to keep the sabbatic year.

All we can say of it, is, that it presents an interesting point at which to look as a probable era for the release of the Jews from their captivity and deliverance of the land from Gentile rule. But I do not regard it as probable that it reaches to the second Advent; but if it should be accomplished it would constitute a striking sign of the Advent.

To the Friends.

OF THE AMERICAN MILLENNIAL ASSOCIATION.

The objects of this Association are to spread abroad light on the great theme of the coming and reign of the Messiah, to illustrate and enforce those scriptures which relate to this subject; and to keep before the world the signs of the times as indicative of the consummation of Israel's hope. You love this hope, you rejoice in it, and would fain have your fellow-Christians who now do not understand and rejoice in it, to do so also.

Will you not, then, diligently seek to extend the circulation and influence of the *Herald*, by lending your paper to your neighbors and inviting them to subscribe for it; if not for a year then for six months or even three months at a time? Thus you may do good.

Will you not as you have the means, give of your substance to sustain this cause, and enable the association to publish tracts and books for circulation? You may do much good in this way.

Will you not pray the Lord to bless the laborers in this field in writing and speaking, and bless the seed sown to the advancement of truth and the good of souls? In watering others you shall be watered yourself.

J. LITCH.

The End of Walker.

The intelligence that General William Walker, the most notorious of modern filibusters, has been shot at Truxillo, will create no great sensation, and probably no great regret among the American people. His was a career which reflected no honor upon this country, but threatened continually to involve us in dishonorable complications. And with the solitary exception of his enterprising activity, the personal qualities which he displayed were not those which sometimes give a faint relief even to the lives and fates of bad men. He was neither magnanimous nor amiable, but as cruel to his companions as he was narrow-minded in his aims and incompetent in the execution of his plans. This is not the illiberal verdict which follows want of success, but is the impression which General Walker wrought upon the public mind by the whole progress of his singular career.

Gen. Walker was of Southern birth, and at his death had but reached the earlier stages of mature manhood. Romantic stories have been told about the causes which drew him away from the prosecution of his professional studies to embark upon the filibustering adventures now terminated so ingloriously, but they are probably mere fabrications, elicited by the temporary success of their hero in Nicaragua. No man was ever more desperately puffed than he was at one time, and the quantity of rhetorical fastian with which he was honored is now almost incredible. It needs but a few words now to recall the substance of his Nicaragua career. He arrived in the country in June, 1855, having been invited from Sonora by the so-called Democratic faction of the State, with the tender of twenty thousand acres of land. He sailed from San Francisco with

fifty six men, and a captured deputy sheriff in the cabin, who was legally in possession of the vessel. On his arrival, Walker plunged into a long series of battles, resulting in the capture of Granada and the stipulated promotion of himself as Commander-in-Chief of Nicaragua. Soon afterward the President, Rivas, was expelled, and Walker was chosen to his place.

All went on swimmingly for a time. Nearly a thousand adventurers joined his native troops. Our minister in Nicaragua recognized his government, although the step was subsequently countermanded. He re-established slavery, in order to attract Southern emigrants, and capitalists, like Mr. Soule, purchased estates within his dominions. But dissensions arose; the cholera decimated his troops; the Transit Company resented his interference; his purse was empty; and one reverse followed another, till Walker at last fled the country, and arrived in New Orleans in the summer of 1857, with two hundred and sixty wretched followers. It was estimated that more than three thousand American adventurers lost their lives in this miserable crusade.

After this event Walker spent considerable time at the South, trying to persuade the government to connive with his Central American "policy," and to beat up recruits for other expeditions, but with poor success. We have heard of him on the Mexican border and in California, but the public took little interest in his operations till his recent emergence in Honduras. That portion of his career is now ended, and forever. May it be the end of all such attempts and all such adventurers. Three years ago, after Walker's expulsion from Nicaragua, we took occasion to say: "Walker and Lopez are united in ignominy, though separated in fate." The union is now complete. The fate, though hard and melancholy, must be conceded to be just to the victims, and salutary to the peace of nations.—*Boston Journal*.

Italian Unity.

[Translated from the *Eco d'Italia*. From the pen of one of our ablest writers on Italy.—N. Y. *Ind.*]
The latest news is of the highest importance. The continued success of Garibaldi will drive out from Southern Italy the last remains of despotism; and united Italy will rise, beautiful and great in her triumph. When Garibaldi ran to the assistance of the Sicilian revolution, with the idea of the overthrowing the tyranny of the Bourbons, all admired his patriotism; but few had confidence in his success. Indeed, the Bourbon of Naples was in possession of the most powerful and finest marine belonging to any of the powers of Europe of the second order, and counted a hundred and fifty thousand soldiers, foreigners in great part, and all well disciplined and brave; his treasury, both public and private, was rich; and his State, almost twice as large as Piedmont, was surrounded by the sea, and separated from the rest of Italy by the States of the Pope, the greatest enemy of Italian Unity.

But Garibaldi is not a man of calculations: he acts by inspiration and sentiment. He dared to view from top to bottom the great colossus of that tyranny, and discovered that it had feet of clay. The most difficult problem for Garibaldi to solve was, how to make the colossus fall without involving the country in ruin. Garibaldi is well worthy of the general admiration which he has excited; and we may be sure that he will not return his sword into the scabbard until he has fulfilled the aspiration of great Italians of all ages—"The Unity of Italy."

We do not believe that Garibaldi in this career will meet much difficulty in the crusade which Lamoriciere at the head of foreign brigands, proclaimed against the Italian "Mussulmans." The neophyte general of fortune, who sold himself to the Pope for ten thousand scudi a year, will not dare to show his face before the heroic Italian patriot. The only great difficulty is in the troops which France continues to keep in Rome. But nothing is easier than to disarm and embark them for France, with authority to take with them the Pope, and as many priests and reliques as they please. But then—

On the other hand, without abolishing the temporal power of the Pope, Italian Unity cannot be established. From Civita Vecchia and Ancona all Italy is divided into two parts, nearly equal, preventing the North from communicating with the South, and keeping Rome a stranger to Italy. A body without a head—such would Italy be without Rome. The force of the great conspirator, who for thirty years past agitated Italy, was not in the Republican idea, which he himself many times rejected; but in the idea of collecting all Italy under the standard of Rome. Scarcely had a prince been found, with a great heart, capable of comprehending the famous appeal of Machiavelli, when all Italians, as the great Florentine had predicted, turned to that prince with admirable union, with immense effect, and with a gratitude which will not die. Mazzini himself, although a little distrustful, followed the great movement.

And this movement for National Unity is so strong that Victor Emmanuel, weary of diplomatic bonds, with which they keep in confinement his hands, which are ready for action, has recently declared that it is necessary for him to put himself at the head, or he will be carried away by the current. And at the head he will place himself, following the impulses of his great heart, and the path of glory, the finest ever opened to a king. The Union of Italy, after twelve centuries of division and foreign servitude, more or less heavy, is an event which will form one of the greatest epochs in history; because if Italy while oppressed, did so much for the cause of civilization in barbarous times, what will she not now do, on receiving the energies of liberty?

It certainly must distress the servants of the Pope to see his temporal power torn away by the National movement of Italy. But whose fault is it? The French Emperor did everything, from 1849 onward, to make the Pope understand that it was for his interest to place himself at the head of a movement which he could not prevent. But that obstinate old man would throw himself before the wheels of the car in motion; and now, when the car is too near him, and it cannot be stopped, it is useless to raise the cry of "Confederation!"—and also too late. But all evils do not come to do harm. If the fall of the Pope's temporal power takes away pleasures and riches from a few priests, it will prove useful to the church, and above all, to the religion of Christ.

Foreign News.

The Paris correspondent of the *Liverpool Times* writes:

"The displeasure with which the Emperor views the resolution taken by the Pope, of confiding the organization of his army and of his defense to General Lamoriciere, one of his political adversaries, has a great effect on the policy which he is pursuing at this moment. French influence has been proved powerless against the acts of General Lamoriciere. But in the event of any mishap befalling, such a circumstance would be far from displeasing at Paris; and the French government, in fact, has already arranged how to act in the event of the disorganization of the Roman army, and its consequent defeat, which appears inevitable."

AUSTRIA.

Austria is evidently anticipating a conflict with the Italians for the retention of Venetia, and she is also threatened with another insurrection in Hungary. If the first outbreak should occur, the second will assuredly follow. The recent intelligence from Pesth leaves little doubt that the train is already laid for the conflagration. General Benedek has determined to resign the Governorship of Hungary, on the ground that he cannot reconcile himself to the idea of doing what the authorities at Vienna require—namely, to shoot and hang those who are likely to rise in insurrection to regain their national liberties. Another, and perhaps a still stronger motive, is said to influence him—the belief that, in the event of a conflict, the army cannot be relied on.

SARDINIA.

The Paris letter in the *London Daily News* says that unless the Pope, yielding to the demand of Piedmont, at once dismissed Lamoriciere and his bands, they will probably be attacked immediately by a Sardinian army, with Victor Emmanuel in person at its head.

Three of the ministerial journals of Turin contain leaders on Lamoriciere's orders of the day, in which he threatens with pillage the towns that may revolt. They say that the Piedmont government cannot leave without protection Italian populations exposed to the assaults of a foreign force.

On the subject of the contingencies which may arise in Italy, from the present state of affairs, the *Opinione*, Count Cavour's organ, expresses itself as follows: "The Italian revolution has enjoyed the inestimable advantage of having been directed by the wisdom of the leaders, instead of by the enthusiasm of the masses. The French are at Rome, and no one can harbor the thought of attacking them. As to Austria, it is evident that not even at Vienna are there any hopes of preserving Venice for any length of time."

Let twenty-two millions of Italians be united, agreed, and disciplined, and then the domination of Austria in Italy will be no longer possible. But our Government must not attack, or let itself be driven to try once more the fortune of arms against Austria, by those who think that the time has come. Our government cannot abandon a policy which has produced such good effects, in order to enter upon a course of adventure which would excite all Europe against it. Were ever such a policy to get the upper hand—were the force of events to impose upon Italy any other attitude, the present Ministry could not comply with it, or accept the responsibility of a state of things which it could not sway. We believe all the Liberals of Italy who support the Cabinet to be of this opinion, and there is wisdom

enough in Italy to prevent any new complication; but the Cabinet will, on no account whatever, be responsible for facts leading to war with France and Austria."

TURKEY.

A letter from Constantinople says: "In spite of all the military displays, the arrests and executions that are taking place, and although everything may appear quiet, a desperate outbreak is expected here from day-to-day. Do not be astonished at whatever may happen. The Turk has confidence in the fulfillment of a prophecy of fanatical doctrine, that the time is at hand when the Turkish empire will be at an end, and consequently it has become a common saying among the Turks that, as they gained Constantinople by the sword, they will mark the loss of it with the dagger."

The *London Chronicle* has a dispatch from Bulgaria, which describes the Christian population of that part as watching with the keenest interest the progress of Garibaldi at Naples. The calculation seems to be that at a given signal insurrections would at once spring up along the coast of Dalmatia, and that eventually the flame would spread to Bosnia and Servia.

RESULTS OF THE SYRIAN MASSACRES.

The Beirut correspondent of the *Daily News*, writing on the 22d Aug. says: That the number of Christians massacred in Damascus during five or six days, that the reign of terror lasted amounted to 5500 men, women and children. This has now been ascertained to be correct. The total number of persons killed in cold blood by Druses and Moslems since the disturbances first commenced at the end of May, including the various towns on the Lebanon, Sidon, Damascus and elsewhere, amounts to the fearful number of 12,000, besides those who fell in open fight, when as yet the war was a mere sectarian outbreak. The amount of property plundered, burnt, destroyed, and otherwise swept away during the same period—not counting the consequent losses to trade, but simply the actual loss of money, jewels, houses, furniture, horses, cattle, silk, cocoons, silk factories, mulberry and olive trees, vines, oil, wine, grain, flour, (and a very considerable item) church plate, has been very carefully calculated, and is found to represent no smaller a sum than between fourteen and fifteen millions sterling. The number of villages destroyed amounts to 163. The churches burnt are more than 220. Of convents large and small, seven have been destroyed, and nearly 200 priests have been butchered in various parts.

NAPLES AND GARIBALDI.

Paris, Sept. 7. The *Moniteur* contains the following: Naples, Sept. 7—evening. Garibaldi is at Elola, near Salerno. The royal troops are being concentrated at Capua. The King will proceed thither and afterward to Gaeta. Naples is tranquil at the present moment. The authorities constituted by the King remain en fonction.

In the proclamation issued by General Nunziante to the Neapolitan army on the occasion of abandoning the royal service, he says that as long as Providence allowed Italy to be divided he knew how to be faithful to the cause he had embraced, but when God visibly tends to make it united, whoever does not follow the impulse is a traitor to his country.

The Paris (Sept. 6 and 7) correspondent of the *Liverpool Times* thus sketches the principal points of interest relating to the progress of affairs in Naples:

"The best confirmation I have met with of the statement of Francis II. has accepted the hospitality of Queen Isabella is, that the Spanish minister left here the day before yesterday to make the necessary preparations for his reception at Seville. Mr. Mon was selected as the fittest person for conducting the negotiations on this subject, as he was in a situation to know at the same time in what light this act of hospitality would be received by the French government. A rumor is likewise prevalent in Paris to the effect that the Rothschild house has received from Naples an enormous quantity of valuable and precious objects belonging to the young monarch."

From all that I can learn there seems no doubt whatever that the Sardinian government is at present prepared to join the Garibaldians in an attack on the States of the Church, and this strengthens the persuasion that all the obstacles to a good understanding between Garibaldi and Victor Emmanuel (if any such ever existed) have been removed.

The latest received dispatches announce that Garibaldi had disembarked on Wednesday evening, the 5th, at Salerno, a town situated on the gulf of that name, and only three hours' march from Naples. The different corps of the insurrectionary army were to rally round the standard of the dictator on the following day, and it was fully expected that a battle would take place between Nocera and that place to-day, on the road to Naples, to which the royal troops were concentrated, and where General Bosco has been strongly posted for several days past.

The real difficulties of the position of Francis II. for the moment, however, are not to be looked for

so much in those which are connected with the near approach of Garibaldi, as in the peculiar relations which have been established between Garibaldi and the Sardinian Government. The latter has prepared for a disembarkation at Naples the moment the supreme power shall have been vacated; and I believe that the force which has been thus dispatched to Naples, and is at this instant in sight of the city, is not less than 7000 men. On the other hand, Garibaldi has, it appears, declared himself Dictator of the two Sicilies without awaiting for the consent of Cavour; indeed there is good reason to suppose that he intimated to the government of Turin, that if any objection were made to his assumption of the title, or of the duties of that office, he would ask it at the hands of the Neapolitans themselves.

Victor Emmanuel, therefore, has no alternative but to follow wherever the Garibaldian movement leads him, and to face whatever enemies it may expose him to encounter; but the same necessity must inevitably tend to bring about, without further delay, a thoroughly good understanding between the parties, especially when coupled, as it has come to be, with the mutual dread with which the spread of Muratism and Muzzinism are regarded by both.

GARIBALDI'S PROCLAMATION TO THE NEAPOLITANS.

Garibaldi has addressed the following proclamation to the people of the Neapolitan continent:

The opposition of the strangers interested in our humiliation and internal factions, have impeded Italy from constituting herself.

To-day, it seems, Providence has put an end to so much misfortune. The unanimity of all the provinces, and the victory that is smiling everywhere on the sons of liberty, are proofs that the evil times of this land of genius draw toward their end.

A step still remains, and that step I do not fear. If we compare the small means which led a handful of brave men to these straits with the great means which we can dispose of now, every one can see that the enterprise is not difficult.

But I wish, nevertheless, to avoid bloodshed among Italians, and therefore turn to you, sons of the Neapolitan continent.

I have seen that you are brave, and do not wish to do it again. Our blood we will shed together on the corpses of the enemies of Italy, but between us let there be peace.

Accept the right hand, which never served a tyrant, but which has been hardened in the service of the people. I ask you to help to constitute Italy without the loss of her sons, and with you I will serve her or die for her. G. GARIBALDI.

New York, Sept. 24. The steamship *Adriatic*, from Southampton morning of the 13th, arrived here at midnight.

Garibaldi entered Naples on the 8th, with his Staff only. The joy of the inhabitants was intense. A provisional government was formed. The city remained tranquil.

Garibaldi proclaimed Victor Emmanuel King of Italy.

The capitulation of the forts was expected immediately.

Insurrections had broken out at Pesaro, Montefeltro and Urbino, where 400 insurgents had repulsed the Papal troops.

The inhabitants of Pergola, Sinigaglia, and other districts, have revolted, and Victor Emmanuel had proclaimed Urbino free.

Telegraphs and bridges have been destroyed.

The insurrectionary movements in the Marches and Umbria are extending.

Rome, Sept. 9. The Piedmontese troops have arrived at the frontier. The entry of Garibaldi into Naples threw the Papal government into great consternation. The Papal troops had left Pesaro and Sinigaglia. A French regiment arrived at Rome to-day. Ancona had been proclaimed in a state of siege.

Russia desires a perfect reconciliation with Austria and arrangements for a meeting between the Emperors are to be made immediately, and measures taken to end the present state of things, which Russia considers intolerable.

The Turkish Ambassador at Paris has been empowered to sign the Syrian Convention.

The American Consul at Alexandria has protested against the creation of an international tribunal for the settlement of foreign monetary disputes, he not recognizing the competency of such a tribunal, unless allowed the same right to appoint members as European Consuls have.

France, as the Pope's protector, disapproves of armed resistance, and should Piedmont commit any aggression, France will withdraw her protection from Sardinia, and trusts that Emmanuel will avoid a political fault which would be a misfortune to Italy.

Garibaldi found 80,000,000 lire in the Bank of Naples.

There was a panic at Rome in consequence of these movements.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer toady reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Shadow and Substance.

Bro. Bliss:—I propose some thoughts on Revelation and Daniel, in their relation to the Mosaic ceremonies. We are all agreed that the periods and events connected with them are essentially the same in both prophecies. I am fully convinced that the Mosaic worship and "times" constitute the key essential to their correct elucidation. It is a vast subject, and one which I do not pretend fully to understand, and yet have seen enough to become satisfied that it contains untold richness. What I may say I think will not contain much that is really obnoxious, excepting what refers to the periods. I am sorry that a candid inquirer for truth must apologize for believing that in an entirely literal prophecy, Dan. 12, and in an explanation of symbols, 7:25, the periods are literal, but so it is.

All these periods are conformed to the sacred "shadow." The 42 months are sacred months of 30 days; the years so called are not full years, but "times," that is each measures a cycle of Mosaic festivals. 1290 days are one sacred month more than 1260, and 2 1-2 less than 1335. If the period in ch. 8 be taken as it was given, "evening morning 2300," it makes 1150 days, and then the difference between it and 1335 exactly reaches from the sacred time for "cleansing the sanctuary," to the next great annual festival, the passover. The "daily sacrifices" and "sanctuary and cleansing" were all shadows, and must each have a substance, exactly answering to the new covenant.

In Hebrews this principle is, throughout, most positively laid down by St. Paul, after proving that the tabernacle service was not perfection, but only its shadow; that there must be another house, another priesthood, another sacrifice, &c.—argues that because the ancient high priest was ordained to offer gifts and sacrifices, therefore "it is of necessity that this man have somewhat also to offer," 8:3. It is then absolutely necessary that the shadows have a corresponding substance, in this dispensation.

To the same effect is the declaration, 9:23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Indeed the whole epistle is full of this "Divine must."

The substance of much of the shadow is clearly defined, Christ is the High Priest; heaven is the Holy of holies, ch. 9, genuine Christians answer to the daily, or ordinary priesthood; for they are represented as being clothed in white, offering sacrifices and serving and eating at the altar, Heb. 13:10-15. They are expressly denominated priests, a royal priesthood, Rev. 5:10, 1 Pet. 2:9.

These are then the "daily" priests, answering to those who stood daily ministering in the holy place, which was called the sanctuary, Heb. 9:2. Now there were private and family and irregular religious services apart from any performed at the tabernacle; hence these daily sacrifices in the sanctuary, must have been typical of regular, official, public worship. St. Paul says as much, Heb. 15, where he enforces the duty of public worship by the most urgent exhortation and the most terrible apprehension of irredeemable apostasy and consequent fiery indignation. Let us draw nigh with a true heart, having our consciences sprinkled from an evil conscience, and our bodies washed with pure water [as were the priests]. . . not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching; for if we sin wilfully, &c. v. 22.

Now it is predicted that this "sanctuary shall be trodden under foot, and the daily sacrifices cease, 2300 evenings and mornings; and that another worship shall be substituted, called the "abomination;" likely the same with the worship of the beast and his image, Rev. 13, or the strange god, Dan. 11:38-9.

This state of things will close at the cleansing of the substantial sanctuary.

Has public official religious worship been trodden down 2300 years, or even 1260? The first would

begin long before the substance came, while the vision relates to the time of the end. It is in reference to what befalls the saints or Daniel's people in the latter days, 10:14; 11:31-5.

It is to continue uninterruptedly until the sanctuary is cleansed, which certainly has never occurred. The 15th of Revelation presents that event, and by comparing it with 2 Chron. 5, it will be seen to anticipate the dedication of the temple. Yes then will the spiritual temple be finished and opened for service. But of this in another article.

I close this by saying that an understanding of these shadows and their substance may greatly simplify Matt. 24. For instance, all have noticed how inseparably the abomination standing in the holy place, or sanctuary, v. 15, the great tribulation, &c. seem both connected with the destruction of Jerusalem and with the final judgment. Well the former closed the dispensation of shadows and the latter will close the present, so the Roman abomination and tribulation fulfilled all in type, in that generation, but the antitype is to close this age.

Thus too if Dan. 11 had a mere shadowy accomplishment in the old dispensation (which I doubt) it must be more substantially fulfilled at the time of the end. A. Brown.

Maine Annual Advent Conference.

This conference assembled according to notice, in Augusta, Blanchard Hall, Sept. 6, at 10 o'clock A. M. After singing an appropriate hymn, prayer was offered by Eld. T. Smith of Eddington, and the time of first meeting spent in prayer and social remark. At 2 P. M. Eld. T. Smith preached from 2 Pet. 3:14, an appropriate discourse, which was followed by several forcible exhortations.

Evening. Eld. H. B. Sevey preached a good discourse from John 12:32, which was followed by stirring exhortations and remarks from others.

The meeting began with spirit and devotion.

Friday morning, 8 o'clock, met. After prayer, Elder H. B. Sevey was re-elected chairman, Elder I. C. Wellcome secretary. A committee of 3 (viz. T. Smith, Elder R. R. York, Benj. Ray) was then chosen to arrange business and see to conference expenses. The executive committee on home missions was called on to report its doings, to conference, when the foreman, Elder I. C. Wellcome, presented the following

REPORT.

Brethren beloved—It was our first object to see if means could be raised to sustain an evangelist, and it was some time before it clearly appeared that we could. We have held correspondence with several ministers abroad whose labors were desired by some of the principal donors. They cannot be obtained. It is but recently that we were assured of this.—\$36.50 has been paid into the treasury, and \$44.00 more subscribed, while there is a mind on the part of many to aid, when they see the evangelist in the field. It is our conviction that we should turn our attention to the sending out evangelists from among the ministry of Maine, who are now obliged to devote much of their time to other work, because not sustained. While they are as able ministers, and if properly sustained, could gain as great acquisitions as the ministry of other States.

This report called forth many spirited and timely remarks, by Thomas Smith, N. Smith, Humphrey, York, Hanscomb, Wellcome, Wight, Kennedy and Carr, concurring with the ideas in the report. We wish all our people in Maine could hear and appreciate those remarks. They would then take an active interest in sustaining the ministry.

At 10 o'clock adjourned business to 8 o'clock Saturday, and spent the remainder of the morning in social worship. The Lord blessed us abundantly. Truly we found it good to be there. A large number of the brethren and sisters came in from abroad. 2 o'clock P. M. Preaching by brother L. Rhodes from John 6:68, followed by several brethren who spoke earnestly and scripturally of the importance of the Holy Spirit to accompany the word.

7 o'clock, evening. Elder L. L. Howard preached from Luke 16:15.

Saturday morning, 8 o'clock. Assembled. After prayer, the secretary read the doings of yesterday, which were approved. The report of the committee on missions was again called up, and after being read and approved by vote of the conference, the committee asked to be dismissed. It was then voted that they serve another year, with the addition of two more members, viz. L. Wight, E. M. Haggitt.

Elder T. Smith motioned that the committee be instructed to proceed forthwith to employ an evangelist of our own State, or elsewhere, as they judge best, and put the mission in operation. Voted, unanimously.

Elder I. C. Wellcome then offered the following resolution, which met a most hearty response and action:

Whereas some of our fellow-laborers have called

and held a convention in Providence, R. I. the 25th of July last, and its doings reported in the Crisis of Aug. 1st, by which we learn that they took preliminary steps, and adopted a constitution under which to organize a society for the work of the gospel. We in this State feel a deep interest in said action and propositions, inasmuch as the paper recognized by them to be published as their organ, and the tract interest desired to be united with it, are much patronized by us, as auxiliaries to our work. Also the general work desired, as set forth in said constitution and preamble, is one with ours. We therefore wish in conference capacity to suggest to our brethren that we deem it inconsistent with our standing, before a gazing world, and with the rights of another organized body of Christians, to adopt their society title, by which to be distinguished as an organized body, nor consistent with the interests of our society generally. There are many and appropriate names given in the Bible, to persons, sects, and characters, which names arise from their parentage, residence, or their prominent points of doctrine. All who believe in Christ, claim the Christian name; but something peculiar to their various positions, or views, has led to their other names, as sects, or tribes, excepting one, now known to the world as the "Christian Church," or society. Our faith in Christ's speedy, personal advent to earth, with his accompanying work, has procured for us the name "Adventist," appropriate to our position and work. By it we are known and recognized throughout Christendom. We heartily respond to it, though others may wish to recoil from it, and wipe it out. We now have several conferences, and many churches organized under it. Also many preachers ordained and received. We therefore beg of them, as a matter of justice to the "Christian society," also that we may be allowed to work with our brethren without division and confusion, to retain our real, well known, well deserved, appropriate given name. Then you may add the Christian name with it.

This resolution called forth an active and distinct statement of our position and duty, by many present, with their strong approval of the resolution.

Eld. L. L. Howard moved an amendment, which prevailed, as follows, "We heartily remonstrate against the action of said convention." It was then unanimously voted, as amended.

Eld. I. C. Wellcome then presented the following resolution:

"Whereas there are persons in various parts, who hold to certain points of doctrine in common with us—by which we are denominated Adventists, and who yet claim not to be associated with us as fellow-laborers, nor with some of the most vital points of doctrine we recognize as Scriptural, but 'teach things they ought not, pervert whole houses,' and bring desolation to society. We believe it unscriptural and unreasonable that we should labor and toil, and use our money to produce, under God, Christian society and unity, to call conferences and other meetings together in pursuance of such work, and then deliver them over to the instructions and influence of such teachers, and waste our labor in questions to no profit, but to the subverting of the hearers." See 2 John 9:10; Rom. 16:17, 18. If they wish society congenial to their own views, let them produce it by their own means and labors, call their own meetings, and we will not contend for rights in them."

This caused some discussion, and called for explanation, which was given. The resolution referred to such as teach the community of goods, the taking the right of stewardship from individuals and giving it to elders, no resurrection of infants, no radical and sudden conversion, a perfection which leads to Cochranism, and much more of the like evils, too evil to name here. And we state our views here, because some who come among us to sow their doctrine, feel deprived of rights because we refuse to let them teach us at our meetings.

The resolution then passed by a rising vote.

The remaining part of the A. M. was spent in hearing reports of the state of the cause of Christ in various parts of the State.

At 2 o'clock P. M. Eld. B. Emery preached a cutting and trimming sermon, on Titus 2:15. We thought it must do good, for it seemed as though the Lord sent it. Several exhortations followed.

The remainder of the reports were then given. Bro. Haggitt, Hanscomb, Howard, Emery, S. K. Partridge, Jeremiah Partridge, Kennedy, Chism, T. Smith, N. Smith, Wellcome, Humphrey, Rhodes, Carr, Wheeler, Sevey, Oakes and Meader, gave reports, the most of which were very heart-cheering, showing an increase of converts and devotion, a spread of truth, and open door for the gospel of the soon-coming kingdom. A Baptist who heard these reports, remarked to his friend that he had not attended so good a conference, nor heard so good a report of churches for twenty years. We have much encouragement to work on, "by the same rule, and mind the same things."

Conference now voted that the doings of this session be published in the Advent Herald and the World's Crisis.

Voted, to adjourn when this conference closes, to A. D. 1861, at such time and place as the secretary may notify.

Evening, 7 o'clock. Eld. D. M. Hanscomb preached from 2 Tim. 4:8—The Christian's warfare and crown.

Sunday morning, 8 o'clock, met in social prayer and conference, which was a precious season. A large number of testimonies were given of the love of God, the power of his saving grace, and of the joy arising from the blessed hope of soon seeing Jesus return to bestow his rewards. We could truly say,

What a blessed hope is ours,

While here on earth we stay;

We more than taste the heavenly powers,

And antedate that day.

At 10 1-2 o'clock Eld. E. M. Haggitt preached a good discourse to a very attentive audience.

At 2 P. M. Eld. I. C. Wellcome preached from Heb. 6:1, 2; after which, the Lord's supper was shared by a large and happy company of believers in his return to their salvation.

Evening. Eld. L. L. Howard preached from Is. 8:12-17, showing the signs of the times, and the duty of watching for the coming of our Lord. It seemed as though all present felt the force of the truth. Great solemnity rested on all. Several strong appeals were made to the people to obey the Lord, and be ready for the coming kingdom of our God, to share in its glories, and live forever.

The time for parting had now arrived. Our hearts seemed more closely knit together than ever before. New and happy acquaintances had been formed. Our hearts entwined around the blessed hope and each other. Several young preachers of promise, who have just entered upon the work, were with us, and resolved to preach the word as they found it. Thus closed the largest, and in several points the best annual conference, we have yet held. The hearts and houses of the brethren at Augusta were open to do all in their power to entertain us. May we all so live that we may soon meet in the coming kingdom of our God, to part no more for ever. Amen.

H. B. SEVEY, Chairman.
I. C. WELLCOME, Secretary.

Richmond, Me., Sept. 13, 1860.

From Bro. Thomas Wardle.

Continued from our last.

The angel gives the prophet a pledge that he will make him know what shall be in the last end of the indignation. Gabriel told him that the ram which he saw with its two horns, was (or represented) the kings of Media and Persia, the rough goat the king of Grecia, and the four horns his successors in his kingdom, that in the latter time of their kingdom, when the transgressors are come to the full a king of fierce countenance shall stand up, his power shall be mighty but not by his own power, he shall destroy wonderfully, shall prosper, and practise and shall destroy the mighty and the holy people, by peace shall destroy many, he shall also stand up against the Prince of princes, but he shall be broken without hand.

"The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

Daniel does not yet understand all that he saw and heard, he could not help but know, that which was minutely explained to him: what does he mean then, when he says, "I fainted, and was sick certain days, afterward I rose up and did the king's business: and I was astonished, at the vision, but none understood it?"

Very evidently (to my mind) he did not understand that part which was not explained to him, and about which he made afterwards such a great mistake.

Viz. the time of Jerusalem's desolation, he had heard one saint speaking and another saint said unto that certain saint which spake, "How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?"

And he said unto me (Daniel) Unto two thousand and three hundred days; then shall the sanctuary be cleansed, justified.

The time was as much a part of the vision as the imagery, he had explained the one, and without qualification Gabriel had promised to make him know what should be in the last end of the indignation, and declared that at the time appointed the end shall be.

How should he know anything about the end of the time appointed, unless he knew where to begin the time that was given to him, it would be utterly useless to the church of God, to tell them it was to be 2300 days or years unless a starting point was

given, and not only so, but it was needful that way-marks should be placed along this line so that the saints at some period of time, might behold the faithfulness of God in the fulfillment of not only of the rise and fall of kingdoms, but of the end when that should be.

Now we would not give much, for a man's confidence in us, if when we had entered into obligations to him, to pay him a sum of money in a given time, and all things were going on as regular as the rising and setting of the sun, and we were abundantly able to accomplish all that we had undertaken to do; if we heard him say, "all that he promised in the past he has done, both in time and manner, with the nicest exactness, but I do not think I can understand the time he has given me in the records, some one may have altered the record, true it was recorded in the best office in the universe, and kept by the most vigilant and faithful of beings in all the world, but for all that I do not know that I can rely upon the matter," we should conclude such a one had no faith in the matter at all; and shall we treat God so my brethren? oh no, let us search and enquire diligently, and ask for wisdom and it shall be given us.

Daniel set his face unto the Lord God, to seek by prayer and supplications, with fasting, sackcloth and ashes. Gabriel comes to him and says, I have now come forth to give thee skill and understanding.

At the beginning of thy supplication the commandment came forth and I am come to show thee: for thou art greatly beloved; therefore understand the matter and consider the vision.

He came then, to make Daniel understand that which he did not comprehend, and refers him to the vision of the 8th chapter, for there was no vision in chap. 9th.

Gabriel commences at once on the prophetic time, saying, seventy weeks are determined (cut off) upon thy people and upon thy holy city to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy.

"Know therefore and understand, from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, seven weeks, and threescore and two weeks: the streets shall be built again, and the wall even in troublous times." "And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end therefore shall be with a flood, and unto the end of the war desolations are determined."

The seventy weeks would reach to the time when they as a nation would fill up their cup of iniquity by the crucifixion of the Messiah, that was the crime for which the vineyard was taken away from them, Matt. 21:31-45; hence Jesus said to the Scribes and Pharisees, who were hypocrites, when they had given proof they were the children of them that killed the prophet, and was bent on killing the son, "Fill up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23:32.

That was one thing that was to be done in the seventy weeks, another was, to make an end of sins.—Paul says, now once in the end of the world hath he appeared to put away sin by sacrifice of himself. Heb. 9:26.

To make reconciliation for iniquity, and bring in everlasting righteousness.

We are reconciled to God by the death of his son. Rom. 5:10.

God hath reconciled us to himself by Jesus Christ he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. 5, hence he became the Lord Our Righteousness, Jer. 23:6.

These seventy weeks, were given for (determined) another purpose, and that by no means small in its importance to us, for without it, how should we know, that the vision was not the imaginings of Daniel's disturbed mind in his anxiety for the deliverance of Jerusalem.

The seventy weeks were to seal up the vision and Prophet (margin); if in these seventy weeks was accomplished all the great and glorious and yet terrible consequences which the prophecy foretold, then the prophet stands before the world as the Prophet of the Lord God, his visions are true, and he is shown to have spoken as he was moved by the Holy Ghost.

Then, not only our hope in Christ as the coming one, but our confidence in him as the Lord Our Righteousness, is strengthened by the accomplishment of the work assigned him in the Prophecy of Daniel.

Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, shall be seven weeks.

We have passed over the criticism on the word determined (cut off) as we do not attach so much importance to it as some do, the word determined placed

in connection with the time, conveys its import to our mind sufficiently clear, and to avoid making our article of too great a length, we shall simply refer the lover of truth to the Scriptures and the writings of Wm. Miller, Litch, Hale and others, for the facts in reference to the going forth of the commandment to restore and build Jerusalem, and assert that that commandment went forth B.C. 457, and that the city was restored and built during seven prophetic weeks or 49 years, that under Ezra and Nehemiah the walls were built again even in troublous times. Now we care not who cavil at this assumption if they dispute it; let them dispute it with God. God said it should be so and we honor God by believing it was so.

The Holy Ghost gives us another division of these seventy week, viz. seven weeks, and threescore and two weeks, 69 weeks or 483 years, and what have we, a man standing on the banks of the Jordan saying behold the Lamb of God, but said Jesus, I receive not the testimony of men.

On the broad pedestal of 483 years, we rest the pillar of our argument, on the events which transpired at the end of these 483 years we place our hope, and we find it to be as firm as the everlasting hills; about 31 years before this point Gabriel the man seen in the visions of Daniel, was sent to Mary to announce the birth of that wonderful being, who should be called the son of God "and thou shalt call his name Jesus for he shall save his people from their sins." Heaven's host rejoiced at his birth the wise men from the east were led by the star to the place where our infant Redeemer laid, thus the time of the promise drew nigh.

To be continued.

From Bro. George Phelps.

Bro. Bliss—Dear sir:—It was my intention to attend the conference at Newburyport, until yesterday; but not receiving the funds that I wanted to take with me, I came to the conclusion that perhaps it would be better for me to send you five dollars for the support of the Herald office than to spend it in attending the conference. I hope that the Lord will direct and guide the minds of the brethren, so that whatever conclusions they may arrive at, may be for the glory of God and for the best good of his waiting people. I see that brother Pearson in the last Herald proposes that a column be opened in the Herald for donations, so as to place the Herald office in a condition that it won't be subject to embarrassments that it is liable to by individual donations. I would propose that a list be opened, and that those brethren and sisters who are able send the amount of five, ten, fifteen or twenty dollars, for the first year, so as to furnish means for the immediate wants of the Herald office to the amount of six hundred dollars, and subscribe one or two, three, four, or five dollars a year for seven yrs., to be paid annually in advance, or until the Herald office is enabled by subscribers to sustain itself. If three hundred brethren and sisters should subscribe two dollars a year, this would effectually place the office above want. I would propose to open the subscription list in this form: We the subscribers do agree to pay to the Treasurer of the American Millennial Association the sum affixed to our names and send one, two, three, four, five, ten or twenty dollars, and two, three, or five dollars, to be paid annually for seven years. This would perhaps be as long as the Herald would be needed. Perhaps some might say this was putting off the time of the advent too far. Such might say, If time continues. I remain yours, GEORGE PHELPS.

P.S. Inclosed you will find five dollars for the above purpose, and you may put me down for two dollars a year for the above time. I will give you a sketch of the plan to adopt, or you can adopt any other that you may see fit. G.P.

New Haven, Ct., Sept. 11, 1860.

Thank you, brother. The thought is a good one, and will, we doubt not, be imitated by others.

Ed.

From Bro. H. B. Eaton.

Bro. Bliss—Dear sir:—I am much disappointed in not being able to see the soldiers of the cross at Newburyport, in their annual council; but circumstances beyond my control prevented; and as the most important part of my proposition was to give ten dollars to the AMA. I herewith enclose it. God bless the cause. H. B. Eaton.

Rockport, Me., Sept. 13, 1860.

We were much disappointed in not seeing you; but the enclosed comes very opportunely.

Ed.

The Christian, when fullest of divine communications, is but a glass without a foot; he cannot stand, or hold what he has received, longer than God holds him in his strong hand.

The end of learning is to know God.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blisters, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully, Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocle, Gout, or Swelled Neck.
Zebulon Sloan of, Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goutre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla. I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate, and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health, so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Jules Y. Gitchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass. All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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